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VOL. I. No. 1.

The Mission Field

of the

REFORMED CHURCH IN AMERICA.

·PUBLISHED·MONTHLY·
BY·THE·BOARD·OF·PUBLICATION
·26·READE·STREET·N.Y.

JANUARY, 1888.

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THE MISSION FIELD.

Rev. I. W. GOWEN, Editor.

VOL. I. JANUARY, 1888. No. 1.

Editorial.

Christian workers, let us strike hands through THE MISSION FIELD. Let your subscription lists be long, your literary contributions short. Let both be glowing with enthusiasm for Christ's work of Missions.

* * *

The handsome electrotype for our cover page is the free-will offering of Mr. John S. Bussing. It has been said that "dress does not make the man," but it goes a great way in making a magazine. Such a pleasing exterior should secure an introduction to the contents. We trust that the inner magazine may not belie its pleasant face.

* * *

We take this first opportunity to thank *The Christian Intelligencer* for the kind introduction of THE MISSION FIELD, given through its columns to many families in the church. There is plenty of room in the Reformed Church for both these periodicals. The weekly paper has a wider range of information that a monthly missionary magazine cannot cover. We want to greet Dr. Drury with an open hand of welcome, and we are sure that as long as we have any connection with THE MISSION FIELD that open hand will never assume the shape of a *fist*.

* * *

Would it not be fitting to stop glorying in the fact that the Reformed Church believes in an educated ministry just long enough to take up a rousing collection for the Board of Education? There are young men knocking at the door of entrance to the ministry. They are there because the Church, two years ago, asked God to send them. Shall we refuse to receive God's answer to our prayers?

* * *

It is not our purpose "to blow our own trumpet" through the pages of THE MISSION FIELD. But, with the help of God's Spirit, we do intend to blow the gospel trumpet so loudly that its notes shall call the churches of God to assemble and march forth to the conquest of the world for Christ. "They shall blow an alarm for their journeys." Dr. Chamberlain's article is the alarm call for a movement all along the line for the invasion of India. Answer the alarm call, not as slumbering citizens who, frightened out of sleep, run to the windows, and sleepily call, "Where's the fire?" and then return to sleep again, but as vigilant firemen who drive swiftly to their work of rescue.

TO THE WORK.

Servants of th' ascended Lord,
Born into the endless life,
Born into the endless strife,
Born into the Living Word.

Now the stirring call obey,
Ringing down the centuries,
Echoing through th' eternities,
"In my Vineyard, work, *to-day*."

The "set time" is fully come;
Let the dead arise and shout,
Let the very stones cry out,
If the Church of God be dumb.

See the prince of darkness fall
Headlong from his throne of power.
This is King Immanuel's hour,
Rise and crown Him Lord of all.

HENRY W. TELLER.

THE DIVINE CALL TO THE STUDY OF PROPHECY.

PROF. S. M. WOODBRIDGE, D. D.

The prophecies are to the church what the promises are to the individual believer. As the Christian who neglects the promises, makes no progress in sanctification, so the church, neglecting the prophecies, invariably loses her power, sinks into the present and local, becoming involved in worldliness, or at best in speculation and internal disputes. The church of God was, is and must be a prophetic people; "the testimony of Jesus is the spirit of prophecy."

A few years since a Turkish effendi, in a publication, asserted that the church of Christ is governed, like the world, by the spirit of self interest, personal salvation being professedly the end in view in all her preachings and services. While Jesus Christ, therefore, is the greatest teacher this world has ever known, Christianity, so called, is nothing but organized selfishness—Antichrist. If the charge of the effendi is just, then we cannot avoid the conclusion. His mistake is in confounding the Christian nation, so called, with the Christian church. It is evident the selfish Christian is not in sympathy with Christ. The church can only refute the charge by rising to her true sphere, which is the prophetic, by listening to the voice of the Master: "Come up hither, and I will show thee things which must be hereafter." The church can only escape from the principle of self-interest by entering into the prophetic enterprise initiated and carried forward by the Son of God.

But in order to obtain and retain the prophetic spirit, there must be an earnest study of the prophecies, and it is surprising that any arguments should be needed to convince Christians of the duty of this study, and of danger in neglecting it. The prayer the Lord taught us, evidently intended to be offered every day, contains in it the majestic revelation, "Thy Kingdom Come." Is that a phrase consisting of mere words to be intoned in a formal manner in Cathedrals? Is it not a mighty dawn opening upon the faith of the suppliant? Are not the words "Till He Come" made an integral part of the Lord's Supper, and can a Christian rightly participate in this feast who regards only his personal interests, and has no longing for the glory of the Master? We pass by

parables, reiterated commands, the obligations to *watch* the movements of Providence, the scriptural condition of all Christians as one of expectation, and looking for the coming and kingdom of our Lord Jesus Christ, and we turn to the neglected book of Revelation, one of the most precious treasures committed by the covenant people. Its loss would be as if to borrow its own language, the third part of the stars of heaven were darkened in the firmament of revealed truth. When the beloved disciple wept because no man could open the book of sacred mysteries, it was because he longed to know these very revelations, now regarded by most professing Christians with seeming indifference. The truth here, it is said, is veiled in symbols, yet we must never forget that from amid these symbols everywhere radiates a light which every true Christian can see, and which must enter into every Christian life. This Book brings us, and all our life here, as does perhaps no other in the Bible, into direct connection with the powers of the world to come, and impresses upon us the present government of God, so easily forgotten because it is invisible and is administered in silence. No mistake can be more perilous than to neglect the culture of those powers which take cognizance of law and of judgment and of that King, whose government is administered as well in time as in eternity.

We pass by the facts that in the study of these prophecies the church is carried down to the end of time, discerns the unity of all dispensations; that here, as nowhere else, there shines forth upon the eye of a Christian the glories of the heavenly state, the City of God, the sea of glass, the trees of life along the banks of the river; that from this book, as from nowhere else, come forth the Doxologies of the angels and of the ransomed church, and we go at once to the overpowering motive, that this is a revelation of Jesus Christ. Everywhere in the vision appears the Son of Man, the Prophet, the Priest and the King, carrying out the work of our redemption behind the veil. The statement had indeed been made that He still held these great mediatorial offices; but now with infinite grace He determines that His people shall see Him, not merely in His humiliation as in the gospels, nor in promise as in the epistles, but in vision in his majesty, as He manifests His glory in eternity. Everywhere Christ appears upon the field of vision, irresistible in authority, immaculate in purity, unchangeable in truth, clothed with universal power and with glory no mortal eye can look upon, so that the beloved disciple falls at his feet as one dead. On the other hand, in no book of the Bible is the wonderful grace of Christ more illustriously displayed. In the midst of the throne is the Lamb that was slain. Christ lifted the veil from the future that His church might be ready for the appaling conflict with ungodly powers, and also might show

the issue of the conflict. That wild beast coming up out of the sea, with its seven heads and ten horns, and those other monsters that appear in long succession, what are they but images of the malignant and cruel kingdoms of men, the hideous offspring of sin, the results of the perverted and rebellious free will of man? But through all the appalling tempest of human wrath, falsehood, selfishness, the kingdom for which we pray is seen growing towards its triumph, and at last are heard great voices proclaiming, "The kingdoms of the world are become the kingdoms of our Lord and of His Christ." It would be to the profit of every Christian if he would read through this great prophetic book several times every year, and that with prayer. There is much the church cannot understand; there is more of vital interest she can understand. Of one thing we may be sure, that although all the virgins may for a time either slumber or sleep, yet in that hour when the angel, coming out of the temple, shall cast fire from the altar into the censer of incense, and the smoke shall ascend *with the prayers of all saints*—the long unanswered prayers of the church of God—and shall cast that censer to the earth, not a dreamer will sleep on, when amid thunderings and lightnings, and voices, the kingdom of God shall come.

We have never heard any command from our Lord but "*Go forward.*" We never expect the call "*Retreat,*" from Him.

A QUESTION UNANSWERED.

BY REV. JACOB CHAMBERLAIN, D. D.

It was in the native kingdom of Hyderabad, India, and more than two hundred miles beyond where any missionary had up to that time, 1863, gone, preaching the good news of a Saviour from sin, and where the name of Jesus Christ had never been spoken or heard. We were traveling through that country from south to north, preaching in all the towns and villages we passed each day.

We had that day traveled some seventeen miles, preaching in half a dozen towns on the way. Our camp was pitched by a Hindoo temple just outside the native village. The people had come out, group after group, from that village, and from a dozen villages around, when the news of these teachers of a strange religion had quickly spread. From three o'clock until ten at night, myself or one of my four native assistants had been preaching and explaining the gospels to the successive groups, and selling to them numerous copies of the scriptures and tracts in their own tongue. At ten P. M. they had reluctantly left us that we might obtain the needed rest for our coming day's journey and work.

At daylight, as we were packing our tents and equipments on our native bandies, or carts, to start on, there came a group of intelligent appearing men from the chief street of the village with the different gospels and tracts in their hands, with leaves turned down here and there, for they said they

had been reading these different books all night as this was such wonderful news, that a divine being had come from heaven to save us from our sins, that they wanted to read all they could before we left so that they could question us on points that needed explanation. And the earnest questions which they asked, opening the different gospels and books at marked passages, showed that they had spent at least no small part of the night in reading and talking over this wonderful news.

With what joy did I answer their interesting questions, holding my pony's bridle in my hand ready to mount as the carts and native helpers had gone on; and for more than half an hour did we thus converse on this theme of all themes; this story of the ages.

At last they asked a question which *I could not answer*. I had told them how Jesus had been born in Bethlehem of Judea, a country midway between their country, India, and my country, America; how, as He was ascending, He bade His disciples go into all the world and preach the gospel to every creature; how, in obedience to this command His followers had gone westward through Asia Minor and Europe until they came to where my ancestors lived, sunken in idolatry and barbarism; how they had with joy accepted Jesus Christ as their Saviour; how in process of time the gospel had been taken to America; how the Christians of America were made so glad by the gospel that they, at their own expense, had sent me out to India to learn their language and proclaim this good news of a crucified and risen Saviour to the people of India. "How long ago did you say that this Divine Redeemer came into the world and died and rose again and gave that command to tell the news to all the world?" they had asked. I had told them that it was more than eighteen hundred years since, on His way back to Heaven, He gave that last command. "Sir," said they with incredulous countenances, "*Sir, if that be true why have not you, His followers, told us this before?*" What answer could I give?

Why is it that we, Jesus' sworn followers, have until now left the nations in the black darkness of heathenism, when we had the light? Can any one tell?

We are not, indeed, called upon to answer for the sins and neglect of our ancestors. But will not each of us be called upon to answer at the bar of God, if we do not each of us do all in our individual power, by going or by sending, to make the gospel of salvation known to every creature within our lifetime?

That question asked me in remote Hyderabad has haunted me for years, and now, on my way back to India, it rings louder in my ears, and from this, my first halting place on the journey, I would send it back and sing it out through our churches now evidently awaking to a sense of their God-given privilege and their glorious opportunity. What think ye? Shall the whole world have the gospel now?

Missionary Concert.

SUBJECTS FOR 1888.

January.....The World.	July.....The Islands.
February.....China.	August.....Roman Catholic Lands.
March.....Mexico.	September.....Japan and Korea.
April.....India.	October.....Turkey and Persia.
May.....Burmah.	November.....South America.
June.....Africa.	December.....Syria.

THE WORLD.

THE MISSIONARY OUTLOOK.

To the question, always pertinent, "What of the night?" the answer, in one view, must still be, "Darkness covers the earth, and gross darkness the peoples." There are, of the 1,425,000,000 of the earth's inhabitants 1,034,000,000 of non-Christians, of whom 856,000,000 are pagans, living and dying under a darkness that may be felt.

Yet in another view the equally truthful answer is, "The morning cometh." Everywhere, through the heathen world the first faint streaks of dawn appear. In fact the outlook is inspiring both to Christian faith and Christian zeal and effort—full of hope for the coming of that day when the Sun of Righteousness shall illumine every horizon, and the earth be full of the knowledge of the glory of the Lord.

If we regard the number of agencies at work for the enlightenment and salvation of the nations, we find more than one hundred Protestant societies in the United States, Great Britain and on the Continent of Europe, whose direct object is the conversion of the world to Christ. These societies are represented among almost every heathen and non-Christian people, by about 3,000 ordained missionaries, nearly 1,200 laymen and more than 2,500 women, including the wives of married missionaries, a force of nearly 7,000 workers. Beside these, there are more than 3,300 ordained native ministers, and more than 30,000 other native helpers. Here then is a great army, numbering more than 40,000, engaged in the great conflict. About one million of communicants are enrolled from among the heathen, and the number of adherents, or those favorable to Christianity, may safely be placed at two and a half millions.

The Word of God, too, is translated into about 300 languages and dialects. These languages include those most widely spoken in the non-Christian as well as the Christian world—the Arabic, Chinese, Japanese, the many languages of India as well as of the islands of the sea, and a goodly number of those of Africa. Probably for nine-tenths of our fellow-men it is possible to read, if *they* but had the power, "in their own tongue in which they were

born, the wonderful works of God."

If we regard the field of operations, the view is no less encouraging and inspiring. Protestant missions are established, and missionaries laboring among all the nations of Asia, with the exception of the French possessions, in Anam and Tonquin, Afghanistan and Beluchistan and the Russian possessions in Siberia and elsewhere. Turkey is dotted with stations and churches planted by the American Board, Persia and Syria with those of the Presbyterian Church in the United States. In Corea Presbyterian and Methodist missionaries have gained a footing, and, though laboring under many difficulties and restrictions, speak hopefully of the future. In India 36 societies are at work, with nearly 800 missionaries; in China 38 societies with 925 missionaries, in almost every province; in Japan 23 societies with 215 missionaries, and nowhere has the Church of Christ grown with greater rapidity, or the gospel taken a firmer hold. The increase of the one church of 1872 with its 11 members, to more than 200 churches and 15,000 communicants of 1887—the short space of 15 years—is among the most marvelous phenomena of the modern missionary movement. These nations of Asia include more than half the human race.

Nor is the great continent of Africa neglected. The work of the United Presbyterian missionaries from the United States in Egypt, is known of the Christian world. In the midst of all the changes through which that unhappy country has been passing, they have held steadily on their way, and the Lord has set His seal upon their labors. On all the great lakes and rivers which modern exploration has laid open, as well as along all the extended coast both east and west, mission stations have been or are being planted. The Congo Free State, one of the greatest triumphs of modern civilization and diplomacy, established by the mutual consent and agreement of all the European governments and the United States—has opened the great Congo basin to missionary effort and Christian civilization. As many as 35 missionary societies are prosecuting active labors for the salvation of Africa's 200,000,000, and the soil of the Dark Continent is hallowed by the blood of martyrs. Not Livingstone dying on his knees of fever, and praying with his latest breath for the overthrow of African slavery —"that open sore of the world" —not Hannington shot to death by the savage emissaries of the brutal boy-tyrant Miranga as he had almost reached the goal of his heroic journey, wore the crown of martyrdom more worthily than do the African boys who joyfully gave their lives for the testimony of Jesus, and met death, in the shape of fire and fagot, with songs of praise. A soil so hallowed is sure to be redeemed.

The success of the gospel in transforming the naked cannibals of the Pacific Island, of New Guinea, and the inhospitable shores of Terra del Fuego, into tribes of Christians, decent and

devout, with the incipient institutions, social and religious, of a growing Christian civilization is attested by travelers, naval officers, civilians, naturalists, and by the growth of a trade which only the wants created by civilization can call into existence or sustain.

Wherever the eye turns it sees not only the doors open and the way made plain, but everywhere proofs incontestable that the gospel is adequate to its heaven-appointed mission. It has proved its sufficiency in the face of the world, for the salvation of all men everywhere, of all grades of intelligence and cultivation, of all ranks and conditions.

Such a survey has its own lessons of instruction, "Thy people shall be willing in the day of Thy power." Has not that day fully come?

And does not the Lord Himself, by these evidences of His own sovereign working in the line of His own purpose and promise and the Redeemer's last command, summon all His servants to make "free will offerings" of themselves for His own greater glory and the speedier redemption of all our fellow-men? The heathen nations —the more intelligent of them especially—are waking up, restless, in a state of ferment. Old faiths and superstitions are losing their power, old customs hoary with centuries of unquestioned supremacy are breaking down. The crisis of the world's destiny seems to be upon us. That destiny can be determined for good, for God, for light, for salvation, only by the Gospel.

Woman's Department.

WOMAN'S WORK FOR DOMESTIC MISSIONS.

BY MRS. P. D. VAN CLEEF,
President of Woman's Executive Committee of Domestic Missions, R. C. A.

The Woman's Executive Committee of the Board of Domestic Missions is glad to greet its friends through the pages of THE MISSION FIELD, and present to them a brief account of its work. This committee has been in existence only five years. Yet already has it demonstrated by what it has accomplished—the wisdom of the General Synod that requested its organization. It has neither the variety of objects nor the elements of romance that give to foreign mission work a halo of attraction for many minds. Ours is so plain and matter-of-fact that many persons are not attracted to it.

The great necessity that first appealed to our judgment and sympathy as women, was the providing comfortable dwellings, deserving the name of homes, for our almost shelterless missionaries and their families, who must otherwise be exposed to the severe storms, and intense cold of those northwestern territories.

We have space for only one of the many accounts of the suffering and privations of those brave men and women; and the little children had their share too.

It was written by our late and lamented Rev. Dr. E. P. Livingston, of Sioux Falls, Dakota. "We have just passed through a season

of the most intense cold we ever experienced. Last Friday it was forty degrees below zero, and just imagine, if you can, our situation in a house so open that the wind seemed to pass through everything. I hung a large shawl over the door that divides my little study from the sitting room, and the wind kept it swaying back and forth, though there were no doors open, and all the windows were carefully corked. We were compelled to put on our over shoes, add even then were obliged every few minutes to put our feet on the stove to keep from freezing. Think of the dismay of the poor wife and daughter when they found that everything that was eatable in the house was frozen as hard as our Sioux Falls rocks—the fruit and vegetables in the cellar, the bread and meat, indeed, everything. The question was asked a number of times, 'What shall we do?' For a time I hardly knew what to do. I could not take them to a hotel, we were too far off, I was afraid they would perish by the way. We lived through it, and are happy. It did not last long, and I hope it will not come again until we have our own parsonage."

The congregations, to whom these missionaries minister, are many of them immigrants from foreign shores. It is all they can do to supply themselves with shelter, and the bare necessaries of life. Some of them are compelled to live in "dug outs"—huts made of sod—until they can procure the boards and planks for a "shanty." The country where they have cast their lot is rich and fertile, but a vast prarie; so the requisite timber must be brought from a great distance, and at much expense, therefore their houses are neither commodious nor weather-proof. The following sketch, from the pen of one of our missionaries, of a Dakota house, will show that each family must have its own, and that the minister cannot find accommodations among his congregation:

"It is a small frame building 16×16 feet square. We enter on the southeast side. Immediately on your right hand is the bed, in the northeast corner, with a hand-made bed shoved under it during the day, and drawn out in the evening for four or five chlldren. In the northwest corner you see a cupboard consisting of a few rough board shelves. On the west side you find the stove, with a large box full of hay twists for fuel; next to it, on the south side, is the table, 'prairie patent,' while the chairs are all over the room. It serves for sitting room, parlor, dining room, kitchen and bed rooms."

These people desire, and ought to have, the ordinances of religion, and they wish to be identified with the Reformed Church.

Surely, here is both responsibility and opportunity to comply with the injunction, "Bear ye one another's burdens, and so fulfill the law of Christ."

After resolving to solicit money for parsonages in the West, the committee announced it to the auxiliaries; the willing responses came in immediately. Our watch-

word 'Parsonage fund' was caught up, and echoed by them. The united efforts have resulted in the building of fifteen parsonages, and eleven others have been rendered more habitable and comfortable. We have felt well paid for our labor, not only with the consciousness of doing good, but also from letters warm with thanks from these brethren for the well directed and much needed help.

Our four annual reports contain a thorough account of our organization (which corresponds with the government of our Church), and there is no need at this time to further dilate upon what has been so well written of the methods and aims of this society.

From our treasury we have given for other objects; and in accordance with the wishes of contributors organs have been provided for some of the Western churches. In considering appeals to our treasury, we endeavor to have our sympathy controlled by judgment and prudence. In some cases we have found it necessary to increase the appropriation beyond the first estimate of $500, and avoid the charge of being "penny wise and pound foolish." A poorly built church or house is never a good investment.

Our story is told. How many will treasure it in their hearts, and do all they can to help these women who are laboring for the Gospel? To the women of the Reformed Church we appeal; to them we look for the much needed co-operation, that our work may be extended. If they will "fall in line" by forming an auxiliary in every church, or include our branch of work in one already organized for foreign work, and thus identify themselves with this Woman's Executive Committee for Domestic Missions, then may we, throughout the bounds of our beloved Church, in the meaning of our denominational motto, "Een dracht macht macht," take hold with a long pull, a strong pull, and a pull all together.

A DYING HINDOO WIDOW.

Miss Rainey remarked: "On one occasion, when in India I was invited by a friend to visit a hospital. As I passed through the place I was much struck by the face of a woman I saw. I inquired who she was, and was told she was a widow, poor and blind, who had had a fall lately, and was lying there through the effects of it. She was dying, but happily was a Christian and did not fear death. She was very weak, and it was plain she would be unable to hold out much longer. I went and spoke to her, and though she did not know English, she seemed partly to understand what I said to her. Turning towards me, she smiled brightly, pointed upwards, and then lovingly kissed my hand. It is when we come across such individual cases that we more fully realize the value of the work done by our missionaries in India, in spreading abroad the knowledge of Christ, who died that believers in Him might live for ever."—*Christian Herald.*

For the Young.

THE LITTLE HUNTERS AND THE LITTLE FOXES.

"Among my tender vines I spy
A little fox named *'By-and-By.'*

"Then set upon him quick, I say,
The swift young hunter *'Right away.'*

"Around each tender vine I plant
I find the little fox *'I can't.'*

"Then fast as ever hunter ran,
Chase him with bold and brave *'I can.'*

" *'No use in trying!'* lags and whines
Among my young and tender vines.

"Then drive him low, then drive him high,
With this good hunter named *'I'll try.'*

"Among the vines in my small plot
Creeps in the young fox *'I forgot.'*

"Then hunt him out and to his den,
With *'I will not forget again.'*

"The saucy fox that's hidden there
Among my vines is *'I don't care.'*

"Then let *'I'm sorry,'* hunter true,
Chase him afar from vine and you."

A BOY'S RELIGION.

If a boy is a lover of Jesus, he can't be a church officer, or a preacher, but he can be a godly boy, in a boy's way and in a boy's place. He ought not to be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to play like a real boy. But in all he ought to show the spirit of Christ, and be free from vulgarity and profanity. He ought to shun tobacco and intoxicating drinks. He ought to be peaceable, gentle, merciful and generous. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution, to deceit. He ought to show his colors. He need not always be interrupting a game to say he is a Christian; but he ought not to be ashamed to say that he refuses to do something because it is wrong and wicked, or because he fears God or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for the things of God he feels the deepest reverence.—*Royal Road.*

A TRUE STORY FOR GIRLS WHO LOVE DOLLS.

My little girl's home was away off in Alaska. When she was a baby she was tied up in a queer cradle. When she grew older her father and mother died. Then she was very poor and sad, and I am afraid she was naughty too. She had no one to love her until one happy day, when she found her way into a mission school. The teacher was kind to her and loved her in spite of her dirt and rags. And when she found that the little girl had no father and mother she kept her and took care of her as if she were her own daughter.

Those were happy days for the litttle one; but there was one thing she wanted. She longed with all her heart for an American doll. A ten cent doll costs more than that in Alaska, and seemed to this little girl as beautiful as your fine French doll does to you. She saved all her pennies, but she had very few to save. One summer day she went out and picked about eight quarts of berries, and sold

them for a ten cent piece. She held it in her little brown hand, and was as happy as she could be to think how soon she could buy her darling dollie.

That afternoon the Bible lesson in school was about Jesus, "Who, though he was rich, yet for our sake became poor." I do not know what thoughts filled the little one's mind as she heard these words. But I do know that she came to her teacher that evening with her new dime. She held it up and said, "Jesus half, me half." Her doll could wait, but she must give something to the dear Jesus who had become poor for her sake.

Dear little folks, who have so many beautiful things to make you happy, do you say, "Jesus half, me half?" Or do you say, "All for me and none for Jesus?" —*The Sunbeam.*

BETTER THAN GOLD.

"I will give that to the missionaries," said little Billy; and he put his fat little hand on a tiny gold coin, as he counted the contents of his money box.

"Why"? Susie asked.

"Cause its gold. Don't you know the wise man brought Jesus gold? And missionaries work for Jesus."

Susie said, "The gold all belongs to Him anyhow. Don't you think it would be better to go right to Him and give Him what He asks for?"

"What's that?"

Susie repeated, "My son, give Me thine heart.'"

Home Missions.

Rev. J. WEST, D. D., Secretary.

OUR BOARD OF DOMESTIC MISSIONS.

We greet our friends in the good cause with a new hope. We believe we have made greater actual progress within the last six months than has been made in a like number of years before. The vital relation between the Board and the progress of our church work is better understood. The organization for effective work is more complete. The necessity and demand for more widely diffused information is greater, and the prospect of every member of our church having a fair opportunity to contribute to a cause which he understands is greatly increased. And better than all, for the first time in our history the General Synod has officially recognized us as on an equal footing with the foremost agencies for promoting Christ's kingdom in the world. And we congratulate the church upon their grand step in advance.

Under a deep sense of a long neglected duty the last General Synod prayerfully resolved. "That we urge upon the churches the imperative demand of the Board for more money, and express our conviction that we should try this year to raise $100,000 for it, to be devoted in equal parts to its two departments of work."

This marks a new era in our history. But that heroic resolution has not brought the money.

It will not do so. The spirit which prompted it will have to pervade every individual and every organization in our church before the throb of life will come this way and send the vital forces to the perishing in our land. Shall it do so? That depends, under God, upon our pastors and consistories, and upon the sanctified common sense of our people.

"The imperative demand of the Board for more money," never came from the Board, but from the work itself—from the Providence of God, in answer to the prayers of His people. The "wide and effectual door" is open. He opened it. Who would dare refuse to enter, or place the Board in a position where it cannot obey the divine command? At a recent meeting the Board appointed a committee to consider the wants of the work and the means which are now, and will be needed to meet them before the close of the present fiscal year. They presented the following report:

"The Committee *estimate* that it will require for the present fiscal year (May to May) a total outlay in Domestic Mission account of $35,400. The receipts to November 1st, have been $9,137, and $1,000 to reduce the debt, and a legacy of $950, making $11,087.36, as compared with $8,168.69, for the same time last year. To meet our estimate the church must raise during the next six months $24,000.

Now as to the Church Building Fund account. There are now before the Board applications recommended by Classes for $23,700 for the erection of churches, and $1,500 for parsonages. Then applications from churches for $5,000 more are likely to come in, and for parsonages $2,500—$7,500 in all. The committee, therefore, estimate that $32,700 should be provided for this account. The receipts in this account were to November 1, $3,876, as compared with $4,426 last year. The payments were $2,550; thus making it necessary to raise during the next six months for this account $30,550. Last year the receipts for the Building Fund account, for the first six months, were $4,200. The total money received from *all* sources last year for building churches and parsonages was $12,725. Of this amount $3,486 was from the Woman's Executive Committee showing that the entire Reformed Church only gave to our Church Building Fund $9,239, that is from ordinary sources. The effort will therefore have to be to bring up our churches to give more generously to this fund.

The Committee report that we should strive to raise at least $70,000 for this fiscal year. This brings us to the fact that the denomination must raise $56,000 before May 1, 1888. Last year the church gave from November 1 to May 1, a total of $29,300.

We submit to pastors and consistories, to missionary agents, Sunday-schools, young people's associations, and all who belong to, and love our church. Can we not raise $56,000 before the first of May? Take the question into the week of prayer, into the monthly concert, and into every household.

Shall the judgment of the General Synod be honored? Shall the Board of Domestic Missions have the means to obey the voice of God? We prayerfully and hopefully await your reply.

J. WEST, Sec'y.

WAITING FOR THE MEANS.

At a meeting of the full Board, held Nov. 14, the following grant was made: Fourth Grand Rapids, Mich. A grant of $4,000 was made from the Church Building Fund, provided the money can be obtained on mortgage of said property.

The following applications were presented for aid from the Church Building Fund.

Coopersville, Mich.	$ 600
Monroe, Iowa	300
Belmond, "	350
Am. Ref. Ch., Orange City, Iowa.	4,000
Baileyville, Ill.	800
Philadelphia, Kansas	500
Ramsay, Iowa	400
Hope Church, Dakota	600

EASTERN DEPARTMENT.

Helderberg, N.Y., for Knowersville, $1,000. All these were postponed until the next meeting.

An application was also received from Annandale, N. J., for $1,300 for parsonage. Referred to the Woman's Executive Committee.

REC. SEC.

A MISSIONARY TOUR IN DAKOTA.

FROM A TO Z.

Which, interpreted, means, from Alton to the end of it, viz: To the extreme border of the heritage of the Reformed Church, beyond the limits of railroad travel and central time, where one reckons days and distance as does the sailor on the sea, by the sun, moon and stars. True to the pioneer spirit of Van Raalte, and in accordance with the aspirations of Hope, the Reformed Churches in Campbell and Emmons counties are found beyond longitude 100, west from Greenwich, and above latitude 46 north, on the up-land of the valley of the muddy Missouri.

To get there is more of a journey than a trip to General Synod, and to tarry for a season in the hospitable tents of the contented homesteaders is equal to attending a series of domestic mission conferences. From Alton to Mitchell is a run of 120 miles westward over gently undulating southern Dakota; thence due north 128 miles through a monotonously level country into Aberdeen, a typical western city, surveyed and made, not grown, according to the points of the compass, lying square, with broad, roomy streets, lit up with electric lights and brimful of business. At 7 A. M. we obey the "all aboard for the west," and five hours later step off the accommodation train at Eureka, where the engine has just touched the last and most northwesterly rail of the great C. M. and St. P. system. After a hurried dinner of potatoes, squash, meat and the omnipresent and irrepressible pie, washed down with a cup of creamless prairie tea, all of it served *a la mode aboriginellee*, we are off on a lumber wagon for a thirty-five mile ride over the hills. All through these parts

Russians are locating, and it is worth while to see how they build sod houses, and make them neat and comfortable; a clay plaster on the outside gives a wind and water-tight abode; a lime plaster gives a clean and cozy room inside. "These Russians have taught us to build sod houses," said a Holland farmer. Such a dwelling, located on a protected slope, facing the sunny south, built with walls three feet thick of compactly laid sod bricks, eight feet high and a roomy attic, under a well thatched roof, is to be preferred to many a "balloon frame" rattle box, a veritable refrigerator, when blizzards blow and the mercury drops to forty below.

After several miles over the treeless prairie, where one sees naught but grasses green, gray and brown, with here and there a patch of stones and some bleaching buffalo bones, we finally strike the "spring creek" valley; following its winding half a dozen miles, we turn a sharp corner around a stony bluff, and from the first elevation catch a glimpse of the "Van Raalte" church settlement in Campbell Co., leaving it for the present to the left, and pursuing the trail northward another ten miles, it is 8 P. M. ere we disembark at the home of mine host, Mr. Haak, in the "bottom ' of Emmons Co.

Opposite the Holland settlements, towards the N. W. over the range of conical hills, across the river is fort Yates and the Indian reservation, where Sitting Bull and his Sioux braves are located. It was a study, as well as a pleasure, to see their wigwams, watch them receiving their rations, hear them chatter when bartering at the trading post; and conspicuous, a few yards beyond, on a granite pedestal, "standing rock," a solitary chip of stone, rugged and peaked, according to legendary lore, a petrified prophetess of former days; farther on in the background the spacious Catholic church and school "built for the benefit of the poor Indian." Would that the sympathies of the Protestants were as catholic, and their efforts as effective for these wards of our nations. This country is the paradise of the homesteader, and in our judgement contains one of the promising fields of the church; where at present the Lord's poor can be greatly benefitted and cheered by a timely gift, and where in the future two or three churches will be found, whose growth and prosperity is only a question of time.

In Campbell County the Hollanders have possessed about one and a half townships of the land. Here the tribes of the Congregation of San Raalti, go up to the "*sod church*," a well built structure, 18 feet by 33, but without steeple, porch or paint; it gates opening toward the north, having three windows in each of the two sides, one of them during our visit open toward the east, whence, we trust their help shall come. Its inside courts are furnished with plain, unvarnished chairs, a small, uncarpeted dias 6x6, and an unpainted, pine desk, without cushion

or Bible; a plain Bethel, built in poverty, but when we met with them in prayer and praise, in sacrament and song, not a whit less one of the gates of heaven than our stately temples, where lavish gifts load God's altars.

There twenty members commune in spirit with large hosts of the Lord's followers, and eighteen families meet every Sabbath to worship God, listening to the reading of a sermon of Pietus and Wabeke, or a translation of Spurgeon or Mr. Cheyne, and after services, "keep up" a Sabbath school. Truly it meant a great deal when they told me that they *kept it up;* no books or papers, hymn books or call bell, only a few small testaments, but several attentive ears, and on the part of the few teachers a good share of grit and grace. Are there not some ready hands, able and willing to help them *keep it up?* Let them be extended and not empty handed either.

If our friends who enjoy sermons and prayer meetings, and appreciate pastoral care, could have witnessed how the visit of a "domine," once or twice a year, was relished, I doubt not but that they would speedily enable the Board to send a missionary or settle a pastor, out on these frontiers.

Do not these people, in their daily pioneer hardships and their many privations, feel all the more keenly because they all, as homesteaders, hence citizens, have come from more or less privileged centers in older settlements? Do they not need the inspiring presence of a minister of the Word, who knows how to preach the gospel to the poor?

Let a living faith "in the communion of saints" answer according to the teachings of St. James; for what profit, my brethren, if a man say he hath faith, but have not works? Can that faith save? If a brother or sister be in lack, and one of us say, be ye filled, and yet give them not the things needful, what doth it profit?

In Emmons County the thirty-five families of Hope Church are scattered over three and a half townships—a Western township is six miles square, and contains thirty-six sections of six hundred and forty acres each—part of these settlers live in the "bottom," part on the surrounding rolling prairie. From northeast to southwest this advance line of emigration is fully twenty miles long; yet every Sabbath, in unity of purpose and bouyancy of *hope*, they gather, one and all, faithfully and regularly, in the schoolhouse in the bottom, a building too small to accommodate them; during summer one-third of the audience stood outside, catching the Truth as it wafted through the open windows. It was the same when we were there, albeit it was cold. We had no call *to* a church, but felt that here was a *call for a church;* the audience pent up in the small children's seats, the preacher pushed back into a corner, desk and chair dispensed with, his back filling the square corner of a right angled triangle, his feet on the line of its hypothenuse, he stood it through, praying, preaching and

singing, and during the dismissal with the blessing, his finger tips could have touched the people's noses.

Here with a membership of 44, the Lord's bread was broken and his cup of blessing blessed; with hearts as grateful as the surroundings were humble; for here as well as in "Van Raalte," the elements were served in a common white stone plate and an ordinary tumbler, everything neat, clean and holy, because dedicated to the Lord; still, methought how many a church would gladly enrich these poor communion tables, if it but knew of their need.

According to Government land laws it takes only four persons who are of age to hold three sections; the first quarter is generally pre-empted in spring, partially improved during summer, through which they live as they best can in a small wooden shanty or improvised sod shelter. Towards fall, by the time the pre-emptions must be proven up, at a cost of $200, and legal expenses, the settler has selected a second quarter, whereon he expects to stay and thrive; this is his homestead, there he builds a permanent sod home enters it before snow falls if possible, and after five years' continued residence pays another $2.00, and owns half a section; unless in the meanwhile a ten or fifteen per cent. interest, on money loaned, machinery bills and store accounts has eaten up all gain and blasted all hopes of success. Finally he may take hold of a timber claim, and if, during the space of five years, he succeeds in satisfying the law, in "breaking" and "backsetting" and seeding and cultivating in accordance with all the minutia of red tape, and can show the government officer so many living trees in actual count, and of such a size, he pays another $200 and owns his third quarter.

Hence two facts are evident: that in the first few years these homes will shift, like the proverbial mud-bars of the mission; and that these people are mostly as purse-poor as they are land-rich, and that for the purpose of meeting a note, saving a "claim," or holding a homestead, the comforts of home, the necessities of wife and children, must often be sacrificed. Generally there is no actual suffering for want of food or clothing, although it may be very sparse, unless spring drouth in seed time, summer tornadoes, and hailstorms, or fall prairie fires intervene, when in a few hours or days a whole year's labor and hopes may be lost.

The scattered location of the settlers in Emmons County seems to point to two centers in the near future, hence the wise decision of Hope Church, during our presence, to desist from locating a permanent site, and to waive for the present an application to the Church Building Fund for aid, resolving to select two places, and with consent and agreement of the owner to erect two temporary meeting houses in the vicinity of the two stores located in "the bottom" and up "on the prairie," thus

foreclosing the agitation of locating a permanent site, pending the surveys of projected railroads and the developments of the colony.

By their own efforts and help from Western friends, they have a little more than enough for one of these *tents of gathering*. I promised them that my pen and my petition would try to secure a paltry $200, or $150 for the other tent. And they need it. May we compel women and children to trudge eight and ten miles to and fro to Sabbath services? I cannot give legal security, nor can these poor people give a mortgage, to any one desirous of giving the needed benefaction, but I dare assure, upon good authority, that whoever invests this sum in the Lord's business, "away over in Dakota," will be remembered by *Him* to whom he or she loans it. I would refer donors to the Secretary of the Board of Domestic Missions. And were I furthermore to tell of how I shared the hospitality of the missionary at Marion Junction, and saw the wind's wreck and the people's remodeling of Sandham Memorial Church, of what I saw of Salem and Centreville, and what I learnt of Lennox, time would fail me. Brethren! come and see.

JAMES F. ZWEMER,
Domestic Missionary Agent,
Classis of Iowa.
ALTON, Sioux Co., Iowa,
Nov. 17th, 1887.

A P. S. cannot be avoided, it belong to these kinds of compositions, the success of those churches in Dakota, is secured by: (*a*) the nature of the soil; (*b*) the make up of a Dutchman's character, and (*c*) the religiousness of families of the Reformed Church.

MISSION WORK IN NORTHWESTERN IOWA.

DR. J. WEST,

DEAR BROTHER: With great readiness do I comply with the request to write a short article on mission work in the Western portion of our church. The subject is indeed worthy of being constantly held before the minds of all those that are concerned in the welfare of our beloved church.

It was my great privilege, during my last summer vacation, to be engaged in the missionary work under the direction of the Classis of Iowa. My field of labor were the two stations, Harpers and Le Mars, the first named in Sioux County, the other in Plymouth County, in the northwestern part of Iowa. I can confidently say that the Lord has blessed the feeble efforts which were put forth.

It is, indeed, a great pleasure to witness such earnestness and such a sincere desire after the bread of life under the ministration of the gospel among people who are almost entirely destitute of the service of the preachers of the gospel, and in the midst of whom the means of grace are but scantily applied. The little aid which they receive is highly appreciated by them amidst their difficulties and trials.

I desire to confine myself especially to the northwestern part of Iowa, since I have witnessed the

history of these people who now form a noble part of our church. I have personally shared in the trials experienced, and also in the rich blessings showered upon them from Heaven. Who can estimate the fruits which have resulted from the work bestowed upon, and the help extended to them, especially in the time of affliction, when the grasshoppers were devastating that beautiful region.

Some of these churches are not only now self-supporting, but are indeed not an insignificant factor in furthering the cause of our Lord, both at home and abroad. Others still receive some aid, but their outlook is hardly less promising than the first. There are still others which at present are only babes, but must necessarily exist, and which must not only be prevented from dying, but must be nourished in such a way that they may be able to make progress.

Taking into consideration the character of our people religiously, and the character of the country where they are settled, and do settle, we can rest assured that, if they are helped faithfully at the beginning, it will, as a general rule, be but a short time before they become self-supporting, and become an influence in the midst of their surroundings, and in the church in general.

It seems to me that in no other region our Dutch people are more loyal to the Reformed Church, no other denomination can fairly get a good foothold among them, although it has been tried occasionally. I do not favor sectarianism, but I believe with all my heart that our church must indeed take care of her people who rightfully belong to her, not only for the good of the church herself but especially for the welfare of our Dutch people in the West. My experience has convinced me thoroughly of that fact and proofs for the same are easily adduced.

For these very reasons I sincerely hope that special interest be taken at the present time in the congregations at the stations above mentioned, while they are in pressing circumstances. They are almost in need of everything. Their place of worship is at present the first consideration. The same things apply to the one at Hull (Pattersonville), in which I have become interested, through the work I was permitted to do there during the vacation of the previous year.

Here are people who need the warmest sympathy of those that can extend a helping hand, and if these opportunities are embraced it will, no doubt, yield blessed results. And let us earnestly follow our people to Minnesota and Dakota, because, with very few exceptions, they do not settle at random, but in places where they expect, with God's blessing, to prosper in temporal affairs, and where they can join together in building each other up religiously. The field is open, and there are no reasons why it should be neglected.

Yours in Christ,

P. WAYENBERG.

Holland, Mich., Nov. 10., 1887.

SELF-SUSTAINING CHURCHES.

With unalloyed satisfaction we have received the tidings that thus far this fiscal year, two churches have declared their intention to assume self-support. The first to report is Vriesland Mich., and the consistory, after recounting the sad circumstances which necessitated their dependence upon the Board for aid, and the heroic efforts made upon the call of a new pastor to provide for their own wants, take leave of the Board in the following grateful words:

"We therefore wish to express our sincere gratitude to God for His mercy in sustaining us in our trial, and also to you, brethren, for the timely and efficient aid you have rendered us in our helpless condition. May the Lord bless you in your noble work, and enable you, through the generosity of His people, to help all who need your assistance." Signed, H. Vander Ploeg, Pres't.

The second is at Pottersville, N. J., and the noble self denial portrayed is abslutely touching. Under date of Nov. 3 the pastor writes.

"Last fall this church asked for $100. The check for $25 now due will complete that amount received. We thought we would not ask for an appropriation for the coming year, but try and help ourselves and let you use your funds where there may be greater need than ours. My salary the next year will be $600. My people cannot give any more, and as they are practicing self denial in order to raise the $600, I thought I would try and get along on that. I feel sure I shall not want while doing the Lord's work here." It is hard to determine whether to admire most our brother's heroic self denial or his simple faith.

THE MISSION MITE BOXES.

The era of good feeling of "peace on earth and good will to men" will have dawned upon our young friends when these lines greet their eyes. They will sing with the herald angels "joy to the world, the Lord is come!" and inexpressible gladness will fill their hearts and impel their hands to deeds of kindness. How natural to think of those who have never yet heard that a Saviour *has* come, or that there is a way to find Him, or that He has invited children especially to come to Him.

Now we want Christ's part in this great Festival generously looked after.

The Mite Boxes must now be opened, and there must be something in them worth opening them for, and it must be sent. The Sunday-school class contributions must be gathered up, and the treasury of the Missionary Association must be examined and the contents promptly forwarded to provide Sabbath schools for the children, and places of worship for needy souls that they may share with us this great, this everlasting joy.

Please let us hear from every Sabbath school in our church.

Foreign Missions.

Rev. H. N. COBB, D. D., Secretary.

Resolved, That it is our duty, and entirely within our ability, to raise $100,000 for this purpose (Foreign Missions) during the current year, and that we will use our best endeavors to reach this amount, realizing that in so doing we are simply obeying the Master's call to follow where He leads.—*General Synod, Catskill, N. Y., June*, 1887.

STATE OF THE TREASURY.

"And Jesus sat over against the treasury."

Receipts for November, 1887.....	$ 4,148.42
Previously acknowledged.....	28,452.70
Total receipts from May 1, 1887....	$32,601.12
Deducted for special objects.....	4,483.38
Total for general purposes.....	$28,117.74

It would have been pleasant to begin the financial reports in the MISSION FIELD, with the acknowledgment of a continued and enlarged increase upon the receipts of last year. That pleasure is denied us. For the first time since the year began, the contributions of the churches, etc., in November have fallen behind those of the corresponding month last year. The difference is $670.25. For the seven months from the 1st of May, 1887, the gifts for the general work are still $6,395 in excess of last year. The generous gifts made in November to the Theological Seminary in India, may account for the falling off, and in view of them is not, perhaps, surprising. Yet the falling off cannot continue without harm and danger to all the work.

The work before us is a great one. At this writing, not less than $65,000 are needed to meet the appropriations for the year, which are $93,000, and $72,000 to make good the $100,000. We should not fail of reaching this round sum this year. Every interest of the work demands it. We need not fail if every one will do his part faithfully, "as unto the Lord and not to men."

We need the gifts of the rich among us, and the work deserves them. That unknown "friend," who put into the hands of Dr. Chamberlain, in October, his check for $1,000 for the work in Japan, may well serve as an example to others in our communion to whom the Lord has granted equal, and perhaps greater, means with which to serve Him. Nor less that humble member of one of our churches, who, by the hands of an elder, sent a gold eagle with this note:

"Dear Mr. W.——, The piece of money you find enclosed I would like you to be kind enough to forward to the Board of Foreign Missions. I did not know how to do it myself and the 31st of December would soon be here. I know it is as a grain of sand to the large sum that is needed, but I earnestly pray it may do a little good. I have laid it by, each week a little, for this cause."

The faith and loving interest and prayer such gifts evince are priceless, blessing alike the givers and the gifts. Would they were multiplied a hundred or a thousand times.

THE APPROPRIATIONS for 1888 were adopted by the Board at its regular meeting, November 9th. A goodly number of classical missionary agents were present and joined freely in the discussion and vote. The amount fixed upon was $99,173. The large increase, some $6,000, upon the appropria-

tions for the current year is chiefly due to the greater number of missionaries now in the field or on their way, and the enlarged demands of the schools under the care of the Board. The feeling prevailed that "if the Church is to do the work the Lord has given it to do *in the way it ought to be done*, this amount of money is absolutely necessary." If we cannot do it as it ought to be done, we ought to give part of it over to those who can. We dare not do the work of the Lord negligently. The vote, after long and earnest discussion, was unanimous. Will the Church unanimously ratify the vote by its gifts? Only so can the vote be made effective.

NOTES AND NOTICES.

DR. CHAMBERLAIN and his party arrived in Glasgow on Tuesday, Nov. 15, all in good health and spirits, after an uneventful voyage. Dr. and Mrs. Otte proceeded at once to Holland, via London, with Mr. Fagg. Both in Glasgow and Edinburgh Dr. Chamberlain devoted himself to the errand with which he was charged by the General Synod in the interest of union and co-operation in foreign missions. In both places he speaks of meeting a cordial reception and gratifying success.

Much of his time on the voyage was devoted to the arrangement of his Seminary subscription accounts, and the preparation of certificates for those who have contributed to the Endowment Fund. A large package of these certificates has been received and forwarded to their respective destinations. A quantity of blanks, bearing his signature, are on hand at the office of the Board, 26 Reade Street, and a copy will be furnished each subscriber, whose subsciption is yet to be paid, on receipt of the same. Those who have subscribed to Church Scholarships will receive certificates from the pastor or other officer of their respective churches.

SEVERAL CLASSES have already held District or Classical Conferences, and arrangements are already made for others. It is of the highest importance that those who propose to hold such conferences arrange for as early a date as possible. The whole Church needs to be aroused and inspired to new devotion in the work of subduing the world to Christ Jesus our Lord. The Saviour's last command, "Disciple all nations," has been too long and too shamefully neglected by multitudes, in all our churches, who are called by His name. Now that the whole world is open to such effort, now that so great and effectual a door is open to us in the fields of our own operations, peculiar emphasis ought to be laid on this foundation ground and impregnable argument of mission work. The men or women who "don't believe in foreign missions" ought soon to become an extinct species among us.

NEW CIRCUMSTANCES demand new methods. More than one Classis has adopted a system of pulpit exchanges in reference to foreign missions. By mutual agreement each pastor occupies, on some given Sunday, some other pulpit than his own, and preaches to another people on the work of missions. As supplementary to the Classical Conference, or in cases where it is judged that such a conference cannot be held with reasonable hope of success, such an expedient is well worth a trial in every Classis. It would seem to have this advantage pre-eminently, among many that are claimed for it, that a far larger number of people may thus be reached than would be possible by any general gathering, and the opportunity would thus be given to press home upon the entire membership pres-

ent the solemn truth of individual responsibility for the conversion of the world.

A WORLD'S GENERAL MISSIONARY CONFERENCE is announced, to be held in Exeter Hall, London, June 9 to 19, 1888. A similar conference was held in Mildmay, London, in 1878. Rev. James Johnston, author of "A Century of Missions," and secretary of the committee in Great Britain, has been sent to this country to secure the co-operation and representation of all American missionary societies in the proposed Conference. At a general meeting of representatives of these societies, Mr. Johnston presented an admirable and interesting statement of the plans and purposes of the Conference. A hearty reception was given to his statements, and a committee appointed to secure the co-operation of societies in America. An ecumenical gathering like this, representing the whole broad field of operation of Protestant missions, and gathering up the results of a century of missionary effort and achievement, cannot but be productive of wide and lasting benefit.

MANY TOKENS indicate that missionary interest and the missionary spirit have reached a higher point, and exert a wider influence throughout our denomination than ever before. It is of the highest moment that this rising tide be "taken at the flood." Here is the real "Crisis of Missions"—the critical question, whether the Church will go forward to larger and better things, or fall back from its high position and so the work committed to it suffer loss and damage? The moment is auspicious for a great advance. Will not the leaders of the Lord's hosts see and seize the opportunity?

MINISTERS AND MISSIONS.

STRONG WORDS FROM PROFESSOR CHRISTLIEB.

How inactive a large part of our ministers show themselves? Whence the great difference of interest in missions, often in one and the same province? I answer, chiefly from the difference of the position taken by the clergy in this matter. As they are in deeds of love, so are their congregations. If the shepherd himself does not live in the present history of missions; if he robs himself of this great faith-strengthening, spiritual refreshment, and upon his lonely watch does not pause and listen to the strokes of the distant hammer in the building up of God's kingdom; if he only glances rapidly through the mission reports to see if he can get material for the missionary meeting; and if these meetings are more of a burden to him than a real delight, a matter of the heart—and the congregation has a fine discernment for this difference—if he cares simply for the work of home missions because this finds greater favor with the lukewarm part of the congregation; if he preaches on missions only in Epiphany, without noticing them in his other Sunday sermons, though missionary thoughts run through the whole New Testament; if he expects to maintain the right degree of missionary interest in his congregation by an official report which few read, or by the missionary anniversary which is celebrated now and then by the Church, it will become more and more difficult for him to hold the interest gained, not to speak of helping the development to keep pace with the needs of the society to which his congregation belongs. Then circumstances like those to-day follow: the work extends, the wants and demands of the societies increase, but their receipts barely keep up to the old standard; nay, here and there diminish, and the deficits become permanent. Of course most of the extensive development of the missionary spirit depends upon the position taken by the minister himself.

TIDINGS FROM THE FIELD.

"They rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles."

THE ARCOT MISSION, INDIA.

A HIGH CASTE HELPER.

DR. WILLIAM W. SCUDDER, Madanapalle, writes of Barnabas William, a helper supported by one of our Sunday-schools, first a heathen, then an atheist, then a Christian, as follows: When I came to Madanapalle in December, 1884, he was a heathen; but now he is sitting at the feet of Jesus, clothed and in his right mind. He is a young man of the Balgy caste, and connected with some of the most respectable families in Madanapalle. He came to this place from Cuddapah a number of years ago with his uncle, who is a pleader in the courts. He attended for a while the Government school and obtained a good plain education. After a while he obtained a position in the civil dispensary as a compounder of medicines. When he first entered upon this situation he was brought under influences which made him a thorough atheist, and a bitter opposer of the Christian religion. He, however, came into daily contact with our Christians, and gradually his prejudices began to yield and he listened with increasing interest to the claims of Christianity as set forth by them. The result was that his heart was drawn powerfully to the loving Saviour. Shortly after meeting with this change of heart he broke his caste, first secretly by eating in the house of one of our native Christians, and afterwards publicly by taking food openly in the house of a catechist. From that time he proclaimed his purpose to join the Christian religion. There was, of course, a good deal of stir and excitement among his own caste people. They used their utmost powers to dissuade him from bringing upon them the disgrace which would attend the baptism of one of their number. Great pressure was brought to bear upon him from various quarters to prevent him from joining us. I am happy to say that the young man withstood all these assaults; and in reply to all their efforts, expressed his determination never to give up his Saviour. From the very first he has not hesitated to confess Christ boldly in the presence of his friends, and to urge them to accept the Saviour who has become so precious to himself. After testing his sincerity and faith for many months we received him to the full privileges of the Christian Church on the 25th of October, 1885. For more than a year after joining the Church he retained his position in the civil dispensary; but last January I had need of a man to take charge of our free reading room, and, with the consent of the Mission, I offered the place to him. He gladly accepted it, and now daily preaches the truth, as it is in Jesus, to all who avail themselves of the advantages of the reading room. This young man has made great personal sacrifices in joining the Christian religion and I commend him to your sympathy and prayers.

A VISIT TO CHITTOOR.

REV. J. W. CONKLIN describes a recent visit to Chittoor, his former station. In so doing, he illustrates the modes of travel, the various interests of which the missionary has charge, and also the encouragements that come after trial and discouragement to those who wait.

Leaving Ranipet about eight in the evening, I drove to the railway station, and arrived at Katpady by train at ten, where Pastor Abraham William was waiting to greet me, and see me safely off in the "jutka" or pony cart, which he had engaged. He can make about one fourth better terms with the driver than I can. A rupee and a half (about sixty cents) will not

seem to Americans an exorbitant charge for the monopoly of a whole conveyance, when the distance is eighteen miles.

I have a quilt and pillow, and quickly horizontalize.

By ardent efforts, I have schooled myself to sleep in this "jaunting car." The swaying thumps of the vehicle confuse my ideas less when I slumber. The driver takes advantage of my inability to scold, and consumes four hours in the journey, when he might do it in two and a half. When I am awakened by the cessation of the cart motion, I find myself at the door of the bungalow. Old Abraham, our former cook, who is now sexton and bungalow caretaker, arises in his white sheet, like a ghost, from his slumber on the verandah, and shows me into bed. I keep a bachelor "bed and board" here, to save the trouble and expense of transportation,

A DAY'S DOINGS.

At eight o'clock the next morning (or rather that morning) a meeting of the District Local Fund Board is appointed, so I cannot sleep much after seven. Taking toast and coffee I go over to the meeting, which is held in the compound of the collector. In the absence of that official, who is president, the deputy collector takes the chair.

The Inspector of Schools, who is *ex officio*, a member of all the boards in his division of three districts, and about a dozen native members are in attendance. My interests in the meeting are educational.

The tendency here, as in some places I knew when I was young, is to give for the aid of schools what is left after other appropriations are budgetted. Roads, hospitals, etc., are always provided for first. Thus the grants for results promised to primary schools are usually curtailed one-fourth or one-third. We labor and hope for the day when the mind and the spirit shall be placed at least on an equality with the body. Every member is allowed his "say" and vote in the meeting, but the white officials do not meet with much opposition. Local self-government is more "name than game" as yet in India. Gradually, however, the natives are learning to act with some independence.

The next item was a wedding. I am about "run dry" on weddings, but want to tack on a short history to this one. The place was Timsanpalli, a village five miles from Chittoor. The bride was Pakyam (propitious name, meaning *bliss*), a daughter of Abraham, the sexton mentioned above. The groom was Andrew Stephen, the teacher at Timsanpalli. By him "hangs the tale."

A WASTED CHURCH.

The congregation at Timsanpalli is not a strong division of the Church Militant. One Sunday morning near the end of last year I went there for the purpose of giving the communion to them. On my arrival, however, I found the little chuch building in such an unkept and filthy condition and heard such bad reports of the walk and conversation of the members, that I declined to administer the sacrament. After a plain talk with the congregation I departed, and immediately thereafter removed the teacher and left the sheep shepherdless, telling them to come to Chittoor if they wanted church privileges. Thus matters went on for three or four months.

I received several petitions from the people for a return of their privileges, but would not hear.

A FAITHFUL SERVANT.

One day, Andrew Stephen, who was my gardener and bullock driver, came to me with an earnest and even tearful plea. He said Timsanpalli was his native place. There he had become a Christian; there his parents were buried; there were still many of his kindred, and he mourned the state of his "Jerusalem." He wanted to be allowed to repair the breaches in her

spiritual walls. He asked for no increase of pay, and promised that if, in three months, the condition of affairs was not greatly improved, he would refund his wages for that time also. He was not altogether unlettered, having studied a year or two in the seminary in famine times, and I decided to let him make the experiment.

He had to pass through "deep waters" almost at the outset. Two children sickened and died, and then his wife was suddenly taken, leaving him alone. Some would have interpreted Providence as indicating that he was not called to that place and sphere of labor. But he did not stop to decipher hidden mysteries.

THE REWARD OF FAITH.

He appealed to the people to work, and they responded. The church was repaired with no help from me except lime for whitewashing. A school has been gathered nearly twice as large as any I have before seen there. Some backsliders have been reclaimed and a new vigor seems to be infused into the church life. We often have to learn that the "weapons of our warfare are spiritual," and heart-strength largely compensates for lack of head brilliancy. May this man's love for his new bride and for the "Bride of Christ" be blessed and fruitful.

HELPERS' PAY DAY.

The next day the village helpers all came in to report on their work and receive their salaries. Each man brings his school attendance register, the record of attendance at church services, and the particulars of his preaching in neighboring heathen villages. "Pay day" is one of our busiest and hardest days. Sometimes a part of it is devoted to something like a "ministers' Monday meeting" at home. A paper is read and discussed and plans of preceding Sunday sermons are given and criticized.

THE WORK IN CHITTOOR.

The day following this was taken up with inspecting the work in Chittoor itself. Two schools and a reading room are the agencies aiding the Church in evangelization. The Hindoo girls' school is well kept up as to members. There are one hundred and twenty on the rolls and ninety-five were present when I visited it.

A young Christian woman, Salome Samuel, teaches Bible lessons to all the classes, and I think makes them very attractive. An order has been issued by government closing its girls' school in Chittoor at the end of the year, so that ours will, probably, be much larger next year. I hope some missionary, Mrs. or Miss, may then be resident there to take charge of it. It is absurd for a man to try to "manage" so many girls.

The 'Poor School" adjoining the church has about forty children, of whom ten are girls, and these showed very creditable specimens of their skill with the needle. The reading room is "about as usual."

DISCIPLINE AND COMMUNION.

The next day was Saturday, and the the day for "Preparatory Lecture, "the communion having been appointed for Sunday. As Pastor Moses has been transferred to Gnanodiam, to help shepherd the sheep of the Arni field, the pastoral duties of Chittoor devolve on me. We had to suspend one woman for walking disorderly, and received no addition. There are several adults, however, who ask for baptism, and whom, with their families, we hope to receive before the end of the year.

About forty sat down on Sunday to the Lord's Table. The old and delightful practice of sitting around a long table still survives at Chittoor. I wish it were convenient thus to do in all our churches. In the afternoon I visited the two Sunday-schools. One is held in the church, the other in the Mission Compound School-house. The former has two male and two female teachers and about forty scholars, and

in the latter two men and one woman teach thirty children. A number of Christian adults from Reed Chary, which is near, gather in this schoolhouse for a prayer meeting after the Sunday-school. The church of Chittoor has not lost heart in the absence of a resident missionary. Let us hope that the bungalow there may be permanently occupied not many months hence. The fever wave seems to be receding and will soon, I hope, be entirely lost in the undertow.

THE JAPAN MISSION.

THE WORK AT NAGASAKI.

REV. A. OLTMANS writes of the Steele Memorial School as follows, Oct. 1, 1887:

We have started our school in the new buildings. Of our old students about thirty returned so far. Twenty-six new ones entered, making the list fifty-six till now. Others are making inquiries. Twenty-four boys have entered the boarding-house, a very good beginning. I teach from 8 till 11 in the morning, and from 1 till 4 in the afternoon. This, with incidental business, leaves me adsolutely no time to devote to the language, so please expect no progress from me in that line as long as I have no other helper in the school. Mrs. Oltmans teaches three classes each day, and Rev. Mr. Stout's son has two classes temporarily. The boys are in high glee about the commodious buildings, and I am sure there is inspiration among them to do good work this year. Of the twenty-six new pupils that entered, only one receives aid from the mission, and *all* (except this one) have paid their entrance-fee promptly. They are all quite young in years, which is all the better.

THE SCHOOL DEDICATED.

The day after opening we held dedicatory services in our new chapel-room which was not able to contain the audience. The Rev. Archdeacon Maundrell of the English Church and Bishop of the Methodist Church took part in the services. Revs. Stout and Segawa spoke in Japanese, while Rev. Demarest led in prayer, and the audience listened throughout with evident attention. We labor with delight, praying the Lord to make it fruitful to His own glory. We earnestly commend ourselves to the prayers and sympathy of the Church at home, remembering that we are co-laborers with them in the glorious cause of our Divine Master.

A PLEA FOR HELP.

REV. N. H. DEMAREST, Nagasaki, Oct. 24th, makes an earnest plea for help in this school so prosperously begun. The Board has been constrained to yield, and despatch Mr. H. V. S. Peake, of Centreville, Mich., by the first opportunity. Mr. Peake had offered his services in the spring and been refused because of the expense. But no proper expense should be spared to enable the school to do its work efficiently. Mr. Demarest writes:

By a recent letter of yours, we understand that the Board does not see any way of supplying this station with another man to assist Mr. Oltmans in Steele Memorial. And yet, we cannot but ask a reconsideration of this adverse decision.

The reasons heretofore given still hold good. In addition, we would respectfully present two others which have arisen since school opened this September:

1. The number of pupils has so increased that the work is greater than Mr. Oltmans ought to undertake.

There are now sixty-six students in Steele Memorial, and there are constantly new applicants. Even now Mr. Oltmans is teaching from eight o'clock A. M., to four P. M., and he has the assistance of Mrs. Oltmans, and also of Mr. Stout's son, several hours each day.

2. Our corps of teachers is even smaller than we or the Board expected.

Until Saturday, October 22d, we were awaiting the coming of Mr. Oghimi, whose knowledge of English would have made him of much service. In a note to Mr. Stout, he declines to fulfill his engagement with this station.

Can you not send us the man we so urgently need? We do not ask for an ordained man, nor for a married man, though a married man would be very useful in the work. We need, and need *now* an educated young man to throw himself heartily into the school work of Steele Academy. Will the Reformed Church refuse to supply our need?

Such refusal may cause one of two results:

1. It may cause the breaking down in health of Mr. or Mrs. Oltmans, or of both; for the Church must know that, as long as their powers remain, they and all of us will do our utmost for this people to whom you have sent us. Work done now is worth many times the same amount of work next year.

2. It may cause the curtailment of the work.

There is a limit to every man's powers. If no help be sent, our utmost has been almost reached. And yet we remember that the youth of to-day will be the leaders of to-morrow. Japan is moving with immense strides and these leaders of to-day and to-morrow will have immense influence for good or for evil. Must we refuse to accept any young man whom the Master sends us? for the work is the Master's. He is sending these pupils to us to be trained into intelligent and God-fearing leaders.

Will the Church refuse to accept the honor He thus confers? Will she not recognize the answer to her prayers, and, thanking Him for this goodness, gladly take such action as will make Steele Memorial as great a power for good, as God will give opportunity? Will the Church take the responsibility of hindering the usefulness of this school, and all the interests connected with it?

BLESSING EVERYWHERE.

All our work in the same way is meeting with God's blessing, and invites, yes *demands*, our greatest endeavors. The call to evangelists is as pressing as that to teachers. Recently a member of the Kagoshima Kencho (*i. e.* governing body of officials) made a personal appeal to our missionaries in Tokyo for some foreigner to come to Kagoshima and instruct the officials in Christianity. Dr. Verbeck expects to go there next month. Last week some members of the Nagasaki Kencho asked a deacon of our church here if I could not teach them in the Bible on Sundays and after office hours on week days. I have not yet replied, for such work, if begun, should be followed up with continuous labor. It cannot be laid aside or given up.

These things all go to show the demand there is for trained foreigners. Our request is not greater than the urgency of our need. May you see the way to supply it.

A GRAND SUCCESS.

The German Church, of Plainfield, N. J., on the week preceding Thanksgiving, held a Fair and Festival, under the auspices of the Ladies' Christian Work Society, and netted the handsome sum of $900 for the building fund of their own church. Their long needed house of worship will now be completed.

There is a society of little girls in Bridgeport, Conn., who call themselves "The Four o'clocks," because they meet at four o'clock to work for Home Missions.

Education.

Rev. G. H. MANDEVILLE, D.D., Sec'y.

THE BOARD OF EDUCATION.

This Board was organized in 1828 under the direction of some of the ablest and wisest ministers and laymen in the Church. Its object was declared to be "to aid indigent, pious young men who are preparing for the Gospel ministry."

It was incorporated in 1869 under the laws of the State of New York. The Articles of Incorporation say: "The particular business of such society shall be the promotion of the growth of said Church by educating young men for the ministry of the Gospel, and by extending aid to theological and collegiate institutions and religious schools under the care of, and formed according to, the order of said Church." It is thus empowered to hold trust funds given or bequeathed to it for its general work or for special purposes designated by the donor or testator thereof.

The General Synod of the Church, by its authoritative legislation at different times, but entrusted to this Board the duty of aiding academies under the care of Classes, and Hope College. For thirty-five years it has done this work up to and beyond its ability as conferred by the funds it has received. It has appropriated thousands of dollars to these vital auxiliaries to the life and growth of the Church.

It has aided upwards of five hundred young men into the ministry of the Word. Many of these have finished their work, and entered into their rest, the reward of grace to the "good and faithful servant." Others are still in the service of the church on earth as missionaries, pastors, teachers, and professors. It is not claimed that no mistakes have ever been made in the selection of young men for its aid. This would be more than could be expected or required by any reasonable person.

The Board makes no pretentions to infallibility. But it is claimed—and the claim is verified by its history—that the mistakes have been wonderfully few, considering the length of time over which its history extends, and the number of persons who have been under its care. And the responsibility for those few must be shared by the Classes, by whose recommendation the young men come before the Board. Naturally, the Board hesitates to decline receiving a young man, who, by the advice of a pastor or a consistory, and the indorsement of a Classis, comes and asks aid in meeting the expense of education in preparation for the ministry of the Son of God. The Board and the Church have reason for gratitude for the record made in this respect, in the effort to be a faithful steward of the moneys entrusted to its hands by the Church for this work.

The policy of our Reformed Church has long been settled; has, indeed, been fixed from its very beginning, that it must have a ministry educated in all respects

abreast of the scholarship of the age. To secure such a ministry, in numbers adequate to its needs, it was found necessary three score years ago to constitute this Board for this special work. The history of sixty years is an ample vindication of the wisdom of the men who inaugurated this method and instituted this means of accomplishing the purpose.

Nor has the time yet arrived when its agency can wisely be dispensed with. An item of history will illustrate this. A few years since the Board, in consequence of its large indebtedness, was compelled to decline for a time to receive young men. The result was a constantly diminishing number of candidates for the ministry. At length, as those who had been aided completed their studies, received their diplomas, and entered the service, there were very, very few to come to the work. The number of young men in the colleges decreased. The halls of instruction in the Theological Seminary were sadly deficient in students. The Board, therefore, although its debt was not entirely liquidated, felt itself under the necessity of resuming the care of students, extending its aid even to those in grammar schools for one or two years. At once the effect was very striking. The applicants began to increase, and the increase has continued. To-day the Board is embarrassed by the largeness of the blessing, the number of those who come and say, "Here we are, aid us in preparing for the work." Since the first of May last twenty-two have been received. Eighty-four are now on its roll, the largest number, it is believed, in its history. Others are still inquiring whether aid can be received.

But the funds are not equal to the expenses. The debt is once more on the increase, although appropriations have this year been made only to students, and the applications from Hope College and the Northwestern Academy have not yet been granted. The question before the Board now is, what shall be done? Shall we leave our Western educational institutions wholly unaided? Shall we do them and the entire Western work of the church this damage? Shall we again close the door to any young men applying for aid in obtaining an education for the ministry? This whole subject is now under consideration. Its decision will depend upon the liberality of the church.

We submit this plain, simple statement to each reader of the new magazine, and ask your prayerful consideration of the question, What can I do? Young men are in demand. The churches cry for young men in their pulpits. In answer to the prayers of the church, promising youths offer themselves, to be prepared for work at the altars. Shall we say them nay? Or will the friends of the church, of Christian education and of Christ come generously to the help of the Board in this essential work?

GILES H. MANDEVILLE,
Corresponding Sec.,
Synod's Rooms, 26 Reade St., N.Y
Nov. 22, 1887.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following contributions for the month of November, 1887:

Branchville, N. J	$12 00
Roxbury, N. Y	7 54
Suydam St., New Brunswick, N. J	12 43
Niskayuna, N. Y. m. c	10 00
S. S., New Prospect, N. Y., for Western S. S	19 00
Keyport, N. J	6 00
S. S., Keyport, N. J	9 00
Ladies' Miss'y Soc., New Hackensack, N. Y., for C. F. A. Klein	28 00
S. S., Ridgewood, N. J	13 00
2d, Philadelphia, Pa. m. c	7 07
Greenpoint, B'klyn, L. I	39 65
Miss A. Van Schaick, N. Y. City, for Rev. W. L. Johnson	20 00
Mr. Berand Held, Clarion, Iowa	1 00
On ac. interest on legacy of Mrs. Rachel Ann Ryerson per J. R. Van Nest	50 00
New Paltz, N. Y., for Oct	14 58
"D. C. A.", Collegiate Ch., N. Y. City	10 00
S. S., Niskayuna, N. Y	24 00
2d, Newark, N. J. q. c	30 00
Guilford, N. Y	5 00
Nyack, N. Y. m. c	7 50
Glen, N. Y. m. c	8 00
1st, Hudson, N. Y. m. c	21 54
Ladies' Aux., Utica, N. Y., for Salem, Dak	25 00
Chapin Mission, Iowa	2 00
Maurice, Iowa	10 83
Alton, Iowa	19 00
New Paltz, N. Y. q. c	25 60
New Brooklyn, N. Y	8 00
West New Hempstead, N. Y. q. c	9 19
"Anonymous," White House, N. J	7 00
2d, Tarrytown, N. Y	70 00
Schraalenburg, N. J	29 31
"B. A," 29th St. Collegiate Ch	100 00
12th St., Brooklyn, N. Y	23 98
S. S., 1st, New Brunswick, N. J	100 00
1st, Poughkeepsie, N. Y., for Dak. Suf. per W. E. C	20 00
2d, Philadelphia, Pa., for Dak. Suf. per W. E. C	10 00
Washington, Iowa	15 24
Port Richmond, S. I	45 93
Int. on Legacy of Eleanor Webb	7 50
North Ref'd Ch., West Troy, N. Y	106 31
S. S., North Ref'd Ch., West Troy, N. Y	25 33
Woman's Miss'y Soc., Port Jervis, N. Y	25 00
S. S., Bethlehem, N. Y	30 00
Harvest Home Festival, Pompton Plains, N. J	50 00
Wom. Miss'y, Pompton Plains, N. J	18 89
Flatlands, L. I. q. c	24 38
S. S., Schodack Landing, N. Y	20 00
Greenport, Col. Co., N. Y. q. c	2 00
2d, Flatbush, L. I	4 00
Cleveland, Ohio	5 34
S. S., New Centre, N. J	5 00
Communicants, Harrison, Dak	12 50
Ebenezer Ch., Holland, Mich	7 29
Ready Helpers, 2d, Newark, N. J., per W. E. C	6 00
Warwick, N. Y	45 30
2d, Coxsackie, N. Y. m. c	30 76
2d, Freehold, N. J. q. c	20 10
Pascack, N. J	14 65
Montgomery, N. Y	202 70
Bedminster, N. J	84 47
Mrs. E. V. Filkins, Berne, N. Y	5 00
Chapin Mission, Iowa	1 00
Bergen, N. J. m. c	18 53
Schodack Landing, N. Y. m. c	3 00
Holland, N. Y. City	5 00
Port Ewen, N. Y	25 00
S. S., St. Paul's, Mott Haven, N. Y., for Dakota Missions	47 44
S. S., North Orange, Iowa	2 5
2d, Grand Rapids, Mich	13 25
Total	$1,743 03

JOHN S. BUSSING, *Treasurer*,
33 Wall St., N. Y. City.

CHURCH BUILDING FUND.
November, 1887.

"Trinity," Plainfield, N. J	$30 30
2d, Poughkeepsie, N. Y	42 52
Keyport, N. J	2 50
"A. C. W." So. 2d, Rotterdam, N. Y	27 75
N. and S. Hampton, Pa., for Emmons Co.	17 65
S. S., Johnsville, " " " "	15 28
S. S., East Holland, " " " "	4 75
S. S., N. and S. Hampton, Pa., for Emmons Co	5 70
Ladies' Miss'y Soc., Upper Red Hook, N. Y., for Grand View, Dak	25 00
"D. C. A.", Collegiate Ch., N. Y. City	5 00
Schraalenburg, N. J	25 00
Lafayette Ch., Jersey City, N. J	60 00
East New York, L. I	68 00
Jamaica, L. I	37 50
Port Richmond, S. I	23 40
North Holland, Mich	31 00
Holland, Neb	9 08
S. S., Bethlehem, N. Y	9 26
Knox Mem., N. Y. City	10 50
Ladies' Aid Soc., 2d, Pella, Iowa	24 75
2d, Rochester, N. Y	13 60
Christ's Ch., Newark, N. J	37 00
2d, Freehold, N. J	27 61
Montgomery, N. Y	32 64
"H.," Hudson, N. Y	5 00
Baileyville, Ill	9 25
2d, Grand Haven, Mich	4 35
Total	$589 84

JOHN S. BUSSING, *Treasurer*,
33 Wall St., N. Y. City.

WOMAN'S EXECUTIVE COMMITTEE OF DOMESTIC MISSIONS.
Receipts for November, 1887.

N. Y. City, Lafayette Ave., Aux., for Northwestern Academy	$100 00
Mt. Vernon, N. Y., Aux., for Miss. Salary	25 00
Hudson, N. Y., 1st. Ref. Ch., Aux	35 00
Albany, N. Y., 1st Ch., Aux	28 24
Astoria, L. I., 1st Ch., Aux	17 50
N. Y. City, Grace Ch	8 00
Fallsburg, N. Y., Aux	5 15
Newark, N. J., "Ready Helpers," 2d Ch	6 00
Ellenville, N. Y., Aux	19 05
N. Y. City, South Ch., "Rogers Mem. Band"	100 00
Brooklyn, N. Y., South Ch., "Hope Mission Band"	50 00
Flushing, N. Y., S. School of Ref. Ch	25 00
Mott Haven, N. Y., Aux	20 00
Blawenburg, N. J., Aux	7 00
Linlithgo, Livingston, N. Y., Aux	18 00
Prospect Hill, N. Y. City, Aux	9 80
Bethlehem, N. Y., 2d Ch., Aux	31 75
Total	$505 49

MRS. U. D. GULICK, *Treasurer*,
257 12th St, Brooklyn, N. Y.

BOARD OF PUBLICATION.
Acknowledgments for November, 1887.

Reformed Church,		Keyport, N. J	$2 00
"	"	Nyack, N. Y	14 32
"	"	Marbletown, N. Y	40 00
"	"	Niskayuna, N. Y	5 00
"	"	Claverack, N. Y	20 43
"	"	Oyster Bay, N. Y	8 09
"	"	New Prospect, N. Y	10 96
Total			$64 10

G. VAN NOSTRAND, *Treasurer*,
26 Reade Steet, N. Y.

I, having resigned the office of Treasurer of

this Board, correspondents will please hereafter address me at Nyack, N. Y.

G. VAN NOSTRAND.

Mr. G. Van Nostrand has resigned the Treasurership of the Board of Publication, and Rev. H. V. S. Myers has been elected Treasurer *pro tem.* All checks for the Board of Publication will be drawn to the order of Dr. Myers until further notice.

BOARD OF EDUCATION, R. C. A.

Receipts for November, 1887.

Church of Metuchen, N. J.	$7 00
Union Village, Greenwich, N. Y.	18 00
Keyport, N. J.	3 00
West New Hempstead	5 40
A Lady of Collegiate Ch., New York	100 00
Ch. of Readington, N. J.	13 09
Roxbury, N. Y.	5 01
1st Ch., Pella, Iowa	32 50
Church of New Hurley, N. Y.	2 25
Pottersville, N. J. q. c.	2 00
1st Ch., Albany, N. Y.	80 77
Ch. of Williamsburg, 1st, Brooklyn, L. I.	59 26
Catskill, N. Y.	20 00
1st Ch., Bayonne, N. J.	16 00
Ch., Upper Red Hook, N. Y.	8 29
South Blendon, Mich.	5 54
Hurley, N. Y.	11 41
Mohawk, N. Y.	10 00
South Ch., Brooklyn, L. I.	18 00
Ch., Franklin Furnace, N. J.	4 22
Spring Lake, Mich.	8 00
2d Ch., Freehold, N. J.	18 22
Ch. of Tarrytown, N. Y.	35 00
East Millstone, N. J.	6 66
Total	$489 62

F. J. HOSFORD, *Treasurer*,
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BOARD OF FOREIGN MISSIONS.

Receipts for November, 1887.

Church, Readington, N. J.	$20 51
" Niskayuna, N. Y.	20 00
1st Ch., Coxsackie, N. Y.	12 00
Church of Deer Park, Port Jervis, N. Y.	15 28
South Church, N. Y. City. m. c.	38 55
A Friend, Raritan, Ill.	40 00
Church, Branchville, N. J.	12 00
" South Bushwick, L. I.	16 21
Hyde Park, S. S., Queens, L. I.	8 31
Int. on R. R. Stock	14 00
Suydam St. Ch., New Brunswick, N. J.	12 43
Church, Roxbury, N. Y.	15 42
Freight to India	2 00
Church, Keyport, N. J.	15 00
Ladies' Miss'y Soc., Ch., Millbrook, N. Y.	25 00
"A. C. W.", 2d Ch., Rotterdam, N. Y.	12 75
Church and Boys' Club, Castleton, N. Y.	14 00
Ladies' Miss'y Soc., Madison Avenue Ch., Albany, N. Y.	35 00
Friends in Grand Rapids, by Dr. Otte	83 87
Ch., Catskill, N. Y. m. c.	2 18
"D. C. A.," Collegiate Ch., N. Y. City	5 00
Church, Aquackanonk, N. J. 2 mos.	53 00
2d Ch., Newark, N. J.	18 45
Church, Harlingen, N. J.	31 12
" Flushing, L. I. m. c.	9 75
3d Ch., Raritan, N. J. m. c.	16 85
Church, Hudson, N. Y. m. c.	21 54
" Blawenburg, N. J. m. c.	4 50
1st Ch., Kingston, N. Y.	160 00
2d " Claverack, N. Y. m. c.	7 00
One Cent Mission Band, Ch., Milwaukee, Wis.	40 00
Church, Stuyvesant, N. Y. m. c.	12 88
Lafayette Ch., Jersey City, N. J. m. c., etc.	75 00
Church, Bergen, N. J. m. c.	25 06
Dorcas Vereenging, Orange City, Iowa.	25 00
Woman's Miss'y Soc., Ch., Port Jervis, N. Y.	25 00
Church, Port Richmond, S. I.	81 29
Nh. Church, West Troy, N. Y.	90 32
Church, Marion, N. Y.	13 00
1st Ch., Flatbush, L. I. m. c.	91 25
For Tract Distribution	10 00
Church, Bloomingburg, N. Y.	35 00
" West New Hempstead, N. Y.	9 20
Grove Ch., New Durham, N. J.	40 00
East Ch., Newark, N. J.	14 00
Church, Annandale, N. J.	6 00
" English Neighborhood, N. J.	12 00
1st Ch., Kalamazoo, Mich.	17 38
Church, Clarkstown, N. Y. m. c.	5 00
" Gravesend, L. I.	70 00
Anna R. Gulick, Ch., Jamaica, L. I.	10 00
1st Ch., Hackensack, N. Y. q. c.	70 00
"B. A.," Collegiate Ch., N. Y.	100 00
Church, South Holland, Ill.	35 00
"Continued," Rochester, N. Y.	2 00
2d Ch., Somerville, N. J.	55 79
" Coxsackie, N. Y.	30 76
1st " of Raritan, Somerville, N. J.	44 10
Church, Caatsban, N. Y. m. c.	15 00
" Schodack, N. Y.	27 42
Est. of Eleanor Webb	7 50
Dr. C. K. Wagner, Newark, N. J.	100 00
Church, Washington, Iowa	15 24
Ladies' Miss'y Soc., 1st Ch., Claverack, N. Y.	29 02
Isaac H. Cantine, Stone Ridge, N. Y.	12 00
Y. M. C. Asan., 2d Ch., Grand Rapids, Mich.	31 74
Harvest Home, Ch., Pompton Plains, N. J.	100 00
Woman's Miss'y Soc. " " "	29 55
Church, Ellenville, N. Y.	74 59
" Beaverdam, Mich.	7 00
1st Ch., Orange, N. J.	267 10
Ch., Piermont, N. Y. m. c.	8 64
Broadway Ch., Paterson, N. J. m. c.	4 14
Ladies' Miss'y Soc. 3d Ch., Pella, Iowa	4 40
2d Ch., Freehold, N. J.	45 65
Church, Peekskill, N. Y.	24 26
" Greenville, N. Y.	19 08
2d Ch., Flatbush, L. I.	4 00
Mrs. E. V. Filkins, Berne, N. Y.	4 50
Church, East Millstone, N. J.	16 44
2d Ch., New Brunswick, N. J. m. c.	27 40
Church, Schodack Landing, N. Y. m. c.	5 00
Mrs. S. D. B. Melvain	5 00
Woman's Ex. Com. Dom. Missions	12 50
Church, Minnisink, N. J.	8 00
Low Dutch Ch., Harlem, N. Y.	99 88
" A. Z.", Thanksgiving Off'g, Holland, Mich.	1 00
1st Ch., Long Island City, N. Y.	5 34
Church, 34th St., N. Y.	60 00
Total	$2,803,04

FROM THE WOMAN'S BOARD.

Aux., Saugerties, N. Y.	$25 00
" Esopus, N. Y.	20 00
" Gravesend, L. I.	68 00
" Ch., Nh. and Sh. Hampton, Pa.	13 85
" 2d Ch., Jersey City, N. J.	52 35
For Sturges' Seminary	196 35
Nellie Amerman Mission Band	16 80
S. School, 1st Ch., Albany, N. Y.	20 00
Aux., 1st Ch., Grand Haven, Mich.	30 00
" " New Brunswick, N. J.	57 00
" St. Paul's Ch., Mott Haven, N. Y.	30 00
" Madison Ave. Ch., N. Y. City	60 00
" 1st Ch., Orange, N. J.	64 00
" Ch., 5th Ave. and 29th St., N. Y., In Memoriam	80 00
Total	$732 75

FOR FERRIS' SEMINARY ENLARGEMENT.

S. School, Grove Ch., New Durham, N. J., through W'm. B'd.	$105 00

CHILDREN'S MISSION FUND.

S. School, Niskayuna, N. Y.	$34 00
" Mariner's Harbor, Port Richmond, S. I.	20 00
" Ch., St. Johnsville, N. Y.	3 75
Miss Hoyt's Class, S. School, Madison Av. Ch., Albany, N. Y.	17 00
S. School, Amer. Ch., Orange City, Ia.	2 50
Pearl St. S. School, Ch., Shawangunk, N. Y.	5 30
Mite Boxes, Children of Rev. B. V. D. Wyckoff, Readington, N. Y.	26 50

VOL. I. No. 2.

The Mission Field

of the

REFORMED CHURCH IN AMERICA.

·PUBLISHED·MONTHLY·
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·26·READE·STREET·
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The Mission Field

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THE MISSION FIELD.

Rev. I. W. GOWEN, Editor.

VOL. I. FEBRUARY, 1888. No. 2.

Editorial.

A suggestive contrast. Proceeds from the sale of liquor in two New York saloons on December 24, 1887, given to the employees in those saloons, $11,055.05. Proceeds for the month of December, 1887, from five hundred and forty-seven Reformed Churches for the spread of the gospel in the world, $9,092.17.

* * *

In reading "The Life and Work of the Earl of Shaftesbury," we are amazed at the wretched condition of the working classes in Christian England as late as 1840, and the insensibility to their needs, as well as bitter opposition to their relief manifested by leaders in church and state. Will another generation stand in amazement before the history of our efforts for the conversion of the world?

* * *

So your church is too poor to take a collection for the benevolent boards? You cannot afford it? Distribution is the law of increase in the kingdom of Christ. Try it as a financial policy this year.

* * *

What an evangel comes from over the Pacific in the tidings from Japan! The Dayspring from on high is surely visiting the Sunrise Kingdom and with His healing beams is making true her name.

* * *

The latest news from Korea will be found in this issue. We are glad to have the privilege of first telling Brother Underwood's story of his heroic journey into the interior of "the Hermit Nation." Well done, good and faithful servant of Christ.

* * *

The arraying of one branch of Christ's work over against another is not Christian, but worldly. Foreign missions against domestic missions, or vice versa, is poor policy and poorer Christianity. Seeking capital for one branch of work by pushing it in front of every other branch smacks too much of the world. Let us consider all the agencies of benevolent effort as yoked together for the advancement of Christ's Kingdom in the earth.

* * *

We are thankful for prompt responses to our request for contributions. All will appear in due time. But long primer type cannot carry long articles. Do not try to say everything in one contribution. When you think that you have said only half enough, stop. The editorial department will be in type by the tenth of each month.

INSIDE.

Selected.

No father's house is full ,
E'en though there seems no resting-place for more ;
Forgiving arms and doors do open wide,
If one repentant child implore,
Outside.

No mother's heart is full.
Unless it be with longing, burning wild—
Heart-throbbings that no cheerful face can hide—
The wish to clasp her sinning child,
Outside.

God's flock is never full,
Fear not to enter boldly at His door,
None ever were refused who there applied ;
He hath abiding-place for more,
Inside.

THIS ONE THING I DO.

BY A. C. SEWALL,
Pastor First Reformed Church, Schenectady, N. Y.

"I waste no strength at hunting or going after curiosities. I push for the main object only, with all my energy. When not shortening the distance between Umzila and me, I rest."

These are the words of Myron Winslow Pinkerton, pioneer missionary to Umzila's kingdom in southeastern Africa. They occur in his last letter to his wife, dated "Inhambane, Oct. 18, 1880. They reveal a singleness and strength of self-denying, consecrated purpose so rare, so heroic, so Christ-like, that they deserve to be echoed and re-echoed wherever there are ears to hear and minds and hearts to comprehend them.

There was much to call him back from the work which he had undertaken. By the advice of his friends he had brought his wife and young children to this country, since they might not with safety accompany him on such an expedition. Every step in advance increased the distance which separated him from them, and multiplied the possibilities of his never returning. He felt this, as is evident from a passage in his letter from Natal, September, 1879: "For myself it is hard to leave my wife and little children for a long and dangerous absence, and God forbid that this sacrifice be laid on my wife and helpless infants for any reason but the extension of God's kingdom in the souls of men."

In the letter, also, from which the words which stand at the head of this article are taken, he wrote, "I shall, if all goes well, soon get to where I can begin retracing my steps, if I think the Lord calls me to hasten to you. But I knew you would rather I would complete, as far as possible, the founding of this new mission, even though it required a few months' more time."

There was much to divert his thought and energy. It was a new country through which he was journeying. There was much to be seen, much to be learned. Objects which awakened his curiosity and the eager desire for leisurely investigation multiplied as he proceeded. But he had no time or strength for this. "I waste no strength at hunting or going after curiosities. I push for the main object only, with all my energy."

There was much uncertainty ahead. His men feared Umzila's people. He himself was not certain of a favorable reception at Umzila's Capital. But committing results to God, he pushed on.

Notwithstanding the lovingly cherished retrospect, unhindered and undiverted by the tempting allurements to present investigation on every hand, and undismayed by the perils ahead, he "pressed forward."

"This one thing I do," said Paul. "If thine eye be single," said the Master, and "My meat is to do the will of Him that sent me, and to finish His work."

Fellow members and office bearers of the Reformed Church, is not here something more than a suggestion, is not here a trumpet call from God to us? The Master said, "Go ye, make disciples of all the nations."

We have an enviable past. There is much in it to cherish with thankfulness, much to conserve. But conservation alone never did much nor can it do much toward meeting and overcoming the mighty obstacles still in the path between "Umzila" and us. Except as the achievements of the past are used as vantage ground for present enterprise, for new and ready adaptation of power to present issues, they become a hindrance—baggage only—of which the less a loyal soldier of Christ attempts to carry the better. That which has been so sagaciously observed as characterizing the progress of civilization is equally true of the church. "The beginning of civilization is marked by an intense legality (the essential principle of conservatism); that legality is the very bond of its existence—the bond which ties it together; but that legality—that tendency to impose a settled customary yoke upon all men and all actions—if it goes on, kills out the variability implanted by nature, and makes different men and different ages fac-similes of other men and other ages. Progress is only possible in those happy cases where the force of legality has gone far enough to bind the nation together (to constitute a real and effective organism), but not far enough to kill out all varieties and destroy nature's perpetual tendency to change.* (Not far enough to fetter the energetic and ambitious life of the organism itself.)

Shall we be counted among these "happy cases?" In other words, shall we "waste no unnecessary strength" in poring over the "curiosities" of our past, interesting in themselves and valuable as these may be; none in "hunting" for things novel, either in our own or other's present speculations, but "push" now "for the main object only, with all our energy?" Slight indications that we are about to do so are to some eager eyes in our Zion the first gray dawning of a better day.

Pinkerton did not reach Umzila's Kraal. He did reach, however, a mountain top of moral heroism, the height of which he himself, doubtless, did not appreciate. From that height God

*Bagehot. Physics and Politics, p. 64.

speaks to us through him to-day.

Underneath that "large moss-covered tree, on the east bank of the Galulu River, overlooking the ferry," where sleeps to-day this missionary, there will stand, I doubt not, by and by, a worthy monument with this inscription:

MYRON WINSLOW PINKERTON,
Pioneer Missionary to Umzila's Kingdom.
"I waste no strength at hunting or going after curiosities. I push for the main object only, with all my energy. When not shortening the distance between Umzila and me, I rest."

A THOUSAND MILES JOURNEY IN KOREA.

REV. H. G. UNDERWOOD.

I told you in my last letter that I was going into the interior. I have been away nearly a month; during all that time I have not had any one to speak to in my own tongue, neither have I seen a foreign face. I am now on my way to Seoul as fast as I can go. I reached the end of my route on Monday night, and after spending one day there determined to push toward Seoul with all possible haste. I am anxious to get there for Thanksgiving Day if I can. I was to leave Enigns this morning at daylight, but the pack ponies did not get round, so that it was eight before we could get off; then after going a little way I found my pony's shoe was loose. I had to go back and get it fixed; in the meantime the pack ponies went ahead. When my horse was fixed I went on, and had gone about seven miles when it began to rain, then to snow, and finally it turned to sleet. I still pushed on, and the rain stopped and left a stormy southeast gale of wind, and it was bitterly cold, and blew right in my face. I could hardly sit in my saddle on account of neuralgia and face-ache that had been brought on by the wind. We came to a place where we were to feed horses, so we had lunch and determined to go on, but when I ordered the ponies to be hooked up I was informed that one of them had been taken sick and that we could not go on till to-morrow morning. There is no help for it, so we must stay. I had a room got ready, and here I am now; it is dark at 5:30 P. M., and by a candle that I brought with me I am writing this letter.

I started out on this trip with a camp bed, and some boxes of canned meat, etc., and was going to live as a foreigner, but I had not gone far when I found it would be no easy matter to make the whole trip with these incumbrances. I also found that I could get along pretty well on Korean food, so, dropping these impediments on the way to be called for on my return, I hastened on alone. Now I am "an out and out" Korean, and do not find it go badly, though at times I find myself longing for "the fleshpots of Egypt." The trip has been a hard one, and much longer than I had anticipated. It is hard anyway to take a trip of almost a thousand miles on horseback and on foot, but to do this all alone is harder, especially in a foreign country, but on the whole I have had a pleasant time, and have met with a very

good reception wherever I have been, and have learned to know a good deal more about Koreans and their ways. I have spent a good many of the nights at the magistrate's houses in the Korean Government guest house; I have spent several nights at farm houses, and not a few at Korean hotels. For the size of the rooms and creature comforts I prefer the Government house; for the hospitality and kindness of the people I prefer the farm house; for early rising, etc., I prefer the hotel, so each has its advantages. Of course, I sleep on the floor as all Koreans do, and carry a small air cushion as a pillow. I wish that you could drop in and see me in this room, or that you could have some idea of it from what I shall say, but whatever I might say you would still be surprised could you see it. The room is 8 × 16 and 7 feet high, with the rafters and beams all showing; the walls are of mud as in all Korean houses, and the inside has been "kalsomined" with a mixture of mud and water which covers all the wood work as well as the original mud. This gives the whole really a very neat appearance. There are three lattice doors, no windows; these have been papered over. The floor is of stone, covered with mud, and on this the fire is lit. In the better houses the floor is covered with paper.

The furniture consists of a few straw mats, a box and a lamp; this latter is quite a curiosity and is well worth seeing. It consists of an upright stick set in a block of wood, up and down which slides a slanting piece so as to make the light the desired height; on this slanting piece is placed a small deep saucer filled with vegetable oil in which is placed a wick. This wick protrudes over the edge of the saucer and here it is lit. Hanging below this is a sheep's horn to catch the dropping oil; it is a crude lamp, but it answers a good purpose as a night lamp.

I have some candles with me, and use them for writing and reading. They generally bring you a bundle of "matches," or the shavings of wood that have been dipped in sulphur; these are supposed to be used in connection with flint and steel. I carry some foreign matches with me, and these can now be bought in every town of any size in Korea, still they are too much of a luxury for the common people to use.

I have just had my supper. I wish you could have seen it. I had a little more than an ordinary Korean by ordering a chicken to be killed and boiled, so that I had boiled rice, turnip soup, sauerkraut, shrimp fish, a sort of sardine and other Korean entrees. As all the entrees were more odoriferous than pleasant, it is needless to state that they remained untasted by me. I sat on the floor and had all this on a low table before me. I have a few crackers with me, and my boy tried to make me a cup of coffee; in this he did not succeed very well; my coffee was mostly grounds; he was very much disappointed and wanted to try again, but I would not let him. I finish-

ed my supper with some ginger snaps that Mrs. Dr. Scranton sent round to me just before I left Seoul; it was very kind of her; they have been a perfect God-send for me; on more than one occasion they have had to do for a meal. I have only eight days to get to Seoul by Thanksgiving, and it is twelve days' journey, and one day is Sunday, when I must be at Pyangs and baptize some converts.

In this trip I have learned a good deal more about Korea than I ever knew before. I am going back to Seoul with much higher ideas of Koreans; they are all anxious to learn a great many things and to hear something about the foreign religion. Korea is ripe for the *gospel if the church will* give it. As I think of the openings for work and the little that the church is doing, I sometimes feel that another crusade ought to be advocated, that another "Peter the Hermit" is needed, but that this time the battle should be fought with the "Sword of the Spirit." The way is open for lots of work, but our hands are tied; we can not do *everything*. We have now the orphanage, hospital, school and Christian work, a new public school, the hospital work proper in the hands of two men. Dr. Heron has all he can do at the hospital and the foreign practice, and that leaves all the rest to me.

How can I do it all, and at the same time I am asked to go north and south, east and west, to baptize people. I *cannot* do it all. If there were only some one else to take the tedious work, I could have my hands full in the line of direct Christian work, and then, in addition, to the work of translating the Bible.

As I think of all this, I say, "Who is sufficient" for all this? Where are the men? Why do they not come? As I have been going through the country, I have seen many open doors not yet entered. I feel very much the responsibility of my position; there is so much to be done on every side.

It has cleared up now, and I must be on my way to Seoul.

November 18, 1887.

ORGANIZE! ORGANIZE!

For effective missionary work, the church at large has its Board and Secretary, and each particular Synod has its committee. Each classis should have its superintendent, and every church and Sabbath-school must have its society. This plan, recommended by General Synod, has been largely adopted; yet, many Classes and churches have failed to organize; and organization in the Sunday-school is a marked exception. We would heartily commend to the latter the practical suggestions presented to the last Missionary Conference in a paper entitled "Missionary Methods in the Sunday-school," and published for distribution by the Board. That the author understands full well that *mere* organization will effect nothing is evident from the pointed and practical remarks with which he concludes:

I. "The best made machine will never run itself.

"Constant oversight, careful control, and wise direction by pastor and superintendent are necessary. To get every part in its true place and relation, down to its proper bearings, and working without friction, is not the easiest thing to do. Hot boxes and journals ought not to surprise us; a few drops of oil may correct matters.

II. "Nickel plate and polish are no proof of power.

"Organize for *service*, and not for *show*. Fire boxes and boilers seldom present a pleasing appearance; but they are intensely practical, and wholly indispensable. To see one's face in its perfectly polished parts will never atone for having no steam in the boiler. Raking out the ashes is better than rubbing up the mountings.

III. "The *tooting* of the *whistle* will never turn the wheels.

"The greatest forces work silently.

Do not call attention to yourselves. If your *work* is what it should be, you will not need to. *Well doing* is sure of its '*well done.*'

IV. "The *handful* of *shavings* will never furnish fuel.

"Feed your fires with *facts* and not with fancies.

"We want a steady glow of enthusiasm and a uniform temperature in our missionary zeal. To arouse and maintain this, a clear presentation of the success of missionary effort and the needs of the several fields of labor will do more than sentimental appeals. An abundant supply of the *solid anthracite* of *facts* may be had at slight cost to the consumer in the new magazine of our Boards, and in similar publications. Subscribe, and the supply will be delivered at your doors."

A VALUABLE HELP.

We have often heard and asked the question: "Where shall I get definite, concise intelligence of a general character for my missionary concert of prayer?" Echo answered *where?* until a chance meeting with Eugene R. Smith, editor of the *Gospel in all Lands*, 805 Broadway, New York, gave the solution. *The Missionary World* is an eight page monthly, crowded with facts, upon the mission fields of the church of Christ. Its aim is to give the material for a wide-awake missionary concert. The subjects follow the order of topics printed at the head of our column. These can be procured long enough ahead to give ample time for preparation. We know that we are doing a favor to many a hard-working pastor, when we publish the terms of subscription of this needed helper.

Missionary World, one copy 25 cents a year. One hundred copies to address of one person one month, 50 cents; six months, $3.00; twelve months, $6.00. Same rate for twenty or more copies. Ten copies, 75 cents a year.

Address *Gospel in all Lands*,
805 Broadway, New York.

Invest 50 cents in the February number, which is occupied with *China*, and distribute among your congregation, who would like to help you in the missionary concert if they only knew what to say.

Missionary Concert.

SUBJECTS FOR 1888.

January ..... The World.	July ..... The Islands.
February ..... China.	August ..... Roman Catholic Lands.
March ..... Mexico.	September ..... Japan and Korea.
April ..... India.	October ..... Turkey and Persia.
May ..... Burmah.	November ..... South America.
June ..... Africa	December ..... Syria.

CHINA.

REVISED SUMMARY OF PROTESTANT MISSIONS IN CHINA—DEC. 31, 1886.

	NAME OF SOCIETY.	Date of Mission.	Foreign Missionaries.	Native Ordained Ministers.	Unordained Native Helper.	Communicants.	Pupils in Schools.	Contributions by Native Churches.
1	London Missionary Society	1807	50	8	66	3,052	1,711	$5,500.00
2	A. B. C. F. M.	1830	65	..	80	1,235	.....	.....
3	American Baptist, North	1834	24	8	72	1,433	175	491.26
4	American Protestant Episcopal	1835	23	17	13	384	801	500.80
5	American Presbyterian, North	1838	95	14	16	4,368	1,804	1,472.00
6	American Reformed (Dutch)	1842	12	3(?)	20	784	.....	2,008.42
7	British & Foreign Bible Society	1843	17	..	82	.....	.....	.....
8	Church Missionary Society	1844	49	10	218	2,545	2,162	2,103.00
9	English Baptist	1845	30	..	17	994	46	.....
10	Methodist Episcopal, North	1847	74	68(?)	136	2,408	988	3,121.10
11	Seventh Day Baptist	1847	3	..	8	18	69	88.00
12	American Baptist, South	1847	25	..	..	547	.....	600.00
13	Basel Mission	1847	40	4	49	1,611	461	.....
14	English Presbyterian	1847	45	5	121	3,312	.....	†1,524.74
15	Rhenish Mission	1847	6	..	6	60	200	.....
16	Methodist Episcopal, South	1848	23	3	7	146	653	222.11
17	Berlin Foundling Hospital	1850	6	..	..	.....	80	.....
18	Wesleyan Missionary Society	1852	31	..	28	679	587	.....
19	Woman's Union Mission	1858	3	..	..	.....	.....	.....
20	Methodist New Connexion	1860	9	..	54	1,186	142	.....
21	Society Promotion Female Educ.	1860	5	..	..	.....	.....	.....
22	United Presbyterian, Scotch	1864	10	..	17	306	.....	.....
23	China Inland Mission	1865	187	..	114	1,314	274	408.13
24	National Bible Society, Scotland	1868	5	..	50(?)	.....	.....	.....
25	United Methodist Free Church	1868	6	..	10	297	.....	300.00
26	American Presbyterian, South	1868	18	..	10	44	207	35.00
27	Irish Presbyterian	1869	6	..	..	.....	.....	.....
28	Canadian Presbyterian	1871	4	..	32	1,128	55	.....
29	Society Propagation Gospel	1874	6	..	..	.....	.....	.....
30	American Bible Society	1876	12	..	40	.....	.....	.....
31	Established Church of Scotland	1878	4	..	3	30	80	.....
32	Berlin Mission	1882	10	..	27	119	84	.....
33	General Prot. Evang. Society	1884	1	..	..	.....	.....	.....
34	Bible Christians	1885	2	..	..	.....	.....	.....
35	Foreign Christian Miss. Society	1886	3	..	..	.....	.....	.....
36	Book and Tract Society	1886	2	..	..	.....	.....	.....
37	Society of Friends	1886	3	..	..	.....	.....	.....
38	Independent Workers	....	5	..	..	.....	.....	.....
	TOTAL	....	919	140	1,296	28,000	10,579	$18,374.56

† Churches of Fo kien alone.

CHINA.

It has been the custom of late to disbelieve in the ancient estimates of the population of China; but the *North China Herald*, a well-informed journal, publishes statistics which strongly support them. It appears that the authorities at Pekin have recently taken a census for taxing purposes, and that the village bailiffs, whose interest is to underestimate the figures, return the population at 319,383,500. Five provinces are omitted, and their population, as recorded in the last census, brings the total up to 392,000,000. Even this figure is independent of the population of Tibet, Kashgar, Ili and Corea, and the total number of souls ruled by the emperor of China, therefore, exceeds 400,000,000, and still displays a tendency to increase.

China has two or three times the population of Africa, one-and-a-half times the population of India, and ten times the population of Japan. It holds one-third of the entire heathen world, and about one-quarter of the whole world. Think of it, of all the men on this planet, one man in every four is a Chinaman! Try to realize it,—it cannot be realized. "A million a month in China are dying without God." A thousand million new graves every hundred years! The business of Christian women alone is to put a soul into two hundred millions of Chinese women.

This vast population is essentially Chinese. For at the close of 1885 there were only 6,698 foreigners resident in the open ports of China, and one-half of them resided at Shanghai. There were 919 Protestant foreign missionaries in China at the close of 1886.

There are among the different Protestant denominations seventy-nine persons who devote themselves chiefly to medical work. Twenty-seven are women. There has been issued by their Medical Missionary Association the first number of a medical journal, whose columns contain valuable papers from native and foreign physicians of high standing. The articles by the Chinese doctors—themselves Christians—in the Chinese language will have a wide influence among their countrymen in removing the prejudice against foreign physicians.

The Christian population of China will not exceed 50,000. The latest statistics, and these not complete, give 28,000 communicants in the Protestant churches. Surely this is a vivid illustration of the Master's parable of the grain of mustard seed and of the leaven, with their perpetual lesson of faith. Do you say, "What are these among so great a multitude?" The Master answers, "Bring them to me."

Great things have been done in China in the face of tremendous obstacles, by the servants of Christ. Although Robert Morrison entered China as the first Protestant missionary, a representative of the London Missionary Society in 1807, China was practically closed to missionary effort until 1860, although several

societies occupied their fields before that time. This fact should be kept in mind, as we consider the statistics. The following table, prepared by Rev. C. C Baldwin, D.D., of the American Board Mission, for forty years a missionary in China, speaks for itself:

Years.	Stations and Out Stations.	Native Preachers.	Native Christians.
1846....		13	41
1853....	26	59	351
1863....	108	141	1,974
1864....	130	170	2,607
1869....	306	365	5,743
1877....	602	584	13,035
1886....	700 (?)	650 (?)	30,000 (?)

The statistics for 1886 are, of course, approximate, but they are believed to be below rather than above the facts These figures ought to inspire each of us with strong hope for China. It is asserted that, if the present ratio of increase continues, the native Christians in China in the year 1900 will number 2,000,000.

A few suitable topics for prayer, in connection with China, are suggested:

1. For the missions of all branches of the Church.

2. For Christian nations in their dealings with the Chinese.

3. For the suppression of the opium trade, which China does not desire.

4. For the success of civilized inventions to open up the country for speedy evangelization.

5. For our own missionaries by name.

6. For Mr. Fagg and Dr. Otte on their journey.

7. For Miss May King, the medical missionary of the Woman's Board.

Woman's Department.

HOW OUR WOMAN'S AUXILIARY RAISED $100.

Our minister got Mr. and Mrs. Booth, of the Japan Mission, to visit our church. Mrs. Booth met the women in the afternoon in the church parlors. A great many were present to see a live missionary's wife. She told about Christ's work among the women of Japan, especially in connection with the Ferris Seminary in Yokohama. The work did not seem half so far away as it did when we read about it in *The Sower*. Then she had a bundle of photographs, some of the little girls, others of the graduating class, with their diplomas tied with ribbon just like American school girls, and others of the school-rooms and buildings. Of course, we asked her to tell us about this one and that, until we really felt quite acquainted with many of the scholars. After the ladies' meeting, we allowed Mr. Booth and the minister to come in to supper, which was spread in the church parlors. This gave everybody a chance to become acquainted with our guests. After supper our regular prayer meeting was held, at which Mr. Booth made an address on the religious condition of Japan. Those present were encouraged to ask questions, which Mr. Booth answered. Many earnest prayers were offered to God for Japan. But we did not raise the money then. Two months afterward the annual meeting of the Womans' Board was held in New York. The minister gave

out the notice, and urged us to attend. We went; by we I mean a great many of our members. Mr. Booth was present, and made an appeal for help to build an addition to Ferris Seminary. We got together after the meeting and resolved to raise $100 of the amount. We had nothing in the treasury; our resolution was our only stock in trade. When we came back home and sat down with our blood cooled off, the question arose, "How shall we raise this $100?" One said, "Have a fair." Another said, "Get the men folks to give it." Another suggested having a "C" party. At last, some one said, "Let's have jugs and give the money directly." Jugs won the day. They were bought and distributed among the members. Put in convenient places, they were prepared to receive contributions. After they had been out a few months we began to doubt whether we could raise enough in this way. The minister told us that we must not lose our faith in God's willingness to bless our sacrifice. But to make sure we held missionary sociables, at each of which a collection was taken. At the last sociable we broke the jugs. On the previous Sunday the pastor, who had been to the New Brunswick Missionary Conference and heard of the plan, told us to put a text of Scripture in each jug. Well, the breaking of the jugs revealed two things both precious to the Lord: The sacrifices, or at least the offerings, with which He is well pleased and the promises of His word which He stands ready to fulfil. When the money was counted we found enough, and some over. That is the way God always does things. We sang a rousing missionary hymn, and the minister asked God to follow with His blessing these offerings for His cause. So we sent our $100, and we know that if those that receive it are as pleased as we were to give it we are satisfied.

OPEN DOORS FOR WOMEN

Never have there been so many doors open for evangelistic work, which women, and only women, can do. Are our young girls realizing their privileges? The president of Smith College writes us that since the opening of that college some two hundred and fifty have graduated. As far as he knows, but two of these are in foreign missionary work. Of Vassar graduates, six hundred and ninety-five, about a dozen names could be given as foreign missionaries. From Wellesley College twenty-one names are given. Even Mt. Holyoke Seminary, about to celebrate her fiftieth anniversary, can claim but one hundred and fifty foreign missionaries during her entire history. We trust the day is not far distant when missions shall be studied in all Christian institutions.—*Missionary Review*.

Specimen copies of the Prize Leaflets, just published by the Woman's Executive Committee of Domestic Missions, have been sent us. They are all that could be desired, both in subject matter and general appearance.

For the Young.

GOD WANTS THE BOYS.

God wants the boys—the merry, merry boys,
The noisy boys, the funny boys,
The thoughtless boys;
God wants the boys with all their joys,
That He as gold may make them pure,
And teach them trials to endure.
His heroes brave
Ae'll have them be,
Fighting for truth
And purity.
God wants the boys.

—*Exchange.*

CHINESE CUSTOMS.

The custom of binding the feet of the women is almost universal in China. The feet are first bound when the child is about five years old. The four smaller toes are bent under the foot, and the instep is forced upward and backward; so that when the girl becomes a woman she walks as on pegs.

School life begins in China at the age of six. The first day a boy goes to school he takes with him two small candles, some sticks of incense, and some paper money, which are burnt at the shrine of Confucius, before which also the boy prostrates himself three times.

The Chinese write with little brushes in columns from top to bottom of the page, beginning at the right hand side.

New Year's day in China comes between the middle of January and the last of February. Before day breaks on New Year's day all the members of the family offer sacrifice to heaven and earth and to their tutelary gods Then homage is paid to the deceased ancestors of the household, and to the older members of the family by the younger. Then visits are made by the men to their friends. Presents are made and feasting follows. The ceremonies continue for several days.

Filial piety is everywhere insisted on. "Filial piety," said Confucius, "consists in obedience; in serving one's parents when alive according to propriety; in burying them when dead according to propriety; and in sacrificing to them according to pro priety.—*Missionarg World.*

"NO WORKEE FOR MELICAN HEATHEN."

The following Western story illustrates the effect of the American social wine-drinking custom upon the Chinese mind:

"The story is told in the West of a Chinaman who applied to a wealthy family for work. He was asked: 'Do you drink whiskey?' 'No, I Clistian man.' 'Do you gamble?' 'No, I Clistian man.' He was employed, and proved to be an excellent servant. In course of time the mistress of the mansion gave an elaborate 'progressive euchre' party, at which wines were served. John waited at the table with exceeding deftness and acceptability, and the next morning asked for his wages saying that he wanted to quit work. The mistress was astonished. 'What was the matter?' The Chinaman told her. 'I Clistian man,' he said; I told you so before'; no heathen. No workee fo 'Melican heathen.'"

The Chinaman, whether in this country or at home, is impressed quite as much by American example as precept. Alas! that there are so many "Melican heathen."—*National Temperance Advocate.*

Chinese children know how to practice the "Golden Rule," as the following testimony from an English lady missionary will show: "After an experience of years among them, truth compels this assertion, that we have found them remarkably free from bad habits and vices. Possessing the same mental abilities, and the same spirit of emulation as our own children, they rarely manifest any malice or envy, and are ever ready to lend a helping hand one to another. This trait was exemplified while the class of small children were on the floor for recitation. The youngest of them had, by hard study, contrived to keep his place at the head so long that he seemed to claim it by right of possession. Growing self-confident, he missed the word, which was immediately spelled by the boy standing next him, whose face expressed the triumph he felt, yet he made no move toward taking the place, and when urged to do so, firmly refused, saying, 'No, me not go; me not make Ah Fun's heart solly.' That little act meant much self-denial, yet was done so thoughtfully and kindly that spontaneously from several lips came the quick remark, 'He do all the same as Jesus's Golden Rule.'"—*Selected.*

Domestic Missions.

Rev. C. H. POOL, Secretary.

A WORD AT PARTING.

To the Ministers, Members and Friends of the Reformed Church.

DEARLY BELOVED IN CHRIST:

After more than twenty years, the undersigned is constrained to lay down the burdens and cares of the office of Corresponding Secretary of the Board of Domestic Missions.

We have labored, and prayed, and struggled together in the effort to accomplish a great work for the Master and for our beloved Zion. We have had our defeats and won our victories. And as an alleviation to the natural sorrow of parting there comes the memory of the loyalty, the generosity, and the loving kindness which have met him everywhere, and at all times from all who love our Zion. The future may show that we "have builded better than we knew," if the Master Builder shall vouchsafe His blessing upon our work.

But ever upon the heart of the retiring corresponding secretary —warm, and fresh, and unfading —shall abide the sincerest admiration and gratitude for the noble consecration and the generous devotion of the people of our church to the work with which he has been so long entrusted. And he can only ask for his successor—the Rev. Charles H. Pool, a good man and true—the same warm-hearted co-operation, and the same generous sympathy which have

come like a benediction upon the work in years gone by.

The address will be as usual, 26 Reade Street, New York, until further notice. Personal correspondence should have the word "Personal" on the envelope.

Gratefully and sincerely yours,

J. WEST, Secretary.

January 3d, 1888.

A WORD AT THE BEGINNING.

It is not often that we may point to a record as long and faithful as that of Dr. West, in his administration of the affairs of the Board of Domestic Missions. He has done his work well; and now that he has relinquished it, the undersigned, at the call of the Board, has retired from the pastorate, and at the beginning of this new year entered upon the duties of corresponding secretary. The position was absolutely unsought by him, and when offered, was regarded as such a responsible and difficult one, that he naturally hesitated to accept it. Only a firm conviction, after repeated evidence that God had pointed the way, in which was seen the desire of the Board and of the church that he should undertake the work, could he consent to assume such responsible duties. Now that he is in the office, and begins to realize the work connected with it, the sense of responsibility is increased. He is more than ever convinced that the home mission work of our church needs all the energy and consecration that the stoutest heart and strongest faith can put into it. The thorough evangelization of America is an absolute necessity. The life of this nation, and the Christianizing of the world under God, depends on it, and the work will admit of no half-way measures. The circumstances in which this country is placed compel an appeal to the church for the gospel, and though our church is small among the tribes, why should we not respond according to ability?

The question has been raised among us, whether the Reformed Church ought to continue its separate denominational life. The answer must be "No," if it is to be a sickly, inactive, stationary existence. But the church, through General Synod, has decided that it ought to live—that it *must* live—and that to live, it must work. Our work is not merely to "hold fast the form of sound words;" not merely to cultivate a little garden, walled around, chosen and made peculiar ground," but to be in the fullest, broadest, grandest sense a *missionary* church. We are wrong, awfully mistaken, in our conservatism, if that conservatism hinders us from going out into the "highways and hedges," and winning—compelling men to come to us, as sister churches are doing so successfully. We must be aggressive, with a holy boldness and patient ambition, devising large and liberal things; believing that God will not fail to honor those who thus honor Him.

Most emphatically do we believe that the *first* duty of our pastors and members is to care for our

own Church Boards and their interests; and that at the present time our distinctive church work needs to be pushed through our Board of Domestic Missions. Not that less should be done or given for foreign missions and education, but *more* for home missions. The church cannot be too strongly impressed with this need; it cannot be over estimated. Money, especially for the Church Building Fund, is the pressing want now. Young churches are anxiously waiting, and struggling while while they are waiting, for the little help they ask from the fund to build a plain but comfortable house of worship, or to provide a decent home for pastor and family. It seems to us that the people of our church need only to know these facts and the real pressing wants of the Board to do its work, to call forth a liberal response in requisite funds. How can the people learn of the facts and wants? Some can be reached through the columns of this magazine and of our church paper, but only a comparatively small number. We want to inform the entire membership, and that can be done only by the pastors. If these do not come to the help of the Board it can accomplish but little. If these do not keep themselves interested and informed, and impart that information to their people, the latter can scarcely be expected to maintain a lively interest in the work and growth of our church. Keep the people thoroughly posted, and give them all necessary opportunities to contribute to the Lord's work; and while a few will grumble, by far the larger part will cheerfully respond, and there will be no want of means with which to grant the requests that constantly come to us for aid. Is it not a time when our pastors should, each in his place, be loyal to the church of his choice, and active in the support of her home mission work, for the sake of our church, for the sake of our country, above all for the sake of Christ, and the souls for whom He gave His life. If our church is ever to rise to the measure of duty and privilege, and do her part in this land and wherever she has a field assigned her, it is now. *Now*, we candidly, solemnly believe, or never.

With these convictions we begin our work as secretary of the Board. With these convictions it is our purpose, God helping us, to do our full duty. We ask from all, especially from pastors, their prayers, their sympathy, their co-operation. We can do little or nothing without these. Without these human agencies we cannot count on the interest and needed gifts of the people to any adequate extent; we cannot even expect—certainly we have no warrant to expect—a blessing from the Lord.

May every pastor and member of the Reformed Church fully appreciate the necessities of the hour. Filled with the spirit of the dear Master, may we all cheerfully, *enthusiastically*, take up the work our Father has so evidently given us to do, and with unceasing prayer, labor and giving, be true co-workers with Him in the extension of His kingdom.

CHAS. H. POOL.

PRIZE LEAFLETS READY.

The Prize Leaflets which have been written for the Woman's Executive Committee of the Board of Domestic Missions, for use in missionary societies, are now ready, and can be purchased at Synod's Rooms, 26 Reade Street. Address Mr. R. Brinkerhoff.

The committee wish to call the attention of auxiliaries to this announcement, in the hope that they will at once supply themselves with copies for distribution in their respective churches.

Price for each one of the nine: Single copies, 2 cts. 1 doz., 20 cts. Please enclose stamps for mailing.

MARION JUNCTION, DAKOTA.

Under date of Dec. 31, the Rev. S. J. Harmeling, from the sick room in which all his children are down with measles, and in a furious snow which had lasted nearly a week, writes the following cheering intelligence:

"At the Wednesday prayer meeting, two weeks before Christmas, the people contributed more than $20 cash for the Christmas Festival, and a good time the Sunday-school and we all had. I am so surprised at the earnestness and enthusiasm of the people. Last Sunday the church was crowded, and, in fact, was too small for the andience. I must not forget to mention, that they gave me a nice sofa on Christmas.

Yesterday we should have had a consistory meeting to receive eight members that we know of, with two or three others, but the storm prevented. To-morrow there will be no service, for the roads will be impassable."

MIGHTY NEW AMERICA.

BY REV. WM. J. SKILLMAN.

Fifty years ago now and over, the fathers of this land came westward at the slow pace of the ox-team. Creepily they journeyed; often through interminable forests, apparently, and across bridgeless streams. To-day, their children, seeking also new homes, speed abroad through woodland and prairie, and out into the wilderness in a palace car. The contrast is significant. It is typical of the changed conditions of the West—of the old time and of to-day. In many respects, of course, life on the frontier is the same, no matter by whom lived, at what period, or amid what surroundings. Pioneering has its zeal, and it has also its other side, never to be adequately reported, which none, once knowing it, need ever try to forget. But the new West has steam behind and underneath it. The railcar, the telegraph, and all that they stand for, where in the West of old was only the plodding of oxen.

These changed conditions certainly call imperatively this hour, for an alert and quickened sense of responsibility on the part of the American church. A great work is to be done, and it is to be done at once. You might just as well, nearly, give over doing it at all as to put off doing it until to-morrow. The dreary little wayside settlements in the Ohio valley, on the lake, or by the Mississippi, near which the migrant paused for the night on his home-seeking journey, has grown at this moment into a great, roaring city with its tens and hundreds of thousands of people. The West, that is even of the ox-team epoch, and during the lifetime

of the pioneers, has produced its marvelous Cincinnatis, Clevelands, Milwaukees, and Chicagos, with literally its thousand other minor centers of life and traffic. But, suppose the church had neglected these now mighty aggregations of population and wealth at the hour when they were but little, dismal and obscure points in the "clearing," or upon the prairie! Could such neglect, will anyone think, ever be overtaken, or in anywise be made good? But, be the past what it may, Christians must not let slip the present opportunity, whatever else they may do or not do. As much greater in some things is that opportunity as the hour of the railway is greater than the hour of the trail of the ox-team. The people of God of every name, and age, and order, therefore, need now to get very wide awake. For never previously in the history of men was such a responsibility as to day is laid upon the church. The changed condition of life in all regions of the earth in this modern time call for special wisdom and unusual measures of consecration and activity in meeting religiously and morally the requirements of that life. India, Persia, Syria, China, Japan, Egypt and Central Africa—christianize them all, and that right speedily. The thing cannot be done too soon. But here in our own country let no one fail to measure the length and breadth of the field for God, which at our very doors lies open to us, how vast and how white! We must look to the ends of the earth, and to the lands of all peoples. We dare not do less; but we may not overlook this wondrous expanse spread before us. It is not a particle too much to say, that in these prairie and endless mountain regions of great, new America, is magnificently the grandest arena for evangelistic effort the world has ever known. It can easily be underrated; but the most sanguine and prophetically disposed will find it hard really to over-reckon its importance.

In our new America, then, at this moment, a greater work really than my poor words can tell of, is given over specially to the American church, and to every branch of that church, to accomplish. And this work is by no means an easy one. In some features of it it is strikingly difficult. It is not to be speedily finished; at all events, however speedily, it is to be grappled with wherever an opening occurs. Along with all other old-fashioned, homely Christian qualities, it demands the very supremacy of patience, persistency, and pluck. Christians are to be gathered up, snatched from a network of enticements seductive enough to draw downward to ruin the most superbly structured and dowered soul. Churches are to be built often out of the most heterogeneous and sometimes the most violently incongruous element. Rarely, only now and then, one case in a thousand do these churches come into the land as colonies, either wholly or partially, and then they are not truly of a missionary or evangelistic nature at all; for such churches build themselves. Moreover, they do not often, unfortunately, enter very much into the life of the land, for reasons easily to be discerned, and often accomplish very little immediately in shaping the character of society around them, and in moulding its destiny. But the churches that are more of the soil, and that are centers to those around them of precious Christian truth and power not uncommonly are advanced in ways of painfulest tediousness. They grow neither by magic nor by miracle. In "booming" towns such churches do not "boom," except to destruction. Souls around them are not very much hungering, as is sometimes represented, for the gospel—not consciously, at any rate. They are hungering rather for land, for quarter sections and corner lots. In the slang of the region they "want the earth." The masses are fanatical votaries of mam

mon, are worldly to the verge of madness. The towns of the old west, as everybody knows, were dismal physically and even more so morally. They gathered up in them thieves and gamblers. At first almost all abominable earthly and human things were there, drearily crude and nauseously low, as flaunting as vile. And while the new life differs, is smoother on the outside and not so glaringly raw, it is yet greatly to be questioned if in much it is not even worse really than the rougher life of the older day.

A large field is thus before American Christians, and an unspeakably important one. It is before the Reformed Church just as surely as it is before any other. What are its members doing? Are they trying to catch up in thought with the needs and claims of this field and with their own obligations in connection? How few adequately realize, in a religious way, the immense strides onward of this nation. The increase amoug us in population alone, when what it stands for is understood, is something startling. Every working day in each week since the present year began enough foreigners of all lineages and languages have come among us to build a city of two thousand people on some hillside, or on some plain,or in some mountain valley. The upspringing of towns and viliages in our nation almost outstrips the powers of arithmetic to compute, and fairly puts a strain, it may be said, upon the multiplication table. The immigrant, headed by the locomotive on tracks of steel to-day is whirled in hosts over these great plains, as fertile as vast, and up the thousand fat valleys hidden away in the mountains beyond. Here cities are rising in the far west as a dream of the far east, which will soon count their thousands before millions of the intelligent of the land ever hear of their existence or of their names. Here hour by hour the foundations of empire are being laid for America, and indeed for the world. Here myriads are coming, bringing untold and age-long contaminations and curses along with them, to leave for good or evil their impress upon the Republic not only, but upon the race. What are we doing? As Christians are we awake, are we surely awake, or are we asleep?

IN DAKOTA.

Last summer I had the pleasure of spending three months of my vacation as missionary in the churches *Hope* and *Van Raalte*, in Emmons & Campbell Counties, Dak. The Hollanders settled there about three years ago, 100 miles N. W. of Aberdeen. The nearest R. R. station now is Eureka, at a distance of twenty-five miles, and undoubtedly there will be one nearer soon. After several difficulties, I reached the settlement in Campbell Co. the 11th of June, on Saturday evening. The next day was appointed for a meeting in the sod church, which had been out of use during the winter. Meetings had been held in private houses as was most convenient. The sod church was much improved, has a floor now, a better roof, and the one hundred pound coffee box is replaced by a platform. During the first weeks, chairs which were taken along from home, the spring seats of the wagons, and a couple of boards were used for seats.

Meanwhile four dozen chairs were bought, with which the floor was occupied nicely. The church was plastered also, at least the greater part of it. If the people were able now to set up a stove and to buy fuel, they could meet in it during this winter.

After the meeting a Sunday-school was organized, including one English class to meet the wants of non-Dutch-speaking settlers. A library is connected with it. The next Sunday I was in Emmons County, where meetings are held in a small school-house about eleven miles from the sod

church. Here there is interest in Sunday-school work also. The place of meeting is much too small; many stay outside and listen before the open windows. This will not do in the winter, of course; though I hope they will, by this time, have the new frame church ready for use, which was to be built four miles west of the schoolhouse. It is a pity that it will be too small (26 x 30), and that the means to finish it, such as are needed, especially in Dakota, are wanting. A little help would be of very much use to them. The start is difficult for these farmers. They have to submit themselves to many privations in a religious as well as in a material sense. There is, however, a good prospect. The last summer season bore witness that excellent crops can grow there. The people in both settlements are, with a single exception, religious, of the orthodox stamp, and show much interest in the meetings. It is indeed no trifle for farmers, who must work hard during six days, to travel on Sunday from two to seven miles, with their horses or oxen, to attend services; yet they have not considered this trouble too great, and were not kept back by the heat of the day.

I scarcely need to add that this interest so plainly shown made my work comparatively easy. In my visits to some fifty families and bachelors, I experienced the most cordial kindness. People in sod houses can even appreciate very humble means. With much pleasure I think back of that lonely prairie life, with its privations and troubles, it is true, but also having its enjoyments. My lungs never perhaps breathed any air as sweet as in Dakota.

The buffalo skeletons are removed, the prairie is broken, the land is cultivated. With this material progress may the spiritual equally succeed, in order that the name of our Lord may be glorified, and many sinners be saved for eternity.

God bless that people and their country.

WILLIAM POLE.

Dubuque, Iowa, Dec. 13, 1887.

SUMMER MISSION WORK.

In response to a request to send a brief account of our mission at Woodhaven, permit me to give the following:

Woodhaven, L. I., is a suburban village of about three or four thousand inhabitants, and situated on the Long Island Railroad, seven miles from City Hall, Brooklyn. A large manufactory, in which are employed about 1,000 people, men, women and children, for the manufacture of granite iron ware, is situated here. The population is mainly composed of French and Germans. Our work is, to a great extent, confined to the children of these people.

After a careful and patient canvass of the village, during last August, we held our first Sunday-school session on the afternoon of Sept. 4th, with an attendance of fourteen children. We had not the means, nor could we obtain the use of the only hall suitable for the purpose in the village; but, through the kind assistance of Mr. Wm. F. Wyckoff, to whose personal assistance the success of the mission is largely due, we were given the use of his law office, a room 14 by 34 feet. In this room we hold our Sunday-school and gospel service. School is opened at 3 and closed at 4 P. M. Then having reversed and arranged about half the chairs, we begin our other service, closing that about 5:15 P. M.

Through the aid of the friends of the mission, we were able to purchase a "baby" organ, a few primers, and gospel hymns, besides having about two dozen chairs.

Thinking we might need more chairs for the next Sunday, we bought another dozen; but we were too modest, for, instead of having only fourteen, as

on the first Sunday, we had 44. The third Sunday, we had about 56 children and six teachers. How to seat them was hard to solve; but we still had the case in which the organ had been packed, and tearing off one side, we placed it on two chairs, thus seating two or three more, while the rest of the case was laid on the floor, making seats for others. Of the rest, those who had no seats, stood up along one side of the room, while their teacher walked up and down the line, hearing them read, and instructing them as best he could. The next Sunday the attendance was in the sixties. The Sunday following, in the seventies. Quite recently, on two different occasions, it was from 80 to 85. We have an average attendance of 65 to 75 children, while on the roll there are about 120. Fortunately, at least for the present, many seem to take their turn to stay away, thus making room for new comers, as well as allowing the balance also to come. Even in this way we are barely able to accommodate all who come.

At times some have to stand, leaning on and looking over the chair of some other pupil, as there could be no room for more chairs if we had them. With but one exception, each class is so large, the teacher is able to attend only to about two-thirds, the rest doing as best they can.

Being thus cramped for room and teachers, we cannot give the children the attention they should have, nor can we, on that account, seek new scholars, of whom there are plenty. When in full session, to go to or leave the front part of the room, one must clamber over the chairs and children, and none can leave their class without causing the entire class to get up and shift their seats, until the school is dismissed. For instruction we tried the International Lesson Leaflets, but found many of the children so ignorant of the common things and events of the Bible, that we have laid aside the system for awhile, and are now taking those children, who speak and read English, through a small pamphlet written by one of our pastors, on "Great Truths in Plain Speech." May the Lord bless the author, whoever he is, and his work. It makes an excellent introductory work to the Heidleberg catechism. The children generally answer the questions with vigor and promptness.

It is delightful to hear them sing such hymns as "Jesus loves me," and "Safe in the arms of Jesus." How they love to sing them! Even though they may not sing as musically and in as good time as those of greater culture, yet they would put to shame not a few of the larger and more flourishing schools, by the vigor and heartiness with which they sing.

The Lord has blessed and helped us, and given us more than we are able to care for. In a Sunday or two our next move will be upon the young men of the village.

We need more room. In fact, to go forward we *must* have more room. We have one lot promised us. We need another. We have $500 pledged in the place. We need $1,500 more. With this amount we can have a plain frame building large enough for present practical purposes.

May the Lord put it into the hearts of His people to help us in this work.

MISSIONARY.

Woodhaven, L. I., Dec. 30, 1887.

GOD WANTS THE GIRLS.

God wants the happy-hearted girls,
The loving girls, the best of girls,
The worst of girls;
God wants to make the girls His pearls,
And so reflect His holy face,
And bring to mind His wondrous grace,
That beautiful
The world may be,
And filled with love
And purity.
God wants the girls.

—*Exchange.*

Foreign Missions.

Rev. H. N. COBB, D. D., Secretary.

Resolved, That it is our duty, and entirely within our ability, to raise $100,000 for this purpose (Foreign Missions) during the current year, and that we will use our best endeavors to reach this amount, realizing that in so doing we are simply obeying the Master's call to follow where He leads.—*General Synod, Catskill, N. Y., June, 1887.*

STATE OF THE TREASURY.

"And Jesus sat over against the treasury."

Receipts for December, 1887.....	$ 6,244.11
Previously acknowledged.....	32,601.12
Total receipts from May 1, 1887....	$38,845.23
Deducted for special objects.....	4,683.38
Total for general purposes.....	$34,161.85

The receipts above reported for December are $394.40 less than those for December, 1886. For the eight months ending December 31,1887, however,the contributions for general purposes show an increase upon the previous year, of $6,265, or about 22½ per cent. This is, so far, encouraging. But a very much greater increase is needed, if no addition is to be made to the debt of the Board at the end of the current fiscal year. It ought to be clearly understood:

1. That the contributions for the eight months have not equaled the expenditures for the same period by $30,000, and that it has been necessary to borrow this large sum in order to keep the wheels moving.

2. That by just so much as the receipts of the remaining four months shall fail to provide for this sum of $30,000, as well as to meet the current expenditures of these months, by so much will the debt of the Board be increased at the end of the year. It was $17,500 on May 1, 1887, and has hampered the treasury and caused great uneasiness and anxiety to the Board ever since. It ought not to be increased by one dollar.

3. Two-thirds of the fiscal year have produced only about one-third of the amount required for the year. It will be necessary for the church to contribute $59,000, in the four months before April 30, to enable the Board to meet its appropriations. This is an advance of nearly 35 per cent. on the contributions of the same months last year for general purposes. There are no special objects now before the Church. Shall not a special and persistent effort be made to meet the just requirements of the work, and close the year free from additional incumbrance? Let us go forward "IN HIS NAME." COR. SEC.

January, 1888.

A YEAR OF PROGRESS,

Probably no year in the history of the missionary operations of the Reformed Church in foreign lands has witnessed so great progress, in so many different directions, as the year 1887.

The number of new missionaries sent into the field is eight, a larger number than in any single year before. Of these, three have been sent to Japan, viz.: Miss Annie F. Thompson to the Ferris Seminary; Miss Rebecca L. Irvine to the Sturges Seminary; and Mr. H. V. S. Peeke to the Steele Memorial School at Nagasaki. Rev. Wm. I. Chamberlain has been sent to the Arcot Mission, to which, also, Dr. and Mrs. Jacob Chamberlain have been restored after an absence of over three years. The Amoy Mission has received, as it needed, the largest reinforcement. To it have gone, in June, Miss Y. May King, M. D., and in November

Dr. and Mrs. J. A. Otte, and the Rev. J. G. Fagg. To be able to send so large a number to positions where they are so much needed, and which they are so well qualified to fill, is matter for thanksgiving, and should stimulate the entire Church to effort for their generous support.

The year has been marked by great activity, also, in connection with the schools. The Steele Memorial and Sturges Seminary buildings at Nagasaki; have been completed, as well as the Sandham Hall connected with the Meiji Gaku In at Tokyo. All of these buildings admirably answer the purposes for which they were designed, and are now occupied. The generous donors of the funds with which they have been erected, and the whole Church, to whose care they have been confided, may well take profound satisfaction in them, and in the important work they are destined to accomplish. In addition, funds have been obtained, and plans matured for the enlargement of the Ferris Seminary, and the endowment of the Theological Seminary in India is an accomplished fact. In this last movement, as in many others, it has been given to our Reformed Church to take and lead the way.

In the matter of contributions for foreign work, the year has far surpassed all others. Including the special gifts for the Ferris Seminary (for which $11,000 have been paid in), and for the endowment of the Theological Seminary in India (for which the actual payments during the year were a little more than $33,000), the Church has given $122,340 for its foreign missionary work. Had only one of these special objects been sought successfully, it would have been cause for gratitude. But that both should have been so heartily taken up and carried through, and that without any diminution of gifts for the general work, but with an actual and appreciable gain, may well excite surprise and give occasion to devout thanksgiving. "Not unto us, O Lord, not unto us, but unto Thy name be glory!"

Shall we fall below the standard thus raised? Shall we suffer the work to which such gifts have been devoted and such progress made to be crippled or curtailed by want of all it needs, or to be hampered by increasing debt? That would be small gain indeed; would bring to us deserved dishonor and reproach. Brethren, the case is fully before you, and the remedy, under God, is in your hands.

NOTES AND NOTICES.

LETTERS have been received from Dr. Otte, Brindisi, December 11, and Dr. Chamberlain, Suez Canal, December 19. "All well."

REV. JAMES H. BALLAGH, of the Japan Mission, returned home about the middle of December. Mr. Ballagh arrived in Japan in 1861, and has been eyewitness of, and taken part in promoting the wonderful progress, social, political, and religious, in that Empire from the very beginning. He and his associates are permitted to say, in a sense given to comparatively few, "Mine eyes have seen the glory of the coming of the Lord."

FROM THE FERRIS SEMINARY, tidings of the most cheering character have been received. Rev. E. S. Booth writes, Yokohama, November 9, 1887:

"I wish you could have seen what my eyes saw and my ears heard only a few moments ago, at the regular Wednesday evening prayer meeting, when the church people unite with our pupils; the earnest enthusiasm, and the burning words from the lips of Christian men and women, appealing to their fellows to accept Christ as their Saviour.

In a room 20 x 40 (the largest we have) were crowded more than two hundred people, sitting three in a seat, and on the floor, in the aisles, the halls, at the door leading into the room also

crowded. Some of the students who had elected not to attend the meeting but to study their lessons, had gone to smaller class rooms across the halls, but their studies were abandoned, and, with troubled countenance and tearful eyes they were trying to catch some word of comfort from what was being said in the next room. It was evident that the Holy Spirit was among us in power. You would have felt as I did, that this is an awful country to live in—an awful time—with awful responsibilities, and that we must, for Christ's sake, reach as many as possible of the girls and young women of the land with Christian truth, that the Holy Spirit may convert them into tongues of fire, for verily they seemed to be such to-night."

Writing ten days later, Nov. 19, Mr. Booth says:

"I wish to tell you that to-day has been a red-letter day with us. We have had a Pentecostal blessing. Forty-five of our dear pupils have professed their faith in Christ. The new light seen in their faces to-night is a beatific vision like that we shall see on the streets of the New Jerusalem. It is good to be here. Pray for us, and rejoice with us in the gracious visitation of the Holy Spirit we are enjoying."

ANNUAL COLLECTIONS for foreign missions are taken by a large number of churches in January and February. Reliance upon annual collections alone, or chiefly, can never supply the needed funds for the work, But when this method—if it can be called a method—is in use, it seems only right that it should have the fairest trial possible, under the most favorable conditions. Several years ago the treasury lost several thousand dollars from the fact that six or seven consecutive Sundays were stormy. The first two Sundays of this year were also stormy, and the effect is already perceptible in diminished collections. Surely no pastor or consistory, who really has the interests of the work at heart, can be content with presenting it to a fraction of his ordinary congregation, and with the amount they may happen to contribute. Try it again, brother, if this is your case, on the fairest Lord's day, and with the largest congregation you can find, before the fiscal year closes. Or, better still, get your people to give frequently and systematically, as the Lord has prospered them, instead of once, or not at all, according as it may happen to rain or shine on the day for the annual collection.

THE PRESENT embarrassed condition of the treasury has many disadvantages. Not the least of them is this, that it compels the Board to either defer or decline the appointment of those who are in every way fitted to become most valuable missionaries, some of them specially qualified for the service by a long course of preparation. Twice has this been done within the last two months, and in one instance with peculiar regret and pain on the part of the Board. Does the Church wish it to be done?

SPECIAL ATTENTION is called to the letter of Dr. Kip, on another page, and the appeal of the Amoy Mission for a school. Here is another golden opportunity for some Christian man or woman of sufficient and consecrated means to lay the foundation of an institution in China that shall prove a perpetual source of blessed influence in like manner with similar institutions in Japan. No man can compute the benefits certain to result from the donations that have secured to the Church the Sandham Hall, Ferris and Sturges Seminaries, or the Steele Memorial. Who will link his or her name with such a school at Amoy?

CHINA.

MISSIONARY PROGRESS.

The tabular statement, elsewhere printed in this number, shows the pres-

ent condition and results of missionary work in China to the end of 1886. The slowness of the Chinese character to receive foreign impressions and respond to foreign influences is proverbial. It seems to have been taken for granted that the growth of missions and of the Church of Christ has been correspondingly slow, and even the very considerable results made evident by the statistical table seem so small as to be almost discouraging, when taken in connection with the vast population of China and the length of time during which Christian missions have been in operation there. That such a view is, in the main, erroneous will appear from a comparison of statistics.

In 1877 there was held at Shanghai a general conference of Protestant missionaries in China. The proceedings of the conference were published the following year, together with maps, and very complete and valuable statistical tables. From the latter it appears that there were then laboring in China 29 missionary and Bible societies, with 473 missionaries, or, excluding wives, 301, of whom 63 were unmarried ladies. The number of ordained ministers was 73; of unordained helpers 511; and of communicants 13,035. The increase in all these particulars in the space of only nine years is shown in the following parallel columns:

	1877.	1886.	Increase.
Societies	29	38	9
Missionaries, total	473	919	446
Exclusive of wives	301	603	302
Unmarried ladies	63	157	94
Ordained native pastors	73	140	67
Unordained helpers	511	1,296	785
Communicants	13,035	28,000	14,965

In short, the entire work may be said to have doubled, and in some instances, much more than doubled. While this growth may be surpassed by the rapid and unparalleled increase in Japan, it is certainly remarkable, and affords abundant ground for encouragement, as well as for gratitude to God for the working of His Holy Spirit.

Another ground of encouragement, and of hope for a still more rapid growth in the near future, is to be found in the fact that China herself seems to be waking up. The entrance of modern ideas and western improvements cannot long be delayed. It is also reported that the desire for the English language, which has played so prominent a part in Japan, is making itself felt in China as never before. It may not be long before the calls for help from China will be as numerous and loud as those from her island neighbor. It behooves the church of Christ to be ready to respond.

THE AMOY MISSION.

THE CHURCH AT SIO-KE.

DR. KIP writes from *Sio-Ke*, the proposed interior station (where the children's church was built), Sept. 10, 1887, as follows:

There is a good attendance at church here, and it is pleasant to see the seats well filled, except in the women's part. The men think nothing of a few miles walk to church, but it is a serious matter for small-footed women, and, all the more when there are several small children. This trouble will, of course, be overcome as churches are multiplied. Meanwhile much can be done, by means of books in the Colloquial (in Roman letters), to instruct the women. If a brother learns to read it fluently, as he can in a few months, he has the means of instructing his family by reading the Bible, as well as other colloquial books to them. A dozen or more of the brethren here read quite well, and others are learning. It is unreasonable to expect country people to know the difficult Chinese characters, which calls for years of study. But this easily learned colloquial enables one to read the whole Bible, which, it may be remarked, is what very few of the more scholarly men in the church can do in the character.

OPPOSITION OVERCOME.

It is gratifiying to be able to say that the Poa-a trouble is settled, although at the cost to the church of over a hundred dollars in legal (or I may say illegal) expenses. Should it be any comfort to do so, we may consider that the other side were probably fleeced to a still larger extent by the avaricious mandarin runners. There are still some ill-affected, who would like to hinder the work by preventing the brethren from getting the stones from the bed of the stream. The Sio-ke brethren have been called on to help, and when a number of them reinforce the Poa-a brethren, their combined force is too large to be meddled with. The situation is high enough to be out of the reach by floods. Therefore it is safe to build the walls of pounded earth, mixed with a little lime, and this can be done by unskilled labor. It is cheaper than buying brick and hiring masons. We hope that this is the last summer in the present hot, stifling chapel.

A GOLDEN OPPORTUNITY.

I was directed, by the last mission meeting that I attended, to bring before you a subject that we have had under serious discussion. You are aware that we have, in addition to the Theological Seminary, what is called the "Middle School," or Boys' Academy. The seminary occupies buildings near the English Presbyterian Compound, and the school is quartered in a building close by Dr. Talmage's house. While the English Presbyterian Mission and our own unite in the support and privileges of the two institutions, yet, naturally, the other mission has the more immediate oversight of the Seminary, while our mission has a like relation to the Middle School. The subject was brought before us by a statement of Mr. MacGregor, of the English Presbyterian Mission, that he had, on a late visit home, collected $3,000 for the purpose of enlarging the Seminary. This being the case, was there not an obligation on our part to seek funds for a corresponding enlargement of the school? A joint meeting of the two missions was held to consider the matter. It was proposed that the Seminary and school should be brought together in one compound (although in separate buildings), about equal distance from our different houses, and equally under the control and oversight of both missions. This, it is believed, would promote economy both of administration and expenditure.

The proposal met with general approval, but on one indispensable condition, viz.: that sufficient funds should be forthcoming. It was considered that not less than $10,000 would be called for, of which a third or more might be necessary to secure a proper site. Ground on Kolongsoo is now both hard to get and costly; possibly, too, encumbered with buildings, unfitted for the end in view, and yet to be paid for, although it is simply to tear them down to clear the ground.

With regard to *their* half of the expense, our English Presbyterian friends thought that, with a start of $3,000, they could answer for the remaining $2,000. But how about *our* $5,000 share in providing funds toward these two buildings, an academy or high school, and a theological seminary? Will our church give it? It is but a small sum in comparison with other calls on her of like nature. And it is a call that must come in this or some other form. How can a building that will hardly accommodate a score of scholars furnish provision for all the boys from Amoy and the surrounding country, who give promise enough to demand for them a fuller and better education than the parish school affords? Can anyone claim that we are doing our duty to the church in making such meager provision for the better education of her chil-

dren? No one. In this respect we are behind both India and Japan. Will our church, then, assume her share to be paid as fast as needed. Possibly it may not call for an immediate outlay. But the assurance that it will be duly forthcoming, will warrant an immediate effort to find a suitable site, and prepare plans. To obtain a proper site on somewhat satisfactory and reasonable terms may be expected to prove a work of delay and difficulty. What we desire, then, is the assurance that our church will assume her half of the work. This definitely settled, immediate steps may be taken toward securing a site.

It is needless to say, that, while the Board fully appeciates the importance of this object and its great desirability, it has no funds at present for such a work. Nor is it deemed desirable, under existing circumstances, that collections be made for this purpose. But the case is presented to the church, by direction of the Board, in the hope that some one may be found to whom this call will appeal. The Board will gladly receive and communicate such an assurance as Dr. Kip desires in behalf of the mission. COR SEC.

A LIFE OF MINISTRY.

REV. P. W. PITCHER writes, Amoy, October 24, 1887:

I have been impressed by some words of Dr. Livingston, when he was leaving England for the last time: "Fear God, and work hard." With renewed strength we feel like following such a motto. And with these words there is connected in my mind those blessed words of our Master, "Not to be ministered unto but to minister," such is my desire.

This indeed is a life of ministry. These poor souls, living in misery, superstition, and sin, know little, as yet, of the sweetness of being ministered unto of love. It has been their lot to be ministered unto of evil, ministered unto of sorrow, ministered unto of death.

But to the female children must this ministry ever seem the sweetest. Who, during all these years, have been ministering unto them, but unloving mothers? Have they known a mother's love? Ah, no. Before the light of the gospel came they were ministered unto of cruel, cruel murder. Sweet, indeed, is the ministry of the gospel, precious is the ministry of love. To bring peace, to publish glad tidings, to break the bread of life, to give to drink of the fountain that satisfieth thirsty souls, to make life better, happier, to direct one ray even of God's redeeming love to shine in some poor lost sinner's heart, is the very highest honor this world can afford. To be such a servant is joy unspeakable.

WOMAN'S WORK AT AMOY.

The ladies of our mission, and those of the English Presbyterian Mission, with which mission we work so harmoniously, are doing much of this good work. Never weary in well doing; it is a marvel to me sometimes how they can do so much without breaking down. Whether their motto be "*Non ministrari sed ministrare*" or not, certain it is their lives are its illustration. They are doing a work that we men cannot do. They have entree to almost if not all the homes in this region. They are taking the good news where we cannot go. These ladies seem always busy. Some time every day in the schools, some afternoons over in the dark and lonesome places of Amoy, in the hospitals giving balm for broken spirits, leading lost souls unto the Divine healer, in some five or six dwellings—if you can call it a dwelling—telling some child of sorrow of the Light of this dark world, of the restorer of what sin hath blighted, of the joy that can be realized in this world's deepest grief; or, perhaps, away off in the country sowing gospel seeds, teaching the women, who are so woefully ignorant, the way of eternal

life. Blessed is such ministry, both to the ministered and unto the minister.

A WALK BY FAITH.

Our work is a walk by faith. The Christian life is all a walk by faith, I know, but pre-eminently is it so with the missionary? So they would tell you who carry the gospel to the home; so they will tell you who preach the gospel by the wayside; and so they will tell you who preach the gospel in the chapels. There are seasons, there are long stretches of time, when there seems to be no progress, when hearts seem unimpressed. How many rest from their labors without seeing the fruit of their work. But we do not know; we cannot see where the seed has fallen. We may not see the golden harvest; others will; enough, enough if we have the faith to work on while the day lasts.

Going out one Tuesday afternoon with two native Christians to preach the gospel by the wayside, I thought, "What utter folly to preach this gospel without faith." Apparently we might just as well have spoken to the bare hills that were round about us, so unimpressed our hearers seemed. So stolid, immovable they stood, like blocks of wood.

STREET PREACHING.

We went outside the walls and stationed ourselves by some eating stand, and soon we had a motly crowd. There, perhaps, stands the man who for the first time had ever heard of the gospel, and to him, may be, it was but like rain patter upon the rock. Some were there, no doubt, who had heard the "doctrine" before, but were so *dead* in sin they seemed unawakened. There comes the opium smoker. He makes no effort to conceal his habit; his sin. He comes boldly forward, not a shadow of shame appears. He stops, lays his pipe, small lamp, and other apparatus on the table, and looks. Does he catch a thought, I wonder? Did a message reach his soul? There was a man there who had come in contact with the foreigh tradesman, who has been *his* representative of western civilization. He is hurrying home. He stops for a moment. I watch him, or rather his important swagger, as he hastily passes on. To-day he has mingled with men from Christian lands, and he can see no advantage in accepting the doctrine. Ferhaps some of the literati were there; to them the gospel may have been foolishness. Perhaps a couple of hundred heard the gospel then and there. What results? God knows; God knows. Enough. We labor on, pray on, until the glorious work is over.

THE ARCOT MISSION, INDIA.

VILLAGE EXPERIENCE.

REV. L. HEKHUIS, M. D., writes from Arcot, November 27, 1887:

As it may be of interest to you, I will give you an account of two visits to my villages. The first took place nearly three weeks ago, and was a short but wet experience.

I pitched my tent at *Melpadi* intending to visit two of my villages from there, and then have them meet at Melpadi on Sunday for communion. In the evening we had a large meeting in the church where we exhibited magic lantern pictures. While thus engaged it began to rain. Thinking that my tent was quite safe, I did not go out to see whether everything was all right. But when I entered my tent after the meeting I found everything wet. My bed and table stood near the side of the tent, so that the water was running on them in streams from the tent, and fully half of my bed was thoroughly soaked. Some cups and saucers which were standing on the table were full of water. The rain continued nearly all night, and soon the water was standing from two to three inches deep in my tent. From this it may be imagined that I didn't spend a comfortable night.

THE CHOLERA SCOURGE.

I had made my plans to go to *Bassur*, on Friday morning, but I was told that there was cholera there, and the people tried hard to prevent my going. But I thought this a good reason why I should go, as I might be able to help them in their distress. So early the next morning I mounted my horse and rode three and one-half miles across country to Bassur. The people saw me coming and gathered in front of the church, heathen and Christian alike. They were glad to see me. Upon inquiry I found that five persons had died, three Christians and two heathens. Two more were sick, but they seemed to be getting better, and since then there have been no more deaths. The people were thoroughly frightened and subdued, as well they might be, and when I entered the church to hold a short service they all followed me, and never have I seen a quieter and more attentive audience.

What a leveling power there is in sorrow and sympathy. It makes brothers of us all in spite of religious differences. There were heathen and Christians sitting side by side, and to the uninitiated as to the signs of heathenism it would have been impossible to say which was which. On my return to Melpadi it began to rain and not gently either; it poured as if it had not rained for a month previous and intended to make up for lost time. It did not take more than a couple of minutes to drench me to the skin.

MEETINGS AND ORDINANCES.

In the afternoon we had a meeting of the Melpadi congregation, and in the evening we showed magic lantern pictures, accompanied with preaching, to a large crowd in the street. On Saturday morning early I went to *Veppali*, where I baptized four adults and five children, and afterwards conducted a funeral service. On Sunday morning we had communion in Melpadi church, the Veppali congregation being present. Here I had the pleasure of welcoming four persons to the Lord's table, three on confession and one by baptism, besides baptizing nine childred. On Sunday afternoon we had another service, and early on Monday morning I went back to Arcot.

THE CHURCH OF YEHAMUR.

On my second visit I pitched my tent at *Yehamur*, from where I could visit *Kumulantangal* and *Tagarakuppam*. The weather was fine, and my visit a pleasant one. On Friday evening I had an interesting meeting in the Yehamur church. Several asked to be admitted to the communion, and after a satisfactory examination were accepted. On Saturday morning I rode over to Tagarakuppam.

SHADOWS.

This is the most unsatisfactory village under my care. Several of the adherents were dissatisfied and expressed a determination to go back to heathenism unless I could give them money or bullocks to help them in their work. This, of course, I could not do, so they withdrew and their names were erased from the church roll. This is not a pleasant thing to do, but sometimes it cannot be avoided. Some have become Christians for the "loaves and fishes," but when these fail, their Christian zeal relaxes, and they go back to their former life. We trust, however, that Christianity has made an impression even on these, and that sooner or later they will come back.

THE BRIGHTER SIDE.

In the afternoon I visited Kumulantangal. Here were several anxious to be admitted to the Lord's Supper, and who were accepted on confession. On Sunday morning the Christians from these two villages assembled at Yehamur, where I baptized three children and one adult, and admitted eighteen to the Lord's table, twelve from Yehamur, five from Kumulantangal, and one

from Tagarakuppam. Then I ordained another elder over the Yehamur church, after which we commemorated the death of our Lord. The day was one long to be remembered by many of us. It was a spiritual feast for us all, and our dear Saviour was present at His own table. Several things in the Yehamur church are encouraging. One is the interest the young men take in the welfare of the church. On Saturday evening they came together, and for more than an hour they sang lyrics suitable for church worship, and then closed with prayer before retiring to their homes. Everything was done in order, and many of the older people were there to listen to the singing. On Sunday evening they all came together again and went over the history of Abraham. It made my heart glad to see this, and it gave me more hope and courage for my work than anything else that I have seen. I fully believe in the prosperity of a church where the young men take up the work in earnest as they do here.

TEMPORAL PROSPECTS GOOD.

The temporal prospects of the people in this vicinity are very good. The rains this year came rather late, and many "weather prophets" predicted a scarcity of rain, and probably a famine. But "Old Probability's" predictions were no nearer the truth here than they usually are in America. Thus far we have had more rain than any year since I have been in India, and the rice crop promises a large yield. It is a pleasure to go along the roads and see the beautifully green rice fields waving gently in the breeze. They promise plenty of food for man and beast.

The acknowledgements of receipts for December, both of the Board of Foreign Missions and the Woman's Board were received too late for insertion this month.

Education.

Rev. G. H. MANDEVILLE, D.D., Sec'y.

THE BOARD OF EDUCATION.

At the last meeting of the Board in December, the report of the treasury showed a small *increase* in the receipts from the churches, up to Dec. 1st, over the same period in the preceding year. Still the treasury had not received an equal amount by several hundred dollars, owing to the fact that one of our ministers had paid back to the Board eight hundred dollars, the amount received by him when obtaining his education. The amount received does not suffice to meet the sums promised to the eighty young men now under our care. Hence the debt of the Board is once more on the increase month by month.

It must also be remembered that the usual appropriations have not been made to the educational institutions in the West. Whether any will be made during the year depends upon the contributions from the churches and the generous friends of Christian education, and of the Reformed Church. The Board cannot assume any obligations for which the church does not make provision. It cannot again, as in days past, load on its shoulders a staggering burden of indebtedness. If damage comes to these institutions and the Western work of the church because of the inability of the Board to give them the customary help, on whom will rest the responsibility?

This simple statement of facts deserves earnest and prayerful consideration, and generous response by the pastors and their congregations.

HOPE COLLEGE

This college is so well-known to the church from its years of service that it seems unnecessary to even make an extract from its historic page. It can hardly be that any reader of this magazine can have failed to read the *Christian Intelligencer*, or *The Sower* in the years agone, whose columns have so frequently been the medium of communication with the churches. I can hardly bring myself to entertain the thought for a moment that any member of the Reformed Church can be ignorant of this institution. The college has grown up to meet the needs of the Western field, and in response to the desires of our Western churches, naturally as the trees in their forest, or the grass in their prairies have grown up from the seeds in their soil.

In past years there may have been room for diversity of sentiment as to its expediency or necessity; but surely no room exists for such division now. It has already graduated a goodly number of young men who are serving the world as teachers, professors, physicians, lawyers, ministers, missionaries, and in various other walks in life, and of whom the greater number would never have found their way unto an education and professional service without our "Hope.', The need for it is greater than ever to-day, and wil be still greater with the flying years. It is doing a larger work than ever to-day. It is prepared to do still larger work in the future. Its influence for our church is mighty for good. It has struck its roots deeply in the Western soil, and its branches yield fruits infinitely better than silver and gold

It has from its commencement been receiving aid from this Board to meet its current expenses. It needs that aid still. Why? Why must it continue to look for such help after so many years of faithful and honorable service? Simply because it has not, like Rutgers and other Colleges and Universities in the East, an endowment at all commensurate with its needs. The Board of Education has to stand in the place of an endowment fund, and supply its lack of means. Our Reformed Church has to stand back of the Board and supply it with money for the work. If the church fails to stand by the Board, then the Board must fail to stand by the College. The Board can give only what is first given to it by the Church.

Resolutions of the General Synod do not put any money into the treasury. If pastors, consistories and congregations do not loyally and generously comply with the recommendations of the highest authority of our church, then the resolutions are, and must be, a dead letter, and ought never to have been passed; are not worth the paper on which they are written; nay, do positive harm. For

they create expectations never to be realized. The disappointment cuts the nerve of courage and energy. Yet how frequently will persons vote "AYE" to resolutions that are never put into practical operation. Indeed, is there a Board of the church that in any given year has received an offering from every church in the denomination? Even from every church with a pastor, and in full working condition? Yet there on the minutes are the resolutions of the Synod.

This is the case with the Board of Education; plenty of resolutions, but not plenty of dollars. The Board is stimulated by the words to broaden its work, and give welcome to the youths who desire its aid and care. In so doing it uses up all, and more than all, the gifts of the churches, and has to turn the key, and lock the door against these institutions.

Four months of the ecclesiastical year remain. These give time and opportunity for the church to come to the rescue. Our hope is that before the year closes some friends of Christian education may send some extra gifts, or the churches may so increase their offerings that we shall be able to do something for Hope "this year also." If not, upon whom will rest the responsibility?

I reserve some words for the N. W. A. until the next number.

GILES H. MANDEVILLE, Cor. Sec.
Synod's Rooms, Jan. 3, 1888.

A farm or an office are not places to make crops or money, but men.

Acknowledgments.

DOMESTIC MISSIONS.

Receipts for December, 1887.

The Treasurer acknowledges the receipt of the following contributions for the month of December, 1887:

Syracuse, N. Y. q. c.	$29 52
2d, Totowa, Patesson, N. J.	8 98
Rhinebeck, N. Y.	28 98
Fulton, Ill.	9 59
3d, Raritan, N. J. m. c.	16 75
Blawenburg, N. J. m. c.	9 21
1st, Hackensack, N. J. m. c.	78 50
Broadway, Paterson, N. J.	11 77
Ch., Walden, N. Y., in part	65 00
S. S., " " "	25 00
Woodstock, N. Y.	5 00
1st, Philadelphia, Pa.	38 10
Saugerties, N. Y.	51 42
Branchville, N. J.	10 00
Pottersville, N. J.	3 50
1st, Brooklyn, N. Y.	23 50
A Friend, New Lots.	25 00
Clarkstown, N. Y. m. c.	8 33
Rev. J. N. Jansen, Newark, N. Y.	15 00
Glen, N. Y. m. c.	8 00
Fonda, N. Y. m. c.	11 50
A Family, 1st, Kingston, N. Y.	50 00
S. S., Riverside, Paterson, N. J.	2 90
Middlebush, N. J.	35 00
New Paltz, N. Y. q. c.	14 80
1st, New Brunswick, N. J. A Col.	120 72
Collegiate, N. Y. City, m. c.	198 70
S. S., North Orange, Ia.	3 18
2d, Bethlehem, N. Y.	31 75
Children's Mission Band, S. S., 2d, Coxsackie, N. Y. Jug Breaking	50 00
S. S., Holmdel, N. J.	20 77
Ladies' Aux'y, Dashville Falls.	23 00
Flushing, L. I.	9 00
S. S., 3d, Raritan, N. J.	42 47
Plattekill, N. Y.	11 45
Highwood, N. Y.	6 44
Clymer, N. Y.	11 00
2d, Rotterdam, N. Y.	13 50
Hyde Park, N. Y.	29 07
Harlem, Col. Ch., N. Y. City.	75 24
Madison Ave., N. Y. City. q. c.	75 00
" " " " m. c.	62 50
East Saugatuck, Mich.	3 50
Three Oaks, Mich.	3 14
Mrs. E. S. Spoor, Coxsackie, N. Y.	5 00
Miss A. G. Fairchild, Coxsackie, N. Y.	5 00
Graafschap, Mich.	15 50
Holmdel, N. J.	19 46
Twin Lakes, Mich.	7 00
Mrs. Geo. Law, N. Y. City.	20 00
2d R.C., Bible School, Harlem, N. Y.	100 00
Rev. J. Knieskern, Cortland, N. Y.	5 00
Aquackanonck, N. J.	66 25
On the Heights, Brooklyn, N. Y.	364 76
Coopersville, Mich.	5 76
Miss'y Conference Classis of Paramus and Passaic.	9 04
Rosendale, N. Y.	8 38
34th St., N. Y. City.	41 88
Tappan, N. Y.	6 80
Ladies' So., Knox Mem., N. Y. City.	9 00
North Ch., Newark, N. J.	300 00
S. S., Bethel, Pella, Ia.	10 00
Fair St., Kingston, N. Y.	15 35
S. S., North Ch., Passaic, N. J.	26 00
Village S. S., Gravesend, L. I.	62 86
Oyster Bay, L. I. q. c.	8 00
S. S., 2d, Totowa, Paterson, N. J.	25 00
1st Holland, Passaic, N. J.	5 80
South Brooklyn, N. Y.	75 00
Constantine, Mich.	7 00
American R. C., Orange City, Ia.	12 08
1st, Rochester, N. Y.	24 00
Miss'y So., Bethany, B'klyn, N. Y.	50 00
Nassau, N. Y. ad'l.	25

North Branch, N. J.	15 00
1st, Hudson, N. Y.	15 87
Deer Park, Port Jervis, N. Y.	1 00
" " for Dakota Sufferers	5 00
Mrs. Chas. Aycrigg, Passaic Bridge, N. J.	5 00
1st, Newark, N. J.	59 01
2d, Somerville, N. J.	87 18
1st Claverack, N. Y.	13 00
Total	$2,831 76

JOHN S. BUSSING, *Treasurer*,
33 Wall St., N. Y. City.

BOARD OF PUBLICATION.

Receipts for December, 1887.

New Baltimore, N. Y.	$5 19
Fulton, Ill.	5 00
Brighton Heights, N. Y.	18 17
Queens, N. Y.	5 78
Middletown, N. J.	2 00
Franklin, N. J.	4 25
A Friend	25
Newburg, N. Y.	8 50
Nassau, N. Y	7 66
Total	$56 80

H. V. S. MYERS, *Treasurer*,
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BOARD OF EDUCATION, R. C. A.

Receipts for December, 1887.

Church of Fonda, N. Y	$14 10
Chas. W. Higgins, Omaha, Neb.	5 00
Ch. of St. Thomas, W.I.	20 00
Cleveland, O.	3 75
North Hempstead, L. I.	7 70
Saratoga, N. Y.	16 62
East New York, L. I.	40 50
A Friend, Albany, N. Y.	5 00
A Family of 1st Ch., Kingston, N. Y.	25 00
Ch. of Gibbsville, Wis.	10 50
Holland, Neb.	8 89
New Hackensack, N. Y.	19 00
Mrs. E. F. Spoor, Coxsackie, N. Y.	5 00
Miss A. G. Fairchild, Coxsackie, N. Y.	5 00
Ch. of Queens, L. I.	13 57
2d Ch., Tarrytown, N. Y.	14 34
Ch. of Middletown, N. J.	2 00
A Lady of Collegiate Ch., N. Y.	10 00
Ch. of Saugerties, N. Y.	18 45
St. Johnsville, N. Y.	2 26
Tappan, N. Y.	6 57
Spring Valley, N. J.	3 29
Rev. C. W. Higgins, Omaha, Neb.	5 00
1st Ch., Rotterdam, N. Y.	6 00
Ch. of Herkimer, N. Y.	18 00
Nassau, N. Y. Add.	60
Total	$286 13

FOR SPECIAL ACCOUNT.

Mrs. P. P. Schoonmaker, Brooklyn, L. I.	$50 00

F. J. HOSFORD, *Treasurer*,
26 Reade Street.

CHURCH BUILDING FUND.

December, 1887.

1st, Grand Haven, Mich.	$9 90
Saugerties, N. Y.	12 20
Branchville, N. J.	10 00
Rev. J. N. Janssen	15 00
Saratoga, Schuylerville, N. Y.	15 90
Stuyvesant Falls, N. Y.	7 84
Muskegon, Mich., on account of repayment of loan	150 00
1st, Coxsackie, N. Y.	3 96
Middlebush, N. J.	28 05
3d, Raritan, N. J., ad'l	11 75
Mr. Geo. Law, N. Y. City	100 00
Branchville, N. J.	8 30
Mrs. J. Van Santvoord, Mt. Vernon, N. Y.	100 00
Miss'y Conference Classes of Paramus and Passaic	9 04
Fair St., Kingston, N. Y.	10 01
Esopus, N. Y.	4 98
"W. E. C.," for Parsonages (at Cleveland, Ohio.)	1,000 00
A balance of percentage for year	2 00
S. S. Lafayette, Jersey City, N. J.	104 25
S. S., Six Mile Run, N. J., Christmas offering	26 71
Constantine, Mich.	7 00
Bergen, R. C., Jersey City Heights, N. J.	24 69
Church Band S. S., South Bend, Ind., Christmas offering	4 58
S. S. Band, South End, Ind., Christmas offering	4 58
Mina, N. Y.	50 00
Nassau, N. Y., ad'l	60
Rev. J. L. Stillwell, Bloomingburgh.	5 00
Happy Hour Asso., 5th Ave., and 29th Street	45 87
Mite Boxes, 5th Ave., and 29th St.	8 00
Deer Park, Port Jervis, N. Y.	2 00
2nd, Somerville, N. J.	32 00
S. S., Irving Park, Ill.	10 00
Total	$1,824 36

JOHN S. BUSSING, *Treasurer*,
33 Wall St., N. Y. City.

WOMAN'S EXECUTIVE COMMITTEE OF DOMESTIC MISSIONS OF THE REFORMED CHURCH IN AMERICA.

Receipts for December, 1887.

New York City, 6th Ave., Aux.	$30 00
Brighton Heights, S. I., Aux.	25 00
New Baltimore, N. Y., Aux.	27 87
Jersey City, N. J., Aux.	59 01
New York City; a member of 29th Street Church	25 00
Brooklyn, N. Y.; Centennial Chapel of 1st Church	11 00
Poughkeepsie, N. Y., Misses Lefevre, for 2d Kalamazoo	25 00
Greenville, N. J., Aux	20 00
Centreville, Mich., Aux.	5 00
New Brunswick, N. J., Aux. 1st Church	50 00
Franklin Park, N. J., Mrs. M. S. N.	15 00
Paterson, N. J., 2d Ch. Aux.	20 00
Brighton Heights, Aux.	38 65
Coxsackie, N. Y., Sunday School 1st Church	26 88
Newark, N. J., Miss Duryee	25 00
Jersey City Heights, Aux.	46 73
Bethlehem, N. Y., Aux. 1st Church.	25 00
Syracuse, N. Y., Aux.	29 00
Total	$502 09

MRS. U. D. GULICK, *Treasurer*,
257 12th St., Brooklyn, N. Y.

THOUSANDS ARE BORN with a tendency to consumption. Such persons, if they value life, must not permit a Cough or Cold to become a fixture in the lungs and chest. The best known remedy for either is Hale's Honey of Horehound and Tar. 25c., 50c. and $1.

Glenn's Sulphur Soap heals and beautifies, 25c. German Corn Remover kills Corns, Bunions, 15c. Hill's Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 1 Minute, 25c.

OPPORTUNITY OF DOING GOOD.

There are many in our denomination, who would like to have THE MISSION FIELD, but are unable to subscribe for it themselves. Is there not some who would be glad to pay for it for such. Anyone sending us four dollars, ten copies will be distributed as they may suggest—or if left to us, we will send where they will do good and be appreciated.

One Dollar will pay for Two Copies.

Two Dollars " " Four "
Three " " " Six "

R. BRINKERHOFF, *Business Agent*,
26 Reade Street, N. Y.

VOL. I. No. 3.

The Mission Field

of the

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MARCH, 1888.

CONTENTS.

EDITORIAL..... 1

CONTRIBUTED..... 2 to 6

A Song of the Kingdom.
The Inspiration of History.
Must we Inactive Wait?
The Missionary Problem.
From the Earl of Shaftsbury.
Ability.
You Don't Believe in Foreign Missions?

MISSIONARY CONCERT..... 7 to 9

Mexico.

WOMAN'S DEPARTMENT..... 10 to 11

The Paper Mission.

FOR THE YOUNG..... 12

Always Growing
Sins Blotted Out.
The Pennies.

DOMESTIC MISSIONS..... 13 to 20

Financial Statement.
Those Rainy Day Collections.
One Method.
The Financial Coat.
Push Ahead.
These "Mudbars."
A Specific Work for the Reformed Church.

FOREIGN MISSIONS..... 21 to 28

State of the Treasury.
Notes and Notices.
The Arcot Mission, India.
Work in the Villages.
An Industrial School.
Nagasaki, Japan.
The Amoy Mission, China.

EDUCATION..... 2 to 30

The North Western Academy.

ACKNOWLEDGEMENTS..... 30 to 2

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The Mission Field

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THE MISSION FIELD.

Rev. I. W. GOWEN, Editor.

VOL. I. MARCH, 1888. No. 3.

Editorial.

A District Missionary Alliance of the Theological Seminaries of New Jersey, Western New York and Pennsylvania, will be held at New Brunswick Theological Seminary on Friday, February 24,1888. A large attendance and a larger blessing is looked forward to.

* * *

The Seminary, College, and Grammar School at New Brunswick have raised $780 for the support of their own missionary in the foreign field. At a late meeting a committee was appointed to draw a constitution for a permanent missionary society of the three institutions.

* * *

Since it is true that one man is carrying the burden of the debt of our Board of Foreign Missions, is it not time for the churches to share that burden, and so fulfill the law of Christ? Three months are left in which to do this work. It ought not to take three weeks, if there be willing heartedness.

* * *

After the death of Rev. R. G. Wilder, formerly missionary at Kolapoor, India, his wife asked to be allowed to return with her daughters and resume work as a Bible-reader at her own expense. They sailed November 26. Mrs. Wilder at one time had a school of 300 girls, and instructed a large number of native women, who regard her as a spiritual mother. A son, now studying for the ministry, intends to join them in India in due time.—*American Messenger.*

* * *

There is one minister to every eight hundred souls in the United States. There is one missionary to every four hundred thousand souls in foreign fields, add to the one minister the corps of helpers, in church, sabbath-schools, associations, and homes, and it does seem that the United States ought to be thoroughly evangelized. Co-operation and judicious distribution of this mighty force is the work of the hour in our land.

But one missionary to four hundred thousand souls is surely not an overcrowding. The largest forces are dispatched to meet the hardest fighting. It would not imperil the interests of the American Church if the whole force of our seminaries for five years were sent into the foreign field. This might lead to a conservation and distribution of the home forces, that would result great good to the unevangelized if there be any such, in our own land.

A SONG OF THE KINGDOM.

PSALM XCVIII.

Sing to the Lord a glad, new song,
For He most wondrous things hath done;
With holy arm, and right hand strong,
He hath salvation's victory won.

The Lord, our Saviour hath made known
His great salvation from the skies;
And thus His righteousness hath shewn
Before the nation's wondering eyes.

Mercy and truth toward Israel's race,
The Lord hath ever kept in mind;
And earth's far ends have seen the grace
That brought salvation to mankind.

And now let earth, unto the Lord,
A shout of glad thanksgiving raise;
Break forth and sing, and strike each chord,
Yea, joyful sing His worthy praise.

Unto the Lord your music bring,
With harps and all melodious voice;
Let trumpets shout, let cornets ring,
Let all before the King rejoice.

Let seas and all their fulness roar,
The world, and they that on it dwell;
Let floods clap hands from shore to shore,
And hills their joy together tell—

Before the Lord who comes in might
To judge the earth in righteousness;
The Lord will judge the world aright,
And will in grace His saints confess.

E. A. COLLIER.

Wendell Phillips says: "The answer to the Shaster is India; the answer to the Confucianism is China; the answer to the Koran is Turkey; the answer to the Bible is the Christian civilization of Protestant Europe and America."

THE INSPIRATION OF HI S TORY.

BY THE REV. EDWARD J. RUNK.

In the January number of THE MISSION FIELD, Professor Woodbridge gave a lucid and admirable article on the Divine Call to the Study of Prophecy. Prophecy means foresight, and human weakness in uncertainity and ignorance is tempted to depreciate extraordinary claims to a vision of the future. History is ancient prophecy realized, and it bears a mighty witness to the reality of Christian revelation, and argues cogently for its continuance and progress as a power in the world.

Christianity, which we seek to propagate, is a religion of faith, of historic revelation from God, culminating in the divine incarnation in the Lord Jesus Christ, and His founding of the Christian Church by the outpouring of the Holy Spirit. The doctrines of Christianity are not mere abstractions, but necessary deductions from the presence and words of the Lord and His teachers in the world. In sacred and in secular history we trace the record of marvelous achievements for the Christian cause, and wonderful fulfilments of prophecy. The Old Testament prophets denounced divine judgments upon Israel, Judah, Egypt, Assyria and Babylon, and these have been fulfilled. They also foretold the coming of the Messiah, and the Messiah came. The Lord foretold the doom of Jersualem, and the spread of His kingdom. Jerusalem has fallen, and His

kingdom has flourished wonderfully.

The first three chapters of the book of Revelation seem plainer in meaning than the body of the book. Seven churches are described, cautioned, encouraged and rebuked, and some see in those seven churches as seven successive stages of the church universal in the history of the centuries. We have passed the Ephesian stage of first love, and the Smyrnaean of persecution, and the Pergamos era of worldly alliance. We have gone beyond the Thyatira period of working in subjection to the State, and the Sardis period of ritual observances. We have seen the Philadelphia period of a faithful church awaking in the vigorous piety of the Reformation, and have arrived, perhaps, at the Laodicean age of the outwardly prosperous but lukewarm Church.

The inspiration of history for mission work is three-fold. It is, for one thing, the inspiration of fact—the recorded reality of divine revelation to man, of the redeeming life of the incarnate God in Christ, of the holy activity of God's servants in the study, statement, and, spreading of His truth. It is, for another thing, the inspiration of power. Here is a religion which grows territorially, numerically, spiritually. There is a living force behind it and in it, commanding obedience and achieving success. Christ has saved souls from ignorance, sin and misery. The religion, which He established has not perished, but stands secure. And so, thirdly, there is the inspiration of progress. Christianity has grown, it has spread from soul to soul, from land to land. It goes forth to conquer. Success has followed success. In working for Christ we are working for a winning cause. Facts, power, progress are the mighty inspiration for continued and aggressive mission work as voiced by the unquestionable record of Church History.

MUST WE INACTIVE WAIT?

BY B. M. BRINK, SAUGERTIES, N. Y.

Fellow Christians what do you and I mean that our prayers for the coming of Christ's kingdom are not more fervent, our gifts greater, our influence more mightily exerted? Have we been reading Isaiah's rapt utterance too inconsiderately, and expect "nations to be born at once" while we have but to sit by, and watch, and wait.

Isaiah's prophetic eye in truth saw that glorious day coming. God is preparing a great cataclysm. Over the lurking rocks of wickedness and sin the mighty current of truth and holiness is to flow, for those rocks are to be blown to utter ruin some day and then will come the flood from the river of life and forever flow unhindered. But what will bring it about? Some little thing, some unforeseen circumstance, or accident we might call it. But God does not.

In the East River was Flood Rock, an obstacle to commerce, and danger to navigation, and had been for ages. By the marvelous power of one of God's forces in nature it was blown into frag-

ments by a child's pressure on a button. There came a time when one instant the rock was, and the next was not, and the channel was forever unopposed. And so will it be with God's Kingdom. So it is to day.

Had you and I been at Flood Rock that day we would have seen the mighty walls of that defying impediment honeycombed from crown to base; from current to current. And so is heathenisin to-day. Up and down, and through and through, the truth has drilled its way. Flaunting heaven though heathenism is, it is permeated through and through; and yet it is an obstacle, still dangerous, still in the way of the triumphal flow of the Kingdom of Christ. How is it to be removed? Just as Flood Rock.

Now had you and I looked further we would have seen stored all through those honey-combs, in every cell, a resistless force. One ignorant of it would have despised it. One unacquainted with the mighty powers that God has taught man to compound of simple materials would have sneered. Nothing but simple oils and acids!

So to-day we hear the sneer of the worldling as he looks out upon the heathen world.

But Flood Rock's hour had come. God had long been willing men would remove it when man would try in earnest. At last force in cell with cell connected was awaiting the incoming of the irresistible spirit that would answer its energies. It came. A little child, an artless prattler, but able to connect, by a touch upon a button, those stored cells with a battery charged with electricity. One touch. Flood Rock is forever gone.

Now to you and to me, dear servants of Christ, is given to store within that honey-combed heathen obstacle the dynamite cartridges that will in a day remove. Our Master, the Heavenly Engineer alone knows the hour of the explosion. But rest assured it will come. Remember this is not our concern. It is for us to come with our cartridges; with what we have. It may not be dynamite yet. But dynamite is composed of very simple ingredients. The Master knows how to mingle. It does not relieve us from our duty to bring the simple oils and acids (if we have only these) to say that we know not how to combine.

Those who under God do know how to combine and where to place the explosives are on the mighty rock. They await our contributions. Shall we bring? Shall we have faith to anticipate the day when heathenism and sin shall forever fall and shall be no more for aye. What answer?

THE MISSIONARY PROBLEM.

The missionary problem, as any other, can only be solved by knowing the factors. You can't add or multiply without figures.

The factors which are absolutely necessary in every problem of Christian activity are three: Money, men and opportunity. They are also necessary in mission work.

Now, knowing the relation of these three factors, and the factors themselves, the solution of the problem becomes very simple.

The opportunities for mission work were never so glorious as they are to-day. India is sending an appeal for reinforcements, in order to advance all along the line, for the final assault. Japan calls for more men. The Steele Memorial School is waiting for a teacher. China's millions are crying for the bread of life. "The open sore of the world" needs the balm of Gilead. Why should not *our* church carry it to Africa? The walls of Jericho have fallen down. The trumpet of Jehovah has sounded the advance. Every tick of your watch sounds the death-knell of a heathen soul, who has looked for light, but looked in vain.

Amid *such* opportunities, is it a wonder that more than 2,500 volunteers have entered the foreign missionary ranks? Over thirty of them are members of the Reformed (Dutch) Church. All of them are being trained for the work in your colleges and seminaries. Many will soon be ready to go. Some are hesitating to enter the ranks for fear there will not be sufficient rations if "all go out to possess the promised land." Others are deliberating the feasibility of going "with nothing for their journey but a staff; no scrip, no bread, no money in their purse." *All are desirous* to go.

The problem is becoming more simple. Two factors have become *known* quantities.

The harvest is ripe; the laborers are ready to be sent.

Can you not guess the third factor that must become *known* for a solution of the missionary problem?

(Men + opportunity) x = missionary success.

x = ?

"$hall we who$e oul are lighted
With wi$dom from on high;
$hall we to men benighted
The lamp of life deny?
$alvation, oh, $alvation,
The joyful $ound proclaim,
Till earth'$ remote$t nation
$hall learn Me$$iah'$ name."

ONE OF THE VOLUNTEERS.

New Brunswick, N. J.

FROM THE EARL OF SHAFTESBURY.

The fact is, that everything in the way of religion and charity that is done in this country, is done by a small knot of chosen persons, whose names you will find repeated in the catalogue of every charity that spreads its benign influence to relieve the wants of the country. The contributors to religious purpose are found to be the same in all associations; and if you take fifteen societies, I will undertake to say the names of the same persons will be found in ten of them. The great mass of the public stand aloof, and contribute nothing towards the general exertion; and it is most distressing to see that when there is any purpose of profit or of interest, the money is dealt out in rapid thousands; but when it is a question of religious and charity, you have to collect your funds by tardy units.

ABILITY.

BY REV. M. H. HUTTON, D. D., NEW BRUNSWICK, N. J.

Of old it was observed that where there is a will there is a way. Our Dutch forefathers in the Hollow Land of Europe, showed us the deep fountains from which "ability" flows, and we are their sons. It was not only in the shrewd and stealthy statesmanship of William the Silent. It was not in the martial sagacity of Maurice alone. It was not only in the great fortunes of the rich. It was the plain Dutch citizen who showed that the open secret of financial ability lies in the heart behind. Year after year—with pierced dykes drowning all income from the harvests; with commerce cut off the high seas because their ports were closed, their wharves idle; with a vindictive and atrociously cruel war, trampling with its bloody hoof those naturally fertile acres into a red desert—they somehow carried all that fearful financial burden. Who has forgotten Leyden? When shall perish the deathless story of the high-hearted citizens who, pressed to surrender because they had not the "ability" to sustain themselves, cried "We will fight with our right arm, and feed on our left!" These were our ancestors ecclesiastical. The blood of "the Church under the Cross" is in our veins. We, too, can do the like; as they for liberty, so we for our blessed Lord and for His kingdom. Let the winds which blew across the Holland polders blow across our lives once more, and the same Æolian strings will vibrate in the ancient harp. Let the Holy Spirit consecrate us wholly, and our "ability" will be a surprise to Christendom. "We can do all things through Christ which strengthens us."

"YOU DON'T BELIEVE IN FOREIGN MISSIONS?"

You say you do not believe in foreign missions. Then there are certain things which you cannot believe:

1. You cannot believe that God so loved the world that He sent His Son to save it; or that it is His wish that none should perish, but that all should come to repentance. You deny God's universal love.

II. You cannot believe that the gospel is the power of God unto salvation to everyone that believeth. You deny its efficiency.

III. You cannot believe that He was the Son of God, or has any claim to your obedience, who said: "Go ye into all the world and preach the gospel to every creature." You deny His authority.

For it is clear as noonday that if you believed these things, then you must believe in foreign missions. Unless you find in the gospel something which makes it worthy of being preached to all men, you have not found in it that which makes it of any worth to you; you have missed its meaning; you do not know its power. The root of unbelief in foreign missions is want of faith in the gospel.

Missionary Concert.

SUBJECTS FOR 1888.

January.....The World.	July.....The Islands.
February.....China.	August.....Roman Catholic Lands.
March.....Mexico.	September.....Japan and Korea.
April.....India.	October.....Turkey and Persia.
May.....Burmah.	November.....South America.
June.....Africa	December.....Syria.

MEXICO.

Our next door neighbor is a mission field. Its population in 1884 numbered 10,406,703. Surely Protestant America ought to be able to give Mexico a pure Gospel. Mexico has a history which reads like an Oriental tale. Before Columbus revealed the New World unto Europe, this country was occupied by several tribes enjoying a high grade of civilization. The principal tribe was the Aztecs, who had entered the country in the founteenth century, supplanting the Toltecs. Cortez, the Spanish commander, upon entering the country was royally received by Montezuma, the Aztec king. He found an organized government, disciplined armies, perfected means of agriculture and mechanical arts; and what was most surprising stone buildings whose architecture and sculpture were often of such proportions as to rival those of Europe. Ethnologists from that day until the present have sought the solution of this problem. Von Humbolt considered the native Americans of both continents to be of the same race. The Aztecs believed in one supreme invisible creator of the universe. This conception however, was degraded with polytheistic ideas. For there were as many as thirteen chiefs and two hundred inferior deities in their religious system. Huitzilopochtli, the war-god, was at the head of this Aztec Pantheon. His idol remains in Mexico. His *Teocalli* or temples were filled with shrines and altars upon which the fires were perpetually burning with holocausts of human sacrifices. Such was the worship which Roman Catholicism supplanted in 1521. From 1521 to 1821, Spain held the land which Cortez won. But with the opening of the present century, the descendants of the Indian began to struggle for independence of Spanish sovereignity. Miguel Hidalgo a priest, but not of Spanish extraction, and Morelos, another priest, both gave their lives to the cause of freedom. It was through Iturbide that independence was established in 1821. Since that time the civil history of the country has been a succession of tumults, not less than three hundred successful or abortive revolutions occuring in the period. But amid the confusion of emperors, dictatorships, republics and military usurpations the Liberal spirit has kept on its way until at the present day Mexico is a republic kindred in spirit with our own United States. The civil history is essential to

a true appreciation of the religious problems. Roman Catholicism is not the mother of republics. In achieving the republican idea, the yoke of Rome has been broken. Benito Juarez the "Washington" of Mexico, severed the connection between state and church in 1861. Religious toleration became the law of the land. Although fanaticisim stimulated by priestcraft often defies the law. Rome's argument against a pure Gospel in Mexico has often been the knife of the assassin. During the past year, three Protestant missionaries were assassinated at Ahuacuatitlan. This was followed by the poisoning of a teacher at El Paraisco Tobasco. "The deed was done," writes the missionary J. M. Green, "at the instigation of two Jesuits, who had preached steadily against her work only to see it prosper more and more day by day. Living alone, with only her servant to prepare her meals, it is supposed that her enemies bribed the domestic, and thus succeeded in administering the fearful substance known as 'the poison of the Borgias,' which induces insanity or death, and oftentimes both."

In the history of missions in Mexico the Bible has preceded the missionary. The first Protestant Church in Mexico was organized in the city of Mexico in 1864, by Francisco Aguilar. He had been a Roman Catholic priest, but the study of the Scriptures led him to renounce Romanism. He founded "The Church of Jesus" with fifty members. Another name ever to be remembered in connection with Mexican missions is that of Miss Melinda Rankin, a New England school teacher, who stationed herself at Brownsville, Texas. She opened a school for Mexican girls and taught and circulated the word of God. From 1842 to 1873 this godly woman was a centre of light and influence in missionary work. So zealous was she in this work of the Bible distribution that she baked a Bible in a loaf of bread and sent it over to Matamoras. Her work is carried on by the American Board. The power of the open Bible is attested in numerous cases. One of the most remarkable cases was that of Manuel Aguas, the most eloquent champion of Rome in Mexico and a bitter enemy of Protestantism. He was asked to defend Rome against a Protestant attack upon her errors. To prepare himself he read the tract. It opened his eyes. He sought his neglected Bible and it pierced his heart. He became convicted and like Saul of Tarsus, became a preacher of the faith which he set out to destroy. Imagine the consternation of the Romanists to find their ablest defender a Protestant. Like Paul he was destitute, afflicted, tormented, but was faithful unto death. The church of Jesus has a roll of forty martyrs. Under Bishop Riley this church became involved in dissension and its present number of communicants is 1,000.

In addition to this native church several denominations of Protestants are at work in Mexico.

In 1870 the American Baptist

Home Missionary Society assumed the support of Rev. Thomas Westrup, who had been previously employed by the American Bible Society.

In 1872 the Friends and Presbyterians of the United States commenced mission work in Mexico.

In 1873 the Methodist Episcopal Church and the Methodist Episcopal Church, South, commenced mission work in Mexico, and the same year Miss Rankin turned over her work to the American Board.

In 1874 the Southern Presbyterian Church commenced work in Mexico.

In 1877 the Associate Reformed Synod of the south sent missionaries to Mexico. In 1880 the Southern Baptist Convention commenced mission work in Mexico.

In 1886 the Cumberland Presbyterian Church established a mission in Mexico.

Rev. A. H. Whateley, the Missionary of the Cumberland Presbyterian Church, writes as follows:

The indications for the future of Protestantism and Christianity are perhaps better than for years. The missionaries of the different denominations are learning that concert of action in the whole force is more effective than the sporadic efforts of detached bodies who may do well enough in their own fields, but fail to exert the influence on the general work they might exert by a knowledge of and sympathy in the work of others. To create sympathy and devise means whereby there may be lest conflict and better co-operation in our work, a general assembly of missionaries was held in the City of Mexico from January 31 to February 3 inclusive. All the churches which have work in the country were represented.

The *Independent* says, what is needed now is an increase in the force of Protestant missionaries in Mexico. The results thus far have been anything but discouraging. With only about a hundred ordained missionaries, upward of 350 congregations have been organized with 18,000 Church members and 35,000 adherents.

While Baptists are the only Protestant body which have the privilege of carrying on missions in Russia with the sanction of the government, they are not allowed to baptize members of the Greek Church. There are in Russia 34 Baptist churches, 41 pastors and evangelists, 82 Sunday schools, and 12,371 church members; 850 were baptized last year.

Germany takes considerable part in the missionary work of the world. There are twelve German societies laboring in India, China, Africa, the East Indies, Australia and Palestine, which are represented by 517 missionaries. The total contributions of these last year amounted to £255, 360.

There has been an increase of nearly one million native communicants to all the Christian Churches in heathen lands during the past year.

Woman's Department.

THE PAPER MISSION.

The Paper Mission has been asked to speak for itself in this new and attractive magazine. It seems hardly necessary to say what the Paper Mission *is*, but in this article we hope to show what it *does*. One word, however, to anyone who is not aware of the existence of this much of the work of the Woman's Executive Committee.

The idea of the mission is to supply missionaries and others with reading matter not perfectly new, but still fresh, by sending papers or periodicals at stated intervals, and after the home perusal.

Imagine a Western town, small, but all important in the eyes of its inhabitants. In a condensed form they have all the elements of a city. Houses, stores, a church or two, several saloons, some places of amusement (not of a high order), probably a district school, and perhaps a local newspaper (not elevated by its tone.) There are many families in the place, and what shall help them to become better and wiser? You grant that their advantages are few, their opportunities limited. They are there for the purpose of gmakin a living, and every nerve is strained to make money. Days pass into months, and months into years. The children are growing older, the young people are beginning to question and wonder about things. Facts which we think we have "always known" puzzle them. How can they "find out" anything? Many grow up completely warped in their minds, and "caring for none of these things," but some are filled with intense yearnings to *know*.

Now send a live magazine to such people, and can you or I tell what a boon it is? How eagerly is its coming looked for! with what delight it is perused by young and old! It becomes a nucleus—a center of common interest, something to talk about. If it be a religious paper, it tells of many things they do not learn from sermons; if a healthy secular periodical, it tells of discoveries, inventions, happenings at home and abroad; if it be more of a young people's magazine it carries instruction with amusement, often helping to keep "idle hands" from doing "mischief."

The periodicals of to-day are really wonderful. If, as Dr. Johnstone says, "A man will turn over half a library to make a book," surely a few such books would give a man a library of his own. And there are found in these monthly issues, history, geography, science, fiction, poetry, secular information and amusement, as well as religious aid and instruction.

Then there are the children's magazines, which are often as valuable to the parents as to the children themselves. Indeed, it has been authentically stated that our American St. Nicholas is appreciated in England as much by the adults as by the children. And what a gift that magazine is to any household!

The whole world is brought under tribute to contribute by illustration and spicy articles to place it first in rank of children's magazines. Its stories of Asia, South America, Lapland, or Africa, are as marvelous as the "Arabian Nights," and more fascinating because *true*. Children who cannot see "St. Nicholas" now-a-days, seem almost "left out in the cold." Would that every one of the families of our missionaries at least might have a copy! Saint Nicholas is the only *saint* canonized by the Dutch.

"What to do in the evenings" is always a problem with young people, and in the town we are considering it appears with great insistence. When an interesting book or paper is at hand, the question is solved, the time is well spent, and many evils averted, these papers often suggesting healthy home amusements.

In every town there is one man who is *expected* to know something, and to be better than many around him. This is the minister, and how often he struggles, with only his own words, outside of his preaching, to influence his people to higher aims. To him fresh literature is a necessity, and papers sent to the members of his congregation, or distributed by himself, are a great aid. And so when the Woman's Executive Committee undertook the work of erecting houses for these laborers in the field, the thought suggested itself of making those homes as bright as those they had left, by following them with the periodicals they prized, and were obliged to surrender, and also offering to send papers to any names they supplied.

A minister from the northwest writes: "I should consider it very useful if our people could read more. They generally do not feel able to get the best, or do not know what to select. This needs training, and I thank you for helping me so far to build up Christ's kingdom, especially among the young people of the families."

The wife of one of our missionaries writes: "If any one has *Babyhood* to spare, I imagine I could learn much from such a paper, regarding the bringing up of my little ones. I have several, and I know there is much for me to learn about them. We appreciate the papers and magazines you have sent us very much, and thank the donors."

Such are a few of the many expressions of appreciation from those who are receiving reading through the Paper Missions.

We hear of papers that are read and re-read until they can hardly hold together.

So this, then, at the trifling cost of mailing, is what the mission is doing. Sending fresh and valuable periodicals and papers to ministers and their wives; to young men and women who otherwise might have no reading; to children to whom books and pictures are a never failing delight, thus cheering many dreary homes. Is it a small work? Yet in detail it is but even as the "cup of cold water" given in Christ's name, it shall verily "have its reward."

For the Young.

ALWAYS GROWING.

What do you do in the ground, little seed,
Under the rain and snow,
Hidden away from the bright blue sky,
And lost to the madcap sparrow's eye?
"Why, do you not know?
I grow."

What do you do in the nest, little bird,
When the bough swings to and fro?
How do you pass the time away
From dawn to dusk of the summer day?
"What! do you not know?
I grow."

What do you do in the pond, little fish,
With scales that glisten so?
In and out of the water-grass,
Never at rest, I see you pass.
"Why, do you not know?
I grow."

What do you do in the cradle, my boy,
With chubby cheeks all aglow?
What do you do when your toys are put
Away, and your wise little eyes are shut,
"Ho! do you not know?
I grow."

Always growing! by night or day
No idle moments we see!
Whether at work or cheerful play,
Let us all be able to say:
"In the goodness of God,
We grow!

SINS BLOTTED OUT.

"I cannot think what becomes of all the sins God forgives, mother," said a little fellow one day, as he took his favorite seat on his mamma's knee.

"Why, Charlie, can you tell me where are all the figures you wrote on your slate yesterday?"

"I washed them all out, mother."

"And where are they, then?"

"Why, they are nowhere; they are gone," said Charlie.

"Just so it is with our sins; if we believe in the Lord Jesus Christ, they are gone—blotted out—to be remembered no more. 'As far as the east is from the west, so far hath He removed our transgressions from us.'"

THE PENNIES.

Polly stole softly into her father's room, with shoeless feet. It was bed-time. She had come to say "good-night." "Father, may I say my prayers beside you? Mother is too ill for me to go to her." "Yes, pet," he answered, tenderly stroking the curly head.

Reverently the child repeated her prayer, adding with special earnestness, "God bless my two pennies."

What can the child mean? thought her father. When the little white-robed figure was gone he asked her mother if she knew what their daughter meant. "Oh, yes! Polly has prayed that every night since she put her two pennies in at the missionary meeting."

Dear children, have you prayed to God for a blessing on the money you put into the missionary box? If not, be sure to do so.—*The Home Missionary.*

"The Happy Workers." of Norwich, Conn., are a small band composed of more girls than boys, although the secretary hopes that more boys will join. They pieced a bed-quilt and gave an entertainment, which enabled them to contribute $27.25 for missionary work.

Domestic Missions.

Rev. C. H. POOL, Secretary.

Resolved, That we urge upon the Churches the imperative demand of the Board for more money, and express our conviction that we should try this year to raise $100,000 for it, to be devoted in equal parts to its two departments of work.—*General Synod, June*, 1887.

FINANCIAL STATEMENT.

The Board of Domestic Missions needs money—it always did, it always will. The more work it does, the more money is required.

If the Reformed Church desires to grow, it must continue to organize new enterprises———east and west——and assist them for a time both in paying part of the Missionaries' salaries, and also aid them in their efforts to erect small churches.

The *Missionary Department* needs money to-day, to repay the money the Board had to borrow on February 1, 1888, in order to pay salaries then due.

The Church Building Fund needs money immediately, to enable the treasurer to forward such sums as have been promised and are now payable. This fund needs $7,000 to meet present obligations.

General Synod at its last session recommended the churches to increase their offerings to the Board of Domestic Missions. It may interest the church to know how much money has been received during the first nine months of the fiscal year from churches, Sunday Schools, and individuals.

	DOM. MISS.	C. B. F.
Churches.....	$11,133.25	$2,534.66
Sunday School.	3,768.59	499.39
Individuals....	1,010.16	1,577.42
	$15,912.00	$4,611.47

Two hundred and thirty churches omitted to take any collection last year for the Building Fund. The fiscal year of our church ends April 30. Will not every church make an effort to send in something for both departments of the Board of Domestic Missions. One very poor congregation recently sent in 92 cents for the Building Fund. If each of the others who did nothing last year, would do as much *in proportion to their ability*, there will be great reasons for encouragement.

If every Sunday-school in the Reformed Church could send an offering, no matter how small, it will do much to help the Board in putting roofs over many a needy congregation. Will not the Sunday-school Superintendents look upon this suggestion with favor and act at once. TREASURER.

THOSE RAINY DAY COLLECTIONS.

The treasurer and secretary have opened many letters lately and read something like the following: "Enclosed please find check for $—, a rainy day collection from —— church, for the Board of Domestic Missions." There have been an unusual number of stormy Sabbaths during the past winter, and they have seriously affected the benevolent gifts of the churches. Now the weather is not a proper subject for criticism. God sent the sunshine and rain, and "He hath done all things well." The criticism applies to that spiritual indifference of many professed followers of Christ

which allows a stormy Sabbath to interfere with their duty to God and souls; which, perhaps, gladly accepts a rainy Sabbath as an excuse for withholding from God his own. "How much owest thou unto my Lord?" Can a church or Christian get rid of an obligation to pay a debt to God because it happens to storm, or is bitterly cold on the day of payment? How would that principle work in business? But that some Churches and Christians do practice this in religion is a sad fact, and it seems to be done without a serious thought of how God regards it. Fellow Christians, here is a matter for our serious reflection. God has done so much for us, and is it right to neglect to bring our offering to Him, because rain, or cold, or sickness, or some other providence keeps us from His house on collection Sabbath? Or does that church do well that appoints only one Sabbath annually for a contribution to each of the Boards, and if that Sabbath proves stormy or cold takes the gifts of the few that are present, and then lets the matter drop until another year rolls round? It is no wonder that so many of our churches are reported every year as not contributing to missions or education. Why not have a quarterly, or better still, a *monthly* offering for missions? Every church can do this, and would be none the poorer and much happier for it. Then rainy Sabbaths would not seriously interfere with Christian beneficence and a steady stream would flow into the treasuries of the Boards.

Dear pastors, this matter is largely in your hands. See that your people are reminded of their duty and privilege, and that they have all necessary opportunities to give. They will then undoubtedly come up with larger offerings to the help of the Lord.

C. H. P.

ONE METHOD.

The Ladies' Aid Society of the Tompkins Avenue Church, Brooklyn, N. Y., has long been in the habit of preparing exceptionally valuable boxes for home missionary families in new settlements. This wide-awake society proposes this year to exceed its past record by adding to its gifts in boxes, A HOME MISSIONARY SALARY APPROPRIATION, by means of a method which is within reach of any society in the land.

One afternoon, while these ladies were busily preparing warm garments for a missionary at the far West, a member of the society stood before them with a package of home missionary mite-boxes in her hand, and unfolded a plan by which they might add to their present gifts, gold for the Lord's treasury, by assuming the appropriation necessary to pay the salary of the missionary for whom they were at work. "This is a large church," said she; "let us form a band of two hundred, who will each take one of these small boxes, place it in her own room where it will not be overlooked, and on each Sabbath morning drop into it *five cents* toward the salary of this missionary. At the

close of the year each of you will bring to the annual meeting $2.60 — (in addition to the larger amounts contributed to the church treasury) — and if the "two hundred" are faithful, $520 will be the result." The ladies present cheerfully accepted the little boxes, promising to notify friends, and bring up the list to the magic "two hundred" as soon as possible. Those who take and those who give the money-boxes report to the secretary, that there may be no confusion.

Suppose a society could muster a band of twenty-five ladies for a missionary salary. At the end of the year they at least provide $65 towards an appropriation. Please remember that such help from one society keeps one servant of God at his post; keeps one field open to gospel influences; gives one struggling church the chance to live and reach self support. These sacred nickels, combined, become a mighty power in saving this land for Christ.

"Five cents a week, and a prayer,
Freely and heartily given;
The treasures of earth will all melt away—
This is treasure laid up in heaven."

—*The Home Missionary.*

We commend the above as a *good* method, one that may work well in the Reformed as well as in the Congregational Church. It is a practical application of the "Missionary Substitute" idea. All cannot go and preach as missionaries, but a society may be represented in the field by a missionary; or two or more neighboring societies can join in supporting a missionary; or one christian to whom God has given wealth might say "I cannot go, but I will place and maintain a substitute in the Lord's War." Oh, what opportunities to do great things for God in our western mission fields. May the Lord's dear people see them and eagerly embrace them *now*. C. H. P.

"THE FINANCIAL COAT."

"When a boy passes his fourteenth year he suddenly runs up to manhood in size. In spite of you his growth will continually exceed the development of his clothing. His arms project from his coat-sleeves to the elbows, his feet drift away from the hem of his pants until his boot tops come into view. A line of white about his waist marks the point at which vest and pants fail to unite.

"The boy's clothes are as comfortably large as they ever were, but the boy is sticking out all around. The clothes are not too small—the boy is too big! He has simply outgrown his garments.

"Something like this has happened to the Home Missionary Society. It seems to be outgrowing its financial coat. And although an attempt has been made to enlarge the garment to meet the growth, the enlargement has not kept pace with the rapid growth of the work. As a result the hands and arms are out up to the elbows, and the feet, to the boot tops, and the barren line of white at the waist is terribly conspicuous.

"It is simply impossible to keep a healthy, hearty boy from growing. So it is impossible to keep healthy missionary work from continual growth.

"What are we going to do about it? Shall we cut the boy down, or enlarge his garments. The first method would be fatal to the boy, whose chief aim was manhood. Anything that stints his growth, destroys his manhood.

"Manhood is the ideal in all our home missionary work. Shall we pursue a policy that weakens and destroys our ideal? There is only one answer. WE MUST HAVE MORE MONEY. The financial coat must be enlarged. This healthy, lusty youth must have a chance to grown to a vigorous. glorious manhood."

The above is apt, and exceedingly well put, and we copy it entire from the *Home Missionary* for February. There are more institutions than the Home Missionary Society to which it will apply, and our Board of Domestic Missions is one of them. It has outgrown its financial coat. Who has not seen an overgrown boy with parents well to do, but who carelessly allowed him to look ridiculous because of his scanty garments? Is it because the Reformed Church is poor, or is the church indifferent to the fact that its Home Mission work is expanding, that it does not provide the Board with ample means with which to foster and strengthen its missions? The deficiency in the funds necessary to meet the last quarterly payment is an exceedingly ill-fitting and uncomfortable coat. The Board wearing that coat ought to appear so unbecoming in the eyes of the church that large offerings of cash will be immediately forwarded to enable it to put off the mean-looking, hampering garment of diminished resources, and to assume the ample, well-proportioned, dignified robe of a full treasury. C. H. P.

PUSH AHEAD.

BY REV. THOMAS WALKER JONES.

Obstacles are found in the pursuit of any object. The path to the summit of any lofty hill is always steep. It is sometimes rugged and hard of ascent. Whoever would reach success in any calling must yield to no discouragement. Energy is the ladder by which we climb to eminence. Our achievements in life depend upon our strength of purpose more than upon our surroundings.

Circumstances are always favorable to those who push ahead with undaunted courage. Pluck is the watchword of the brave, luck is the language of the indolent. The latter sits waiting for something to come. The former arises and goes for what it wants. It walks forward with steady footstep and with a strong hand grasps victory from the struggle. Its eye is fixed on future possibilities. Past experiences whether favorable or otherwise are not the main events for our consideration, that which is still attainable demands our attention, for it invites us to effort.

Men differ greatly as they approach difficulties. Some are com-

plaining and wish their lot were otherwise. Some are timid and tremble at the very sight of threatening ills. Some are slow-footed and walk with such an uncertainty of tread, that they make no perceptible advancement. Some are lethargic and awake within themselves no enthusiasm with which to press against and force down opposing influences. Some again are resolute and bold and, with a courage born of a noble spirit and equal to any emergency that may arise, face all obstructions and keep on their upward way without fear or faltering. Of a certain woman entering the world of literary work and fame it has been said "She seems like one to whom it is pleasant to overcome difficulties."

Such persons are everywhere and always needed. Success to them is assured. The brightest military glories that adorn the brow of the conqueror are won by bravery. Conflict always precedes conquest. The shouts of triumph are for those alone whose hearts do not fail them in the heat of battle. In mercantile affairs fortunes are secured by a continuous encounter with the perplexities of the commercial world. In matters ecclesiastical a like experience is observable. Attainments are made through energy and effort. More push is needed. We hear much about *latent forces*. The great trouble often is, the *latency* is more apparent than the *force*. Churches need to bestir themselves and put forth renewed and sustained efforts for their own progress. Just as words are thoughts in motion, so push is power in action. And the activity of life's forces determines the measure of their effectiveness.

To our beloved Reformed Church, as she stands abreast of others doing good work for Christ and his cause there comes the cry "Push ahead." The home field is broad and inviting. City and country, Hollanders, Germans and Americans open their doors and bid us enter in the name of God and with the honored standards of our Zion. There is not a hindrance in the path of denominational progress that will not give way if the energy applied is persistent and patient. Suitable men and sufficient means will solve all difficulties that seem to stand in the way. The measure of our ecclesiastical prosperity is to be determined by the fidelity displayed. The multiplied opportunities of extension in the Western field of our Reformed heritage should stimulate our order and activity. Funds should be doubled. Fears should be dismissed. All slumbering forces should be more thoroughly dedicated. Love and loyalty bid us, like an intrepid warrior "Go up and possess the land." The prophet's declaration sounds forth our duty. "*Put on* thy *strength*, O Zion: *Put on* thy *beautiful garments*, O Jerusalem."

The American Missionary Association has lost its efficient corresponding secretary, Rev. James Powell, D. D. Born on Christmas day in 1842, his spirit departed at Christmas-tide, 1887.

THESE "MUDBARS."

Several of my friends have asked me what was meant by "the proverbial mudbars of the mission" on page 17 of No. 1 of the MISSION FIELD.

It should have read "mudbars of the Missouri." Every traveler in these parts has heard of those mudbars, the bane of traffic on that "great river of the West."

I know of no mudbars in our mission, in its fields or missionaries, in its Board or committees.

But, whilst the typesetter foundered on these "mudbars," I found time to look around, and caught a glimpse of several kindred mudbars in the lives of men, which are to the progress of our Domestic Mission work just what these *Missouri* mudbars are to its river craft, viz., hindrances, sources of annoyance and danger.

There is the bar of *ignorance* of the work, its needs and opportunities.

The bar of *indifference* to the growth of the church, the evangelization of the frontiers, and the development of the goodly material entrusted to us by Providence.

The bar of *fault finding* with means, methods and men; as if men were perfect, methods infallible, and human means almighty.

The bar of *selfishness* like to the heavy deposits of "gumbo" in the Missouri, which sticks to and loads and clogs worse than besmirching pitch.

And the bar of *covetousness*, also called miserliness, such a treacherous bed of quicksand, wherein many a life is being drawn under, a total loss.

Said the boatman of these Missouri mudbars, as he ferried me across at Fort Yates, "It takes a spring freshet to move them and cut a clean channel."

We are not looking to the clouds for a riddance of these obstructions, but we look and labor for times of refreshing from on high that will sweep away all kindred *bars of our mission*.

JAMES F. ZWEMER.

Alton, Ia.

A SPECIFIC WORK FOR THE REFORMED CHURCH.

REV. A. VENNEMA.

What? To provide the means of grace for the people in the language best understood by them. The ranks of the Reformed Church have been replenished from time to time by large accessions of foreigners. Germany as well as Holland has contributed, and will in the future contribute largely to the growth of her membership. The gospel must be preached to these people in their respective tongues. The church has not been negligent in providing for them. Hence there are in the west no less than 4,500 families, a church membership of 7,000, and in the East, families to the number of 1,800, with a church membership of 3,000, who receive their ministrations in the Holland language, besides a goodly number east and west, who worship in the German tongue.

But a new exigency forces itself upon us, one that involves diffi-

culties and expense, but well worthy of careful consideration, and demanding prompt and judicious action. Foreigners, happily, will not remain foreigners. In spite of unwise and persistent efforts to prevent them, they *will* Americanize. The process is natural and continuous. It is more rapid with the young than with the old, in city than in country, but *all* succumb to it. It begins the very day they set foot upon our shores. Their pace is quickened; they look about, wonder why all are so hurried, and, before they are aware, find themselves hurrying too. Within three months, every article of imported dress—except underwear perhaps—is laid aside, and they present a thoroughly American exterior. They catch the spirit of this country right speedily. Day by day they imbibe American ideas. In school, shop, and on the street they are thrown in daily contact with English-speaking people. They apply themselves diligently to conform to the customs and to acquire the language of the land of their adoption. And in a surprisingly short time they clamor for English preaching. Shall their wish be gratified?

We concede that it is not the first duty of the church to Americanize, but to evangelize. Yet in order to evangelize them, and to insure her own perpetuity, she must retain her hold upon the people, and especially the young. She must keep abreast of, and adapt herself to, the changing conditions of those whom she desires to benefit and incorporate. She must study not only their needs, but their wishes; ways and means are difficult to lay down. The peculiar circumstances attending each case must determine how, and how much English shall be introduced in the weekly meetings, Sunday-school and Sabbath services, or, whether and when to organize an English-speaking church. Where these three conditions meet, however, it is safe to advise organization: (1.) A population that may be regarded as the legitimate field of the Reformed Church, strong enough to maintain two churches. (2.) But one, and that a Holland Church for that population. (3.) A sufficient number of people desiring English services to warrant their speedy self-support if organized into a church.

It is not wise to wait until, in the mother church, all opposition and prejudice against such a movement has subsided. To wait until then would be to postpone until a large portion of the young, progressive, and hopeful element of the Church is already absorbed by the American churches, until the necessity for such movement no longer exists, or at least, by reason of the depletion, has become unpracticable. Observation and experience teach that the surest and speediest way to remove all prejudice is to "be sure you're right, then go ahead." When the enterprise is well under way, and opposition instead of baffling has only strengthened resolution and nerved effort on the part of the projectors, then they who before were obstacles will fall in line and

become helps to progress. In Kalamazoo some of the staunchest supporters and best members of the Second Church are those who protested emphatically against its organization. Besides, the mother church is destined, at some time, to become English-speaking. The example and co-operation of the daughter, will help to prepare her for the change, and greatly relieve the trials incident to the transition period.

But is it absolutely necessary to provide English preaching for them? Do not they who demand it, after all, understand the Holland better than the English? This may be true of some whose American ideas are in advance of their language. But they are the exceptions that prove the rule. It would not be difficult to cite numerous ludicrous examples of the misconception of words on the part of children that goes to show their ignorance of the language of their parents, and their incapacity to receive much good from the preaching. *Some* good indeed may be gleaned, but should not their *greatest* good be sought? Would they not be much more interested and active in Christian work if they received the privileges of the Church in the language of the schools? While children at home, respect for the wishes of their parents may lead, or their authority compel, them to attend the same place of worship. But they soon outgrow the restraint. The compulsion brought to bear upon them has formed a dislike for that place and service. They refuse longer to go there. If no provision has been made for them, then their Sabbaths are spent, if not outside the church altogether, at least in churches of other persuasion. They are lost to the Reformed Church, if not to the Kingdom of Christ, for both of which we would like to see them preserved.

How often is it said that the foreign population of this country are an element of danger, and a source of anxiety to thinking people who have at heart the glory of God and the welfare of the nation. Upon that church, which is entrusted with the religious cultivation of a considerable number of foreigners, rests a peculiar responsibility, and if she be faithful to her trust, an honor correspondingly great. The Reformed Church is to be congratulated that so many emigrants flock to her doors "as doves to the windows." A church so favored *has a mission*, and should diligently seek to retain and strengthen her hold upon them and their descendants. A Holland speaking minister for Hollanders, German for the Germans, and English for the descendants of both, just as soon as they are prepared for it.

Kalamazoo, Mich.

An evangelistic church is always a missionary center. Zeal for souls at home is the kindling fire for the conversion of the world. If there is no travail for souls at home, there will be no interest in the perishing millions of heathendom. "Beginning at Jerusalem" is the Divine law of growth and missionary activity.

Foreign Missions.

Rev. H. N. COBB, D. D., Secretary.

Resolved, That it is our duty, and entirely within our ability, to raise $100,000 for this purpose (Foreign Missions) during the current year, and that we will use our best endeavors to reach this amount, realizing that in so doing we are simply obeying the Master's call to follow where He leads.—*General Synod, Catskill, N. Y., June, 1887.*

STATE OF THE TREASURY.

"And Jesus sat over against the treasury."

Receipts for January 1888.....	$ 8,068.59
Previously acknowledged.....	38,845.23
Total receipts from May 1, 1887....	$46,928.82
Deducted for special objects.....	4,813.73
Total for general purposes.....	$42,115.09

The receipts for the month, for general purposes, are $107.56 *less*, and for the nine months $6,157.93 *more* than for the corresponding periods last year. For the first time in the history of the Board it has been necessary to borrow money in January, the amount borrowed being about $1,600. The entire debt now equals $49,640, of which $17,500 is a legacy from the previous fiscal year. The remainder has been added to meet the regular expenditures of the present year, as necessity has arisen.

One of two things is certain. Either our mission work has grown too large for the ability of the church to conduct and maintain, or we are not doing our duty by it. Synods and Conferences for years have declared that it is not too large. It has never yet met, it does not now meet the manifest wants and opportunities of the fields entrusted to us. But *as it is*, with the present number of missionaries in the field, of schools teachers, native helpers, etc., it absolutely requires $100,000 a year to carry it on. If that sum is really too large for the people to give, then the work must be curtailed. There is no other alternative.

Nor is this alternative something to be considered in the future. The question is to be decided in the next two months. To make sure of $100,000 for the general work will require the raising of $58,000 in February, March and April. To remove the debt with which the year began, will require $70,000. We have been wont to rejoice in, and, perhaps, pride ourselves upon our missions. They are "value received," many times over at the hands of the Lord, for every dollar we have put into His treasury for their support. Shall we sustain them generously, or shall we let them perish, or turn them over to more willing and worthy hands?

We do not believe the Church *means* either to starve them or to give them or any of them up. It has done too much for them every year, and especially this last year, even to think of such a thing. Prayers, tears, sacrifices, generous gifts, noble and devoted lives have gone to make them what they are. And God has never been sparing but always liberal with His blessings.

But, brethren, to be effective, your *help must come at once*. Delayed for a few months, or even a few weeks, it will be to late. Let every one consider the work and its object, and his own obligations, not to the Board but to the Lord of glory, to whom both he

and it belong, and do quickly what he finds to do.

Some churches have given generously to the Ferris Seminary and the Theological Seminary in India. If these donors fulfil the understanding that their contributions to the general work should not be diminished, it is surely all that can be asked or expected of them. But will not those who have not done so—to whom the opportunity was not presented—in a spirit of generous and holy rivalry, add largely to their gifts for the general work, "that there may be an equality" and the missions be sustained. Then all can rejoice together, and the blessing of the Lord will crown a truly memorable year. COR. SEC.

February 10, 1888.

NOTES AND NOTICES.

DR. CHAMBERLAIN and his party arrived in Bombay, Jan. 3, 1888, and were to proceed thence to their destination by rail. All were well.

In prosecution of his plan for a union of the Churches of the same Church order on mission fields, Dr. Chamberlain met at Edinburgh, on November 25, 1887, not only the Conveners and Secretaries of Foreign Missions, but many representatives of the Churches which carry on this work in India.

From the *Quarterly Register of the Alliance of the Reformed Churches* holding the Presbyterian system, we learn that our eloquent missionary urged there, as while here, the closing up of the ranks, and the immediate organization of a United Reformed or Presbyterian Church of India, and exhibited and urged its feasibility and opportuneness. When Dr. Chamberlain had finished, the meeting asked gentlemen who had been at work in India to give their views.

Principal Millar, of Madras, expressed himself entirely favorable, and said that the real difficulty lay with the Churches at home. Other gentlemen concurred, but did not think it possible to move so quickly as Dr. Chamberlain proposed. It was suggested that as the Madras Presidency appeared ripest for a union, application might be made by the missionaries there to their home Churches for leave to form such a union, and this might encourage other parts of India to move in like manner.

After a sitting of two hours, the following resolution was unanimously agreed to:

"The Conference conveys its cordial thanks to Dr. Chamberlain for his stimulating address.

"The Conference resolves to request the members present to bring the question of union in the mission field before the Foreign Mission Committees or Boards here represented, with a view of these committees or boards, if so advised, bringing the question before the Supreme Courts of the several Churches that they may consider and determine whether, in the event of their missionary Presbyteries wishing to enter into union with the missionary Presbyteries of other Presbyterian churches, permission ought not to be granted them to take such a step."

The General Synod of the Reformed Church has already authorized the Arcot Mission to take steps to form such a union.

THE ENDOWMENT of the Theological Seminary in India, has awakened the deepest feelings of joy and gratitude in the Arcot Mission. What Dr. J. W. Scudder thinks about it will be found in another column. Mr. Conklin writes, Dec. 20, 1887:

"We are shouting methodistically over Dr. Chamberlain's success with the endowment. It makes a *redder* letter day for this part of India than most people think. It is hardly accurate to

speak of our *coming* institution as the "first Theological Seminary in India." (If the language has been used, it has been probably through inadvertence. It is believed that this is the first *endowed* Theological Seminary.) The Mahratta Mission has quite a formidable affair, with a "Dean" and professors, and the Madura people have just put up a fine new building for a like purpose. Now must come a deal of thought and work to get it properly established, and get good men to teach and to be taught. Dr. Wm. Scudder is, of course, on hand. Competent natives are scarce."

It is worthy of notice that no part of the endowment fund is to be used for buildings. The entire income will be devoted to the purpose of theological instruction, and the training of a native ministry.

THE DONATIONS of books for the Seminary have been many and generous. About 5,000 volumes have been shipped, of the kinds most suitable, and many of them of great value. The importance of having such a library at the start, can hardly be over-estimated. It will make the work of students and teachers just so much the easier and more fruitful of good results.

THE PAYMENTS on the endowment fund amounted, at the time of Dr. Chamberlain's departure, to $33,284.56. Subscriptions have since been paid in to the amount of $6,499.57, making the entire sum received thus far $39,784.13.

THE INTEREST in female education in Japan increases in a most remarkable manner, while the desire for Christian education is pronounced. Mr. Booth writes:

"Five years ago in Yokohama and Tokyo there were five girls' schools. To-day there are more than *thirty*, all well patronized. I learned the other day that a company has been formed in Tokyo to establish a school in that city, for which $100,000 is to be subscribed."

IT IS PLEASANT to read such cordial words, concerning our missionaries and their work as those of Rev. Dr. Wilson Phraner, of the Presbyterian Church, in the *Evangelist*, respecting Nagasaki. Dr. Phraner writes:

"On Saturday morning, October 22, we reached Nagasaki, and, as the hotels were full, I accepted an invitation very kindly and cordially extended from Rev. Mr. Stout, of the Reformed Church, to enjoy the hospitality of his pleasant home.

"Mr. Stout and his family have been here eighteen years, and he has largely directed the work of the Reformed Church in this part of Japan.

"Just adjoining and now forming a part of the city of Nagasaki is the Island of Desima, where the Dutch were formerly permitted to reside and carry on trade with Japan when all other nationalities were excluded, so that to find our Dutch brethren occupying this particular field seems to be peculiarly appropriate. Here the Mission of the Reformed Church has both a boys' and girls' school, with comfortable buildings, a native church, with a number of churches organized, and preaching stations in the surrounding country. The whole work here bears the marks of thoroughness and efficiency, and is full of promise. The school buildings have been only recently completed. They have been constructed under the immediate supervision of Rev. Mr. Stout, who is aided in the school work by Mr. Oltmans, and in the evangelistic work by Rev. Mr. Demarest. The girls school is in charge of Misses Brokaw and Irvine; all are cheerful, happy, and very earnest in their work. They labor on in hope not only, but rejoice in being permitted to gather the precious fruits of their labors."

The *Missionary Herald* thus cordially recognizes the worth and importance of the latest step forward in our missionary work:

"We rejoice to hear that the Rev. Dr. Jacob Chamberlain, prior to his return to India, secured the fifty thousand dollars he was seeking, for the establishment of a theological seminary in the Arcot Mission. It is pleasant to be able to chronicle such a gift for Christian education on mission ground. Institutions similar to this are greatly needed at many central points in mission fields, and they might be established with a comparatively small sum of money. When we hear of the hundreds of thousands, and even millions, of dollars given for educational institutions in our land, already filled with colleges and seminaries, we wish it were possible to secure even a tithe of these sums for the planting of Christian institutions in lands that are almost wholly unsupplied."

THE ARCOT MISSION, INDIA.

THE NEW SEMINARY.

Dr. J. W. Scudder writes, Vellore, Dec. 20, 1887.

We are greatly cheered and delighted at the result of Dr. Chamberlain's effort to secure a permanent foundation for our Theological Seminary. He has done nobly, and the Church has done nobly; and we feel very grateful to both parties. Most of all are we thankful to God, who has influenced generous hearts to do such liberal things for our work. We are at last in a position which for many years we have been longing to occupy. The way hitherto blocked by pecuniary obstacles, is now clear; and it will be our own fault if we do not have a good theological school. Measures will undoubtedly be taken at our mission meeting in January, to give the institution a separate existence, and to place it on a good working basis.

A WORK OF TIME.

Too much must not be expected of us at first. We have yet many difficulties to contend with. At present we can devote the services of only one missionary to the school; it ought to have the services of at least two, if not three, of our foreign force. Again the young men who will form the earlier classes are not educated up to the standard that is desirable in such candidates. But now that in God's good providence, the chief material hindrance has been removed, we shall buckle ourselves to the work with new vigor, and with a cheeful hope that, relying always on divine aid and assured of the prayers of our church both here and in America, we shall be able to show good fruit within a very few years. The raising up of a well equipped native ministry is, perhaps, the most important of the many important things that we have to do here. May God help us to achieve results not unworthy of his goodness, and of the noble liberality of our beloved church!

THE OTHER SIDE.

How true the saying, that "every rose has its thorn!" The same letter that refreshes us with the fragrance of $65,000 for the Seminary, pricks us with the briar, "$3,600 less than your estimate, the reduction being chiefly in the village work." But we are too much cheered by the first to mind greatly the sting of the second. With so grand an illustration of the large heartedness of the Church before us, we shall confidently expect an expansion in due time, of the appropriations to the full limits of our estimates. We try to do our village work on the most economical lines, and I do not see how we can cut it down, even a little, without serious detriment. I often wish that missionary work could be carried on without money. That would be delightful indeed!

WORK IN THE VILLAGES.

Just after your letter came, I started with Dr. John Scudder and Mr. Conklin on an evangelistic tour, and was out in the district eighteen days. Barring the rain we had a pleasant outing

We confidently expect dry weather at this season; but this year has been one of anomalies in this respect. Wiseacres predicted an arid twelve months; but never in my experience have their prognostications proved less true. In many parts of the country twenty inches more than the annual average have been registered. While we were in tents, scarcely a day passed without heavy rain. Fortunately our shelter was a good one, and kept us fairly dry; but the country about us became one vast mud-puddle. This made our trips to outlying villages anything but pleasant. Often we had to wade through deep waters, and mudholes that seemed bottomless until we managed to scramble out of them. But none the less we managed to do our work pretty successfully. In a region that has not been visited by missionaries for twenty years, more than six thousand people heard once again the preaching of the gospel. The magic lantern was brought into play several times, and attracted large crowds of spectators, who of course, got a good dose of truth with the exhibition of each picture. The absolute novelty of such shows in Hindoo villages makes it a very useful adjunct to our preaching.

PREVALENCE OF CHOLERA.

There is a good deal of cholera about in the district, and it came nearer to us than was pleasant. A few days before we broke up our last encampment, our Lascar (tent-pitcher) complained of being a little out of sorts. He had some medicine and reported himself better. But at 8 P. M., we heard ominous sounds of violent retching in the wing of our tent which the sick man occupied. No time was lost in removing him to a small tent apart. We did all we could for him, but the disease made rapid strides; and early the next morning he was carried into the hospital in Vellore with the hope that he might there be pulled safely through. But we learned afterwards that the poor fellow succumbed the same evening. The disease is terrible from the swiftness and sureness of its stroke.

AN INDUSTRIAL SCHOOL.

A few years ago Dr. Hekhuis began, at Arcot, a small industrial school. A brief notice of the fact was made at the time in the *Sower and Mission Monthly*. Of this school, Dr. H. writes, Oct. 10, 1887:

"The industrial school has not done as well as I hoped it would. I was obliged to dismiss the teacher and get another to fill his place. There were seven boys in the class, but one ran away, and as he was worthless I made no effort to get him back. Three of the remaining boys are very young and attend school for half a day. Thirteen rugs have been sold and I have fifteen on hand.

"At our last Mission meeting it was thought best to open a carpenter class. Accordingly, I have bought some wood and tools and secured a teacher, and am erecting a building for the boys to work in. Some more tools are urgently needed, especially a good lathe, and we would feel very thankful if some home friends would supply us with these. It is not expected that these classes will pay financially, at least not for the present. The first outlay is very large, but probably after a year or two the carpenter class may become self-sustaining."

Though not a part of purely missionary work, nor within the limit of missionary expenditure, yet in view of the peculiar conditions of life in India such a school is a very great advantage and desideratum.

NAGASAKI, JAPAN.

THE STURGES SEMINARY.

MISS R. L. IRVINE, who joined this station and school in October, 1887, thus writes:

"Time passes here so rapidly, and I am anxious to do all I can, so that I may be able to commence work as soon as possible. It seems so hard not to be able to use one's tongue. I am now studying the language, devoting most of my time to it while the school is small.

"My interest in the girls daily grows stronger, and I am thankful that I can love them so well, and that each day they become dearer to me. They are very bright, interesting and affectionate, and seem so grateful for the instruction they receive from us. I am very happy in this pleasant home, and look forward to the future, hoping we may be able to accomplish much. What a glorious work it will be to help raise the women of Japan from their degraded condition, and to lead them to their Saviour.

"I must speak of our school-building. It is so comfortable and convenient, and the location is very beautiful. Indeed, the mission could not possibly have selected more suitable grounds for a girls' school. I really think we have the best location in Nagasaki. We are secluded, and see nothing of the degrading scenes which are daily visible in the streets of this city. We are near Mr. Stout and Mr. Demarest, who are so kind and willing to assist us. All the members of the mission are and have been very kind.

"At the present, our school is small. We have thirteen boarders and a few day pupils. We also have a good Christian girl, who entered the school with the intention of becoming a regular pupil, but her eyes are weak, and she is able to study but little. Miss Brokaw and I have decided to support her, and let her do what she can; her influence will be so helpful. I hope that, with the beginning of the New Year, we will have a full school. Just now, I hear we have another application for admission. The Methodist ladies have one hundred girls, and cannot take all who apply; so I am looking on the bright side, and hope they will be sent to us."

THE AMOY MISSION, CHINA.

WOMAN'S WORK FOR WOMEN.

THE REV. D. RAPALJE writes from Amoy, Nov. 18, 1887:

Miss. M. E. Talmage has been absent for three weeks, visiting country stations in company with Miss Johnston of the English Presbyterian Mission. They were at *Sio-Ke* when they last wrote. They found the new house there a comfortable resting place, after the want of comfort for which most of the other out-stations are conspicuous. Their object is to meet with as many Christian woman as possible, give them instructions, and then set them at work teaching others. They also have access to some of the homes of the heathen, and can testify of Christ in these homes. This is a most important work, but the "wear and tear" is such that the ladies must risk health and strength to carry it on. They not infrequently return from visits to the out-stations much exhausted. Such work can be carried on only during the cool weather. To attempt it in summer time would be unwise.

THE SIFTING PROCESS.

Since the cool weather set in we have visited all of our out-stations with the exception of *Poa-tau* in the north, and Dr. Kip expects to go there soon. A little more than a week ago I returned from the new station *Leng-soa*; having also visited several other stations while I was away. *Leng-soa* is a busy market town, a long day's journey from Chiang-chiu. The opportunities for preaching are good, as is generally the case in new places; after a while the people do not come any more to hear preaching. They have heard enough to see that Christianity is an exclusive religion, and they are not prepared to give up all and

follow Christ. The sifting process has begun and two classes only now attend the services, first, those who hope to *make something*—get some earthly gain—from Christianity, and, secondly, those who are really interested in the truth and wish to know more about it. No occupation can be more delightful than that of explaining the way of life to these persons whose hearts God has touched. We trust that some of the latter class are now to be found among the hearers at *Leng-soa*.

You will have heard of the arrival of Dr. and Mrs. McCartee and Dr. King. Dr. King is now studying the language and maturing her plans for work among the women. A hospital will be needed after a while, and it is to be hoped that the ladies of our Church will be ready to furnish the means.

TOUR AMONG THE OUT-STATIONS.

DR. AND MRS. TALMAGE have been making a tour, spending a few weeks among the towns beyond Chiang-Chiu. Dr. T.' s journal sent from *Sio-ke*, Dec. 13, 1887, is full of interest, but too long for our space; but the following extracts are given. Leaving Amoy Dec. 2 they arrived at *Soa-Sia*, some twenty-four miles beyond Chiang-Chiu, the following afternoon.

SAD CASE OF APOSTACY.

At Soa-Sia there is a small congregation connected with the Chiang-Chiu Church and therefore under the pastoral care of Rev. Mr. Chhoa. An unordained helper supported by the mission is stationed here as preacher. He has lately been sent to this place, and had now returned to his home near Chiang-Chiu, to remove his family here. Pastor Chhoa came partly to supply the place of this helper, and specially to attend to some cases of discipline, viz., to complete the process of excommunication of one of the members for apostacy, and to take steps probably towards the excommunication of another on a similar charge. This last one had already been suspended, and had been summoned to meet the church on the coming Lord's day with reference to further action in his case. At the morning service Sunday, Dec. 4, the form of excommunication was read by Pastor Chhoa in reference to the brother whose excommunication had been authorized by "Taihoey." After morning service a church meeting was held. The brother summoned had refused to attend, stating to the messenger that he had resolved to worship *Lim-thai-Su* in the future, having found *him* more efficacious in answering his vows and requests than Jesus. There was nothing to be done by the Church, but to proceed with his case towards excommunication.

A NEW GOD.

Lim-thai-Su may be called a new god. The worship of him has not even been authorized by the Emperor and therefore is illegal. He lived some two or three hundred years ago, was a native of Un-sio, a district not very far to the south of this where also he was buried. The people here know nothing of any special merit he had except that he was a teacher in the Imperial family. Some three or four years ago, I know not on what occasion, the people of Un-sio began to do him honor. He has become a very popular object of worship in this region. His grave has become very efficacious in working prodigies, and temples have been erected for his worship in several places. This is all that I have yet heard about him. This Sunday) afternoon we united with the little congregation at Soa-Sia in celebrating the Lord's supper. There were altogether something over a dozen participants.

FRUIT OF THE BIBLE SCHOOL.

Mrs. Talmage was pleased to find that by far the most interesting of the female part of the congregation is a young woman, who had been

one of her pupils in the Duryee Bible School for a few months. She is not yet a church member, but seems like a genuine Christian. Her baptism has probably been delayed with the hope that her parents (by adoption) may be received at the same time with her. The difficulty in their way is that they smoke opium. The young woman is highly spoken of, and is said to be much improved by her few months connection with the woman's school at Amoy. She keeps up her reading and is exerting a good influence, especially on her parents, who, we hope, by the grace of God, through the influence of this adopted daughter, may soon be led to break off from their evil habit, so that the whole family may be brought into the church.

HINDRANCES TO GROWTH.

The congregation at Soa-sia has not grown of late, and some of the inquirers have been led away by the Roman Catholics, who, it is said, offer some worldly inducements that we may not.

They have large and nice looking buildings in a prominent position in the neighborhood, while our chapel is an ordinary Chinese house, no better than its neighbors, in a crowded street with some unpleasent surroundings and not at all conspicuous. The reputation of the Roman Catholics, however, is not good among the people, which is a hindrance even to *our* progress at the present, but may not always be so.

Men often crowded around the door of our chapel, on the outside, to see and hear what was transpiring within, especially to see the foreigner. If we were persistent in inviting them to enter and take seats, they would go away. They seemed to be afraid to enter the chapel and sit down, lest they might be convinced of the truth of Christianity and thus be led to embrace it; or more probably they feared we might have some charm by which we would bewitch them and make them Christians.

At a mission meeting in Chicago a lady said: "I thank God that I can serve Him twenty-four hours every day. How? While I am asleep I have my representative on the other side." Our Church, according to the last report, has 85,543 members. Supposing 85,000 had representatives "on the other side?" No, it could not be, for many, many could not do it. But supposing out of the 85,543 members 1,000 had their representatives on mission fields? Nay, suppose the 543 had their representatives there, so that they might say we are serving twenty-four hours every day? What a change there would be? And is this a preposterous idea? If one lady can do it why cannot 543 out of 85,543 persons be found to do it? The fields are whitening for the harvest. China is soon coming to beg of you as Japan is now. Well, there will be something greater then to deal with. May the Church be conscious of her privilege.

Rev. P. W. Pitcher.

The first Protestant Church has been organized in Korea, with fifteen members, by the American Presbyterian Mission. Professions of Christianity on the part of the natives are contrary to the law, but the law is becoming a dead letter. Another star in the crown of American Missions! May it grow brighter unto the perfect day.

The Earl of Shaftesbury says: "During the latter part of these eighteen centuries it has been in the power of those who hold the truth, having means enough, having knowledge enough, having opportunity enough, to evangelize the globe *fifty times over.*"

Education.

Rev. G. H. MANDEVILLE, D.D., Sec'y.

THE NORTH WESTERN ACADEMY.

The North Western Academy is the youngest of the Institutions of the Church. It is not yet out of short clothes. It can not stand alone. It must have an arm on which to lean. It is under the supervision of the Classis of Iowa. It prepares for business or for college. It is located in Orange City, the county seat of Sioux Co., the Northernmost county of Iowa. It was established about five years ago. The Brethren and friends in that portion of our Church felt the need of such an institution among them at the present time; and they also anticipated the demands of the future. It was not an instance as so frequently happens "of fishing behind the net."

Has it a constituency? Yes, a large and growing one. It has at present only one competitor in a territory embraced by a circle with a radius of sixty miles. A large and enterprising population already peoples these glorious prairies, and is increasing by large additions every year. These people are not all from the Netherlands. Various nationalities are represented. They, however, soon affiliate. The English language, which nearly all learn to use for the common speech of life, and especially the young people and children, forms a bond of cohesion. All who are disposed to seek after a better and larger education than the common schools afford, will naturally look to an institution established and equipped for its work. The number of such aspirants is already considerable, and must every year become more numerous, not only with the increase of population, but with the growth of intelligence. We all know the educative force of such an institution upon the community in which it is located, and the entire vicinity. The very fact of its presence with its various public exercises every year will awaken the thought and the desire among the brightest and best, and most ambitious young men and women to avail themselves of its advantages. The more intelligent parents will desire to have their children reap its benefits. There are some, I know, like the old Indian who, when urged to let his boy come to school, replied that his father and grandfather got their living by hunting and fishing without education, and he could do the same. But such are fast passing away. When you meet one, he is curiously regarded as an antiquity, a fossil that tells what used to be, and by its striking contrast makes the brightness of the present fairly brilliant. Every son and daughter educated in the academy carries the influence to the home, and then every such home, by showing the domestic betterment, becomes an educational center whose influence moves other homes to like things. Thus the institution increases its constituency and renews its strength day by day. The history of similar institutions voices this fact very emphatically.

No one can to-day forecast the future of the Northwestern Academy. Its promise and potency defy calculation.

But what about means for its support and developement? Aye, there's the rub. That question goes to the very core of the matter. The Academy cannot entirely take care of itself. The Church must nurse and nurture it. The friends thereabouts are doing well for it. There, as everywhere, some do nobly, some do more nobly, and some do most nobly. There are no millionaires among them. They are mostly farmers who are gradually getting the prairies under subjection, and laying foundations for the future. The Academy needs a permanent fund for expenses and enlargement. The trustees endorsed by the Classis of Iowa, have asked very earnestly for an endowment of twenty thousand dollars. The General Synod has recommended it. They ought to have it. They need it to-day. The work is worthy of it. Nourish it generously now when it is so urgently needed, and the future will vindicate the wisdom of such forethought.

Here also, as with Hope College, the Board of Education has stood in the place of an endowment. It has aided in paying the running expenses. Whether the Board will be able to render the usual help this year remains at this writing problematical. It will depend upon what the churches do for the Board between this and first of May next.

These are the simple facts simply stated. We commend these Western Institutions very heartily to the generosity of God's stewards. In giving them strength you are helping them to do better work for Jesus and His Church now, and assuring them of a larger and richer future.

GILES H. MANDEVILLE, C. S.

"The spread of knowledge will but extend evil if it be not accompanied with religion. Knowledge is power. It is so to the saint, and so to the sinner; it is to the devil what it is to an angel. In itself it is neither good nor evil—a blessing nor a curse; but like the sword, it derives its character from the direction which its possessor gives it. A sword in the hands of a demon, infernal or incarnate, would be an unmitigated curse; in the hands of an angel of light, it would be an undeviating blessing. The one would employ it to destroy, the other to save."

E. THOMPSON, D. D., L. L. D.

A heathen convert said: "When I pray I talk to God. When I read my bible God talks to me."

BOARD OF EDUCATION, R. C. A.
Receipts for January, 1888.

From Ch., Clover Hill, N. J.	$3 66
First Ch., Bethlehem, N. Y.	14 00
First Ch., Brooklyn, L. I.	12 50
Ebenezer Ch., Holland, Mich.	3 00
Henry Van Buskirk, Esq., Schralenbergh N. J.	25 00
Miss Josephine Hopkins, Catskill, N. Y.	5 00
Ch. of New Hurley, N. Y.	5 50
Flatlands, L. I.	3 78
Sab. School, Vriesland, Mich.	5 00
" Flatlands, L. I.	20 00
Rev. J. N. Jansen, Newark, N. J	10 00
Bergen Ch. Jersey City, N. J.	31 07
Clinton Avenue Ch. Newark, N. J.	45 34
Ch. of Rhinebeck, N. Y.	24 50
Ch. of Lodi, N. Y.	9 30
Sab. School, Lodi, N.Y.	1 70
Ch. of Newtown. L. I.	16 30
Overisel, Mich.	38 07
Bequest of Esther Hegeman, Dec., Amsterdam, N. Y.	767 61
Total	$1,047 21

F. J. HOGFORD, *Treasurer*,
26 Reade Street, N. Y.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following contributions for the month of January, 1888:

S. S., Tyre, N. Y.	$30 84
" Athens, for S. S. Work	21 00
New Durham, N. J.	30 00
Niskayuna, N. Y.	5 75
Lebanon, N. J.	16 88
Herkimer, N. Y.	15 67
S. S., Flatlands, L. I.	40 00
" 2d, Grand Haven, Mich.	55 30
" Grace, N. Y. City	50 00
Miss Josephine Hopkins-Catskill	10 00
3d, Grand Rapids, Mich.	10 00
Coeymans, N. Y. q. c.	17 11
Mr. Henry Van Buskirk, New Milford, N.J.	25 00
S. S. Gravesend Neck, L. I.	27 10
" Wyckoff, N. J.	5 00
A. S., " "	2 00
New Lots, L. I.	36 00
S. S., Cleveland, Ohio	16 00
" 1st, Astoria, L. I. q. c.	18 08
" Clinton Ave, Newark, N. J.	35 00
A. M., S. S., Nh., Ch., Newark, N. J.	91 33
P. M. " " " " "	108 97
S. S., Port Ewen, N. Y	6 00
Nyack, N. Y. m. c.	8 35
S. S. Ass'n, 1st, Philadelphia, Pa.	95 00
1st, Astoria, L. I. m. c.	4 21
Bal. sent to J. W. Warnahius for Dak. S. S.	10 00
Hospers, Ia.	4 40
2d Coxsackie, N. Y.	14 44
Norris, Ill.	10 00
Wom. Misr'y Soc., 3d., Grand Rapids, Mich.	5 00
4th German, N. Y. City	23 50
Ladies' Aid Soc., 2d, Pella, Ia.	18 00
Wom. Miss'y Soc., Fordham, N. Y. City.	35 00
Paramus, N. J. q. c.	21 91
Huguenots, S. I. q. c.	10 00
S. S., New Brooklyn, N. Y.	25 00
S. S., Cherry Hill, N. J.	7 67
Franklin Park, N. J.	6 66
S. S., Irving Park, Ill., Christmas	13 08
Stuyvesant, N. Y.	50 25
2d, Jersey City, N. J.	19 40
Vriesland, Mich.	15 00
S. S., Vriesland, Mich.	5 00
5th, Philadelphia, Pa.	20 00
West Farms.	10 35
Bergen, N. J. m. c.	24 64
S. S., 1st, Brooklyn, N. Y., Support of a Miss'y.	34 80
J. Spencer Hosford, Exc. Estate of Elsie Manton	20 00
Children's Miss'y Fund, Hastings, N. Y.	13 40
Ladies' Miss'y Soc, Flatbush, Ulster Co.	21 00
S. S., Flatbush, Ulster Co.	11 22
Glenerie S. S., Flatbush, Ulster Co.	8 50
Tyre, N. Y.	2 92
S. S., Tyre, N. Y., Mission Boxes	4 00
Mrs. "C. S. H.," per "Intelligencer"	5 00
Ladies' Aux., Lafayette Pl., N. Y. City, per W. E. C., for Furniture N. W. Academy	67 50
A. R. C., Collegiate Ch., N. Y. City	25 00
1st, Somerville, N. J.	43 00
S. S., W. Griggstown, N. J.	5 64
S. S., 2d, Rochester, N. Y.	10 00
Ch. and S. S., Baileyville	12 25
Auriesville, N. Y.	20 00
S. S., Warwick, N. Y.	65 48
Miss'y Convention, Bedminster, N. Y.	14 20
Wom. Ex. Com., Salary of F. J. Zwemer	225 00
Bergen Point, N. J.	141 08
S. S., 1st, Harlem, N. Y.	50 00
Fonda, N. Y. m. c.	17 75
Miss A. Van Wagenen, Newark, N. J.	15 00
Beaverdam, Mich.	6 00
Nh. Newark, N. J.	200 00
Syracuse, N. Y. q. c.	20 35
Overisel, Mich.	26 91
Mrs. S. T. Searle, Wyckoff, N. J.	3 00
Rev. S. T. Searle, " "	1 00
Mrs. D. Ackerman " "	1 00
S. S., Fair St., Kingston, N. Y. add'l.	30 07
Franklin Park, N. J.	217 98
Philmont, S. S., 2d, Claverack, N. Y.	25 00
South Brooklyn, N. Y.	29 24
Peekskill, N. Y.	20 00
Mr. Jno. Newland, Kalamazoo, Mich.	5 00
Belleville, N. J.	13 96
S. S., Flatbush, L. I., Support of a Missionary	480 71
Rev. G. P. Van Wyck, Washington, D. C.	5 00
S. S., Pascack, N. J.	10 00
2d, Totowa, Paterson, N. J.	14 25
Readington, N. J.	29 40
S. S., Nyack, N. Y.	35 10
Monroe, Iowa	10 00
1st, Poughkeepsie, N. Y.	23 18
Mr. Henry S. Young, Poughkeepsie, N. Y.	50 00
J. D. Blumbergh, Prattkill, N. Y.	5 29
Holmdel, N. J.	7 23
Schodack Landing, N. Y.	6 00
Alto, Wis.	20 00
Holland, Neb.	22 78
Balance of Legacy of Esther Hageman	15 00
Total	$3,241 01

JOHN S. BUSSING, *Treasurer*,
33 Wall St., N. Y. City.

CHURCH BUILDING FUND.

January, 1888.

Niskayuna, N. Y.	$16 00
S. S., Niskayuna, N. Y.	5 50
" Schraalenburgh, N. J.	16 68
" Spottswood, N. J., Mrs. Spaulding's Class, Xmas offering	8 50
Miss Josephine Hopkins, Catskill, N. Y.	10 00
3d, Grand Rapids, Mich.	10 00
S. S., Newkirk, Iowa	16 24
2d, Newark, N. J.	43 98
S. S. " "	36 07
" Belleville, N. J., Xmas offering	12 45
New Lots, L. I.	36 00
Cleveland, O.	2 16
S. S., Stuyvesant Falls, N. Y., Xmas offering	2 00
Port Owen, N. Y.	6 24
1st, Astoria, L. I.	14 77
Emanuel, R. C. Castleton, N. Y., for Western S. S. Work	2 30
S. S., New Brooklyn, N. Y.	20 00
2d, Newark, N. J.	3 76
1st, New Brunswick, N. J.	94 39
Irving Park, Ill.	10 00
Ch. and S. S., Stuyvesant, N. Y.	13 66
S. S., Upper Red Hook, N. Y., for Dak.	18 56
1st, Somerville, N. J.	25 00
Hope Ch., Holland, Mich.	11 40
Collegiate, N. Y. City, Annual Collection	321 90
A. R. C., " " " "	5 00
M. V. W., " " " "	20 00
M. P. S., " " " "	25 00
S. S., Lodi, N. Y.	10 00
" Parkersburgh, Iowa	5 80
Yonkers, N. Y.	21 46
Kinderhook, N. Y.	80 24
S. S., Fallsburgh, N. Y., Xmas offering	2 67
1st, Tarrytown, N. Y.	20 00
T. B. J. " "	75 00
S. S., Monroe, Iowa, Xmas offering	5 00
Ch., " "	5 00
Total	$961 93

JOHN S. BUSSING, *Treasurer*,
33 Wall St., N. Y. City.

BOARD OF FOREIGN MISSIONS.

Receipts for December, 1887.

Ladies' Miss'y Soc., Ch., Fulton, Ill	$11 56
Rev. D. W. B. Wyckoff, Hurley, N. Y.	5 00
Mrs. A. Marvin, Ch., Port Jervis, N. Y.	100 00
R. I. G. Society, Port Jervis, N. Y.	25 00
Ch., South Gilboa, N. Y.	5 00
Ebenezer Ch., Oregon, Ill.	17 00
Ch., New Paltz, N. Y. m. c.	13 82
2d Ch., Bethlehem, N. Y.	31 75
Collegiate Ch., N. Y. City. m. c.	193 68
Ch., Hudson, N. Y	98 52
" Marbletown, N. Y., Mis'y Boxes.	35 00
" Syracuse, N. Y.	46 99
Mrs. S. R. Brown, Cleveland, O.	10 00
2d Ch., Paterson, N. J.	28 03
Ch., Harrison, Dak.	13 40
L. Foedick, Hackensack, N. J.	10 00
Ch., Rhinebeck, N. Y.	28 93
Manor Chapel, N. Y. City	25 00
Ch., Central Ave, Jersey City, N. J.	9 00
1st Ch, Flatbush, L. I., N. Y. m. c.	81 50
Ch., Piermont, N. Y. m. c.	4 74
2d Ch., Claverack, N. Y. m. c.	9 70
Ch., Bergen, N. J. m. c	22 00
" Shawangunk, N. Y	3 25
Ch., Schoharie Mountain, N. Y.	5 50
So. Ch., New York City. m. c.	43 68
Ch., Raritan, Ill.	18 60
" Linlithgow, N. Y.	26 00
Cash for Rev. A. S. Van Dyck	32 30
1st Ch., Brooklyn, L. I., N. Y.	10 29
Ch. Fonda, N. Y. m. c.	11 50
" Clarkstown, N. Y. m. c.	14 41
Rev. J. N. Jansen	25 00
A Lady, Ch., Easton, Pa.	30 00
2d Ch., New Brunswick, N. J. m. c.	30 79
Ch., Middlebush, N. J.	30 00
Lafayette Ch., Jersey City, N. J. m. c.	28 00
A Friend for Dr. King's Work, Amoy	662 09
Ch., Nyack, N. Y. m. c.	10 65
Thank offering, Ch., Deerpark, Port Jervis, N. Y	25 00
Ch., Graafschap, Mich.	20 00
" New Hurley, N. Y.	67 56
Freight to India	1 00
Broadway Ch., Paterson, N. J.	53 71
1st Ch., New Brunswick, N. J.	22 94
" Freehold, N. J.	8 74
Temporary Scholarship Theolog'l Sem'y, India	100 00
Ch., Zeeland, Mich.	15 00
Churches, Marion, East Williamson and Pultneyville, N. Y.	87 50
Ch., Otley, Iowa	5 00
" Bethel, Iowa	5 00
" Greenleafton, Minn.	11 50
Fair St. Ch., Kingston, N. Y.	15 85
Ch., Twin Lakes, Mich	10 00
" Saugerties, N. Y.	69 38
Mrs. E. F. Spohr, Coxsackie, N. Y.	5 00
Miss. A. G. Fairchild, Coxsackie, N. Y.	5 00
Mrs. S A. Sandham, N. Y. City	100 00
Ch., Aquackanonk, N. J. m. c.	13 00
Coll'n at Classical Conference Paterson, N. J	18 08
Int. on Ormiston Scholarship, Theolog'l Sem'y, India	100 00
Mr. Geo. Law, Collegiate Ch., N. Y.	25 00
Madison Ave. Ch., Albany, N. Y.	562 66
No. Ch., Newark, N. J.	300 00
Ch., Tappan, N. Y.	10 50
" Locust Valley, N. Y.	10 00
Ladies' Soc., Knox Mem'l, N. Y. City	22 30
Ch., New Utrecht, N. Y	78 33
" Caatsban, N. Y. m. c	17 00
Singing Class, Union Ch., Paterson, N. J.	10 00
Ch., Stuyvesant, N. Y. m c.	12 02
Christmas Miss'y Box, Lafayette Ch., Jersey City, N. J.	18 00
Ch., Long Branch, N. J.	24 29
" Newburg, N. Y.	70 10
" New Baltimore, N. Y.	22 23
" Nh. and Sh. Hampton, Pa.	21 85
2d Ch., Philadelphia, Pa.	6 00
Rev. J. H. Van Doren	10 00
Ch., Greenpoint, L. I., N. Y.	43 00
Freight to India, Ch., Hudson, N. Y	3 50
Peter Fagg's Family Miss. Box, Madison Wis.	4 88
Union Ch., 6th Ave., N. Y. City	6 12
Ch., High Bridge, N. J.	6 59
" Forreston, Ill.	20 00
1st Ch., Newark, N. J.	105 08
" Rochester, N. Y.	109 88
Total	$3,994 45

CHILDREN'S MISSION FUND.

S. School, Ch., Fulton, Ill.	$6 34
Nh. Orange, S School, Newkirk, Iowa.	3 50
S. School Ch., Holmdel, N. J.	20 77
" " Greenport, N. Y.	10 00
" " Ellenville, N. Y.	16 05
" " St. Thomas, W. I.	30 00
Walkers Mills, S. School, Ch., Linlithgow N. Y.	3 00
Children's Mission Band, S. School, 2d Ch. Coxsackie, N. Y.	50 00
S. School, Ch., Riverside, N. J.	2 90
" Amer. Ch., Orange City, Iowa.	5 00
" Broadway Ch., Paterson, N. J.	25 44
S. School, Ch., Irving Park, Ill.	30 00
Bruynswick S. School, Ch., Shawangunk, N. Y.	21 75
Country Catechumens Class, Fulton, Ill.	13 00
S. School, N. Ch., Passaic, N. J.	24 00
" Ch., Catskill, N. Y.	30 00
Village S. School, Ch., Gravesend, L. I., N. Y.	62 86
Churchville S. School, Ch., Nh. and Sh. Hampton, Pa.	9 35
Alice B. Van Doren's Mission Box	85
S. School, 2d Ch., Paterson, N. J.	25 00
" South Ch., Brooklyn, N. Y.	25 00
Willing Workers, Mission Band, Anandale, N. Y.	34 00
S. Schools, 1st Ch., Claverack, N. Y.	4 00
John, Peter, and Eddie Krickard, Danforth, Ill.	7 50
Peter Benjamin's Organ Bank, Englewood, Ill	5 68
Nettie Rosas' Organ Bank, Englewood, Ill.	4 80
Catchumens Ch., Zeeland, Mich.	10 00
Total	482 79

FROM THE WOMAN'S BOARD.

S. School, Ch., Flushing, L. I., N. Y.	30 00
Aux. 1st Ch., Albany, N. Y.	25 00
Adriel Mission Band, 5th Ave. and 48th St. Ch., N. Y	30 00
1st and 3rd Churches, Holland, Mich.	18 00
Golden Rule Mission Band, 1st Ch., Albany, N. Y.	20 00
Faith Mission Band, 6th Ave. Ch., N. Y. City	30 00
For Schools	600 00
Aux. Ch., New Baltimore, N. Y.	27 87
S. School, 6th Avenue Ch., N. Y. City.	21 00
Aux. Ch., Utica, N. Y.	30 00
" F. R. M "	30 00
Aux. Ch, Newburgh, N. Y.	65 00
Mrs. J. Van Santvoord	120 00
Aux. Blawenburgh, N. J.	20 00
Total	1,066 87

LEGACY.

Martin G. Johnson, Jamaica, L. I., N. Y.	500 00

FERRIS' SEMINARY ENLARGEMENT.

S. School, 2d Ch. Freehold, N. J.	$130 85
Afternoon S. School 1st Ch., Newark, N. J.	100 00
Ladies Soc., 1st Ch., Newark, N. J. thro. Woman's Board	100 00
Total	300 00

VOL. I. No. 4.

The Mission Field

of the

REFORMED CHURCH IN AMERICA.

·PUBLISHED·MONTHLY·
BY·THE·BOARD·OF·PUBLICATION
·26·READE·STREET·
N.Y.

APRIL, 1888.

CONTENTS.

EDITORIAL..... 1

CONTRIBUTED..... 2 to 6
- Easter Lillies.
- Pundita Ramabai.
- The District Seminary Alliance.
- A General Conference.
- Another Pentecost.

MISSIONARY CONCERT..... 7 to 9
- India.

WOMAN'S DEPARTMENT..... 10
- A Word to the Women of our Church.

FOR THE YOUNG..... 11
- The Dot upon the I.
- Hate Evil.
- Spring Time.

DOMESTIC MISSIONS..... 12
- The Treasury.
- Board of Domestic Missions.
- Ebenezer Church, Plainfield.
- A Missionary's Opinion.
- Cheering Words from a Veteran Missionary.
- An Added Agony.
- X.

FOREIGN MISSIONS..... 18
- State of the Treasury.
- Notes and Notices.
- Latest Items from the Missions.
- Letters from the Field.
- The Amoy Mission, China.

EDUCATION..... 26
- Scholarly Unbelief Necessitates a Scholarly Ministry.

ACKNOWLEDGEMENTS..... 28 to 32

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REV. JOHN M. FERRIS, D.D., Treasurer, 35 Elm Street, N. Y.

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THE MISSION FIELD.

Rev. I. W. GOWEN, Editor.

VOL. I. APRIL, 1888. NO. 4.

Editorial.

We appreciate very highly the kind words of contemporary missionary journals upon the appearance and contents of THE MISSION FIELD. Since our neighbors have spoken so well of us, we trust that a long subscription list will show how much we are appreciated at home.

* * *

The editorial corn crib is rather low. Spring time is coming and so is summer. Nobody desires to write articles for the press during the summer months. Now, brethren and sisters, send in a good supply of contributions before the summer comes upon you. Short, sensible, suggestive, seasoned with salt, is the style that suits our subscribers.

* * *

The fiscal year is almost gone. One month remains. Make it a red letter month in the history of our missionary work. Easter joy will open it. Let offerings to the Risen Lord be the expression of our joy. It hardly seems fitting that a month beginning with Easter day should close with a heavy debt on the work entrusted to us by that Risen Redeemer. Resurrection and retrenchment are certainly not kindred ideas.

"Go ye into all the world" is the form of the Master's command. Through some perversion of a faithless church, it has been limited to "Give ye to send the Gospel to every creature." The obligation of every Christian to *go* has been narrowed to a few chosen ones, and a substitute for individual responsibility is a trifle from the many for the support of the few. If Christ's gospel is ever to reach the world, the emphasis of duty must center in "*Go*" rather than in "*Give.*" We see no other way out, but in a missionary crusade, not for money but for men and women full of the Holy Ghost. The time is not far distant, we believe, when an appeal for missionaries shall not be limited to theological seminaries, but shall ring from every pulpit in the land to the disciples of Christ that sit in the pews. The fishing smack of Galilee and the publican's bench at Capernaum, were recruiting stations for the missionaries of the Kingdom of Christ. Is it not also significant of the same Divine will, that a pious cobbler of Paulerspury, William Carey, was the first foreign missionary from Christian England to a heathen world, and the Pentecost of modern missions was given through a civil engineer?

EASTER LILLIES.

O ye dear and blessed ones who are done with sighing,
Do the Easter Lillies blow for you to-day?
Do the shining angels, through heaven's arches flying,
Bear the snow-white blossoms on your breast's to-day?

For we cannot reach you, O our well-beloved—
Nothing can we do for you save to hold you dear;
From our close embraces ye are far removed,
And our empty yearnings cannot bring you near.

Once on Easter mornings glad we gave you greeting—
Gave you fair flowers, singing, "Christ is risen to-day!"
Hands were clasped together, hearts and lips were meeting,
Earth and we together sang a roundelay!

Safely in Jerusalem, where the Lord Christ reigneth,
Ye with saints and martyrs keep this festal day,
And the holy angels, ere its glory waneth,
Heaven's own Easter Lillies on your breasts shall lay.

Julia C. R. Dorr.

A Christian's experience is like a rainbow, made up of drops of the grief of earth and beams of bliss of heaven.—*Thomas.*

If sorrow could enter heaven, if a sigh could be heard there, or a tear roll down the cheek of a saint in light, it would be for lost opportunities, for time spent in neglect of God which might have been spent for his glory.—*Payson.*

PUNDITA RAMABAI.

BY MRS. M. M. H. HILLS.

Much attention is now being attracted to the work of Pundita Ramabai, in behalf of the high-caste widows of India. The following are a few of the many interesting facts connected with the wonderful career of this most remarkable woman.

She was born in India, April, 1858, in the forest of Gungamul, on a plateau of the Western Ghauts. Her father, a learned Brahmin, made him a home in this wilderness, that he might, without molestation, educate his wife and children—a privilege which he could not otherwise secure, as the most sacred code of Hindu laws, as well as custom, forbade the education of women. His wife became proficient in Sanskrit, the classic language of India, which she commenced teaching to Ramabai when she was nine years old. This daughter remained with her parents till she was sixteen years of age, when, in 1874, her father died, and six weeks later her mother also. Her brother was all that was now left of her family, her only sister having died before her parents. With this brother she traveled on foot over a large part of India, lecturing and pleading in the large cities for the education of her Hindu sisters. On reaching Calcutta, her advanced views and scholarship created a sensation, and she was summoned before the assembled pundits of the Calcutta University, who, after an examination, conferred on her a college degree. Soon an-

other great grief came to her, in the death of her brother. She afterward married a native lawyer, a graduate of the Calcutta University; and, after nineteen months of happy married life, he died of cholera, leaving her with a little daughter. Stricken to the earth by this sudden blow, darkness for a time enveloped her. Then she rallied. Her ruling passion for the enlightenment of the women of India was as strong as ever, and she now resumed her former occupation, advocating their education, and opposing child-marriage. Returning to Poona, a large city in the Bombay presidency, she organized a society of ladies, called the *Arya Mahila Somaj*, for the furtherance of her object, and then went from city to city throughout the presidency, forming branch societies, and arousing the people by her earnest appeals. Feeling a need of further personal training for the successful prosecution of her work, she went to England in 1883, where she soon became a disciple of Christ. The first year she devoted to the study of the English language, and the next year entered the ladies' college at Cheltenham, where a position was assigned to her as professor of Sanskrit. Here her opportunities were of the highest order, and her progress was rapid.

In 1886 she came to America, and has since been assiduously at work in one way or another for the women she left behind her. Especially are her sympathies drawn out for the widows of India, whose number is now estimated at twenty-two millions, many of whom are mere children. Widowers may marry, but these must never marry. Widowhood throughout India is regarded as a punishment from the gods, for some terrible crime or crimes the woman had committed in a former birth. Dr. Duff, the celebrated Scotch missionary, said, truly, "Indian widowhood is the goal and acme of human misery." Loaded with cruelties which make existence a burden, the widows have only two ways of escape: viz., suicide, or a life of shame. Ramabai is now consecrating her whole energies to the work of ameliorating their condition. Her plan is to found an institution, where the little widows may be gathered, and educated for teachers and missionaries. This courageous woman has written a book in "choicest English," telling the story of the "High-Caste Hindu Woman," from childhood to widowhood, of which Dr. Bodley, the dean of the Woman's Medical College in Philadelphia, says she "was never so deeply stirred as by this book." Miss Frances Willard says, "This dainty volume is both a heart-break and a joy." (Price, $1.25.)

For the execution of her plan, she has prepared a series of school books in the Marathi language, enrolled herself as a student in a Philadelphia kindergarten training-school, and has secured two American ladies to return with her as teachers, one of whom is a graduated kindergarten. She is now lecturing, to secure the needed funds for the accomplishing of

this object. The proceeds from the sale of her book go for the same enterprise.

Miss Willard says: "The bondage of our regulation fashions she wisely escapes, by adhering, so far as our northern climate will admit, to her native costume; and her white 'chuddar' is worn with the grace of life-long habitude. * * * The Pundita lives in God beyond almost any one whom I have ever known, and has an ardor of devotion to Christ that is in keeping with her Oriental nature. The simplicity and purity of her habits is a lesson to all who know her; the penetration of her intellect is a perpetual surprise; and no other ninety-eight pounds of mortal matter ever imprisoned a more loving and undaunted spirit."

An association has been formed in Boston recently, for the purpose of aiding the Pundita, which is receiving the sanction of individuals of the highest reputation. Among the number are Joseph Cook, E. E. Hale, and Frances E. Willard.—*The Morning Star.*

THE DISTRICT SEMINARY ALLIANCE.

The first meeting of the Inter-Seminary Alliance met in New Brunswick, N. J., in 1881. Its influence upon the missionary work of the church cannot be measured. During the years since that first meeting members have gone to both foreign and home fields, and every secretary in the county will testify that the younger ministers in the home pulpit are thoroughly alive to missionary work. We were privileged to attend the first two meetings of the Alliance, in New Brunswick and Alleghany, and the rememberance of those gatherings is ever a joy and a stimulus.

A similar pleasure was afforded us in the invitation to attend and address the First District Missionary Alliance of the Theological Seminaries of New Jersey, Western New York and Pennsylvania, to be held at New Brunswick, February 24. The day was glorious, the meetings equally so. We listened again to Dr. Woodbridge as he gave the welcome in the rousing call to missionary work. Reports from the delegates were very interesting. "Mission circles" seem to be the latest development. These circles of kindred spirits are centers of prayer and progress. We were glad to find that our own seminary was in her proper place in this phase of missionary life, in the front rank. Indeed the Alliance was born in her mission circle. It was a disappointment not to hear Prof. Doolittle, who was announced to speak on "The McAll Mission in France."

"Evangelistic Work in Japan" set A. Miyake, a Japanese student in New Brunswick, on fire. He let some light on mission work in in the Sunrise Kingdom. He pointed out the opposition from infidelity, atheism, science falsely so called, and counselled the sending of thoroughly equipped men to Japan. Mr. Miyake evidently knew what he was talking about. The afternoon session was held in Kirkpatrick Chapel, of delighful memory to every Rutgers' stu-

dent. Mr. Sagabeer of Crozier Seminary, spoke of the Reflex Influence of Foreign Missions in the lines of *obedience, striving* and *success*. Mr. Upham of Drew Seminary, gave a mental composite photograph of a theological student's perplexity concerning the Mission Call. Evidently Mr. Upham had been in that position himself, and we consider the picture exceedingly well drawn. The next address which we heard was that of Mr. R. P. Wilder, a sort of recruiting officer for foreign missions among students. There is missionary blood in his veins, and missionary fire in his heart, and as he spoke softly and convincingly, the fire burned in many other hearts. We were not surprised that several new volunteers decided to enlist at this meeting.

The evening session was held in the Second Reformed Church. We remembered the first alliance which met in the same place. Two of the speakers had attended the first meeting, Dr. A. T. Pierson and the editor of THE MISSION FIELD, the former as a speaker, the other as a junior in the Seminary. Rev. I. W. Gowen gave the opening address on "The Lay-er from Looking-glasses," a discussion of the law of transmutation applied to missionary benevolence. "Medical Missions" had an earnest advocate in Rev. L. R. Scudder, for whom the Reformed Church could not do a better thing than to send him to India at once. Dr. A. T. Pierson, who may be called the home representative of Foreign Missions, took hold of the *business* end of the subject. In a free, cursive address, he spoke on Foreign Mission as the best business investment, either for brains or money, if consecrated to God. He gave four points: First, character of the business; second, openings for carrying it on; third, profits; fourth, associations. He handled the matter of "munificent donations" for missions *with bare fists*. A consecration meeting in which about seventy delegates joined was a fitting close to a blessed day. Our students are to be congratulated in being chosen of the Master to inaugurate this district alliance.

A GENERAL CONFERENCE.

At a meeting held at the Bible House, December 16, the American committee appointed to co-operate in the arrangements for a General Missionary Conference, to be held in Exeter Hall, London, June, 1888, passed the following resolutions:

"The Committee would express its earnest sympathy with the invitation extended by the London Committee to all friends of Missions to observe the week previous to the coming conference, and also the ten days devoted to the sessions (June 9-19), as a time of special prayer for the Divine blessing upon the deliberations of the Conference, and upon the great work of missions throughout the world, and it recommends the co-operation of all Missionary Societies, and the Churches which they

represent in promoting this observance. And it invites the religious press to aid in presenting this subject before the churches, as suggested by the London Committee, to the end that all prayer and supplication may be offered by those who love the cause of the Redeemer's Kingdom."

"In order to promote the above named purposes, the Committee recommend that inter-denominational Foreign Missionary meetings be held after January 1, at such times and places as may seem best. It is believed that in many of the cities and larger towns Union Missionary meetings might be held, which should be largely attended by Protestant Christians of every name, and that thereby the spirit of union, as well as the advance of the great work of the world's conversion would be greatly promoted."

"It is the hope of the Committee that without further suggestion this recommendation will be taken up and acted upon by the friends of missions throughout the country."

The above invitation and "call to prayer," is issued by the business Committee in relation to the London Conference, consisting of Rev. Drs. W. S. Langford, chairman of the Mission Society, P. E. church, Wm. Kincaid, Secretary, of the A. B. C. F. M., Henry N. Cobb, Reformed Church Board, F. F. Ellinwood, Presbyterian church, N. G. Clark, A. B. C. F. M., A. H. Burlinghame, Baptist Missionary Union, and J. N. Fitzgerald, Missionary Society, M. E. Church.

A TAMIL HYMN.

REV. EDWARD WEBB, of India, now Secretary of Lincoln University, Oxford, Pa., spoke on "The Use of Native Music and Tunes in the Christian Worship of the Hindus." As a specimen of original native composition, the speaker gave the following, composed by Yesudasan, of Coombaconam, South India, in the Tamil language and thus translated by Mr. Webb:

Whither, with this crushing load
Over Salem's dismal road,
All thy body suffering so,
O my God, where dost thou go?

CHORUS:

Whither, Jesus, goest thou,
Son of God, what doest thou,
On this city's dolorous way,
With that cross? O Sufferer say.

Tell me, fainting, dying Lord,
Dost thou of thine own accord
Bear that cross, or did thy foes
'Gainst thy will, that load impose?
Whither, Jesus, goest thou, etc.

Patient Sufferer! how can I
See thee faint, and fall, and die,
Press'd and peel'd, and crush'd and ground
By that cross upon thee bound?
Whither, Jesus, goest thou, etc.

Weary arm, and staggering limb,
Visage marred, eyes growing dim,
Tongue all parched, and faint at heart,
Bruised and sore in every part?
Whither, Jesus, goest thou, etc.

Dost thou up to Calvary go,
On that cross in shame and woe,
Malefactors either side
To be nailed and crucified?
Whither, Jesus, goest thou, etc.

Is it demon thrones to shake,
Death to kill, sin's power to break,
All our ills to put away?
Life to give, and endless day?

Missionary Concert.

SUBJECTS FOR 1888.

January.....The World.	July.....The Islands.
February.....China.	August.....Roman Catholic Lands.
March.....Mexico.	September.....Japan and Korea.
April.....India.	October.....Turkey and Persia.
May.....Burmah.	November.....South America.
June.....Africa	December.....Syria.

INDIA.

INDIA.

India has been called the "Gibralter of Paganism." Through a faithful Church, it shall become an altar of Jesus Christ. God in His wondrous Providence has entrusted the material resources and political government of India to Christian Great Britain. Its spiritual transformation, however, depends upon the Christian Church in every land. Christian nations are divine instruments. Christian men and women are divine ambassadors. The instruments may assist, but never supplant the ambassadors. So notwithstanding the fact that Great Britain wields the scepter over India, the Church of Jesus Christ must carry the cross.

India is an immense country. It embraces an area as large as that part of the United States which lies east of the Mississippi River, and its population numbers about 250 millions. Of these some 175 millions are Hindus; about 50 millions are Mohammedans; and the remainder are divided among other religions, such as Parsiism, Buddhism, and other less known faiths. The number of different languages spoken by these peoples is very great. It is said that something like three hundred diverse tongues and dialects are in use among them. The larger part of this great number of languages are the rude and uncultivated forms of speech used by the jungle tribes—a class of the population quite analogous to the North American Indians with whom we are familiar. Some of these tribes number only a few hundred souls; others several millions. They have each their own distinct language. But the really important languages of India are less than twenty in number. Such are the Hindi, a language spoken by some sixty millions of Hindus, inhabiting the central part of the Ganges valley; the Bengali, used by the Hindus of Bengal; the Tamil, by the people of Southeastern India, in the country about Madras, and south of that city; the Marathi, spoken by some ten millions of Hindus in Western India; besides the Kanarese, the Telugu, and other languages.

Broadly speaking it may be said that at least nineteen out of every twenty people in India are either Hindus or Mohammedans, and that there are seven of the former to two of the latter. The Brahmin is a first cousin to the Englishman, both being of the Aryan or Indo-Germaine stock. This family became conquerors

both in the east and an the west. Europe and America are Aryan stock, Christianized. India is Aryan stock waiting for Christ's touch of life. A writer says: "To this day the Deity is adored by names derived from the same Aryan root by Brahmins in Calcutta, by Protestant clergymen at Westminister, and by Catholic priests in Peru." Brahminism is an exclusive religion of self-righteousness. "Stand aside, I am holier than thou," is the essence of the system. Caste is the key of destiny. Hinduism is a self-imprisoned religion. The tremendous force of Hinduism when set free from the chains of caste is seen in the spread of Buddhism in the world. Buddhism is Brahminism let loose, the iceberg becoming the torrent. But Buddhism never supplanted Brahminism in India. That work remains for Christianity. The twice born Brahmin needs another regeneration, the power of the Holy Ghost through the Gospel of Christ. Mohammedanism is the religion of India next in numerical strength. The Crescent confronts the Cross everywhere in the Orient. But before the Sun of Righteousness the Crescent must fade.

A sign of hope that Aryan Christianity will triumph over Aryan Brahminism and Buddhism as well as Mohammedanism, is drawn from the fact that Christian Aryans are the rulers of the world. Shall not that element which gives them pre-eminence in temporal dominion, the Gospel of Christ, conquer all spiritual opposition? The Kingdom of Christ knows no retrograde movement. India has tried all of the great missionary religions but Christianity. Brahminism is still an iceberg waiting the fulness of the Sun of Righteousness. There are signs of breaking up within the system itself. Keshub Chunder Sen, the founder of the Brahmo Somaj, says: "The spirit of Christianity has already pervaded the whole atmosphere of Indian society, and we breathe, think, feel and move in a Christian atmosphere. Christ, not the British Government, rules India."

According to careful observers. India is in a state of restlessness concerning religious truth. The Spirit of God is moving, the Church of Christ must follow with the Gospel message. Something has been done by the faithful few. More remains to be done by an awakening church.

The number of foreign missionaries—European and American—laboring in India, Ceylon and Burmah, is estimated at 689. Native laborers, ordained and unordained, are counted by the thousands, while the number of baptized Protestant Christians is reckoned at 500,000.

Medical missions are a powerful ally. Zenana mission work is a godsend to millions of women in India. A royal lady in India sent to Queen Victoria a petition in a locket asking for medical relief for thousands of women in India. The Countess of Dufferin, wife of the Viceroy of India, learning of this appeal has established training schools for nurses among the native ladies. Joseph Cook says:

"Between Cashmere and Ceylon, according to an authentic and most recent official statement, there are 21,000,000 widows, and half of these were never wives. Even under the rule of a Christian empress, paganism makes the condition of India yet so desolate that it is a common remark among the Hindus that the old form of immolation by fire was preferable as a fate for a young woman, or even for an old one, than widowhood. Distressing beyond our conception must be the life to which suttee is a blessing; and yet suicides are occurring in India almost every week, prompted only by the terrible sufferings incident to enforced widowhood. Who can remedy these terrible mischiefs endured by women in Asia except female medical missionaries? They are wanted all through India. They are wanted in large numbers. They are wanted for Zenana work, for teaching, for all kinds of instruction in mission schools and secular establishments of various kinds. An angel from heaven itself, as has often been said, would not be welcomed in Hindu Zenanas more cordially than a well-instructed female physician."

Missionaries in India find many causes for encouragement, outside of their own personal sphere of labor. An important one is, the presence, all over the country, of a certain number of native Christians, who are not under any direct missionary tutorage, but are engaging in their various professions and employments, and at the same time living Christ before their countrymen.

The work of our own Arcot Mission for 1886, is as follows:

STATIONS.	No. of places Preached In.	No. of times Preached.	No. of Audiences.	Books, etc., Distributed.	Reading Room Visitors.	Hospital.	Bible Women's Visits.
Arcot	...	1,574	16,864	250	13,310	7,000	...
Arni	2,169	2,868	93,226	4,342	2,772	...	...
Chittoor	425	1,028	16,991	3,000	8,940	...	...
Coonoor	220	440	2,640	...	...	...	5,422
Madanapalle	241	1,267	21,241	...	...	...	...
Palmanair	32	191	2,733	...	...	...	...
Tindivanam	1,946	...	111,896	3,588	5,864	...	...
Vellore	640	5,173	92,811	...	16,822	...	...
Gudiyatam	116	283	7,068	...	...	...	...
Arcot Seminary Pupils.	160	...	8,270	1,000	...	...	...
Total	6,069	12,964	376,705	12,180	47,708	7,000	5,422
Grand total bearers	...	...	436,835	...	...	...	...

STATISTICS OF MISSIONARY PROGRESS IN INDIA BY DECADES, FROM 1851 TO 1881.

	1851.	1861.	1871.	1881.
Male Missionaries	339	479	488	586
Female Missionaries	.....	.....	370	479
Native Pastors	21	97	225	461
Native Lay Preach'rs	493	1,266	1,985	2,488
Native Christians	91,092	138,731	224,258	417,372
Communicants	14,661	24,976	52,816	113,325
Native Christian Teachers:				
Males	.....	.....	1,901	3,341
Females	.....	.....	337	1,643
Male Pupils	52,850	60,026	95,521	131,244
Female Pupils	11,193	15,969	26,611	56,408
Total Pupils	64,043	75,995	122,132	187,652
Contributions of Native Christians	.....	.....	.....	$60,964

The rate of increase in the native Christian population from 1851-1861 was 52 per cent.; from 1861-1871, 61 per cent. and from 1871-1881, 80½ per cent. In communicants the increase was 70 per cent. from 1851-1871; 111 per cent. from 1861-1871, and 160½ per cent. from 1871-1881.

Woman's Department.

A WORD TO THE WOMEN OF OUR CHURCH.

BY MRS. EDMUND B. HORTON, COR. SEC., W. E. C.

Nothing is more encouraging to the Woman's Executive Committee than the increasing desire for information concerning its work, indeed concerning Domestic Missions generally. Constantly come such requests as these:

"Tell us something about our Western missionaries?"

"How many parsonages are yet needed and where?"

"Send us some definite information about our home field?"

Sometimes comes a gentle plaint (from one doubtless who does *not* subscribe for THE MISSION FIELD), "What is the Executive Committee doing? Anything?

This Committee is glad to resolve itself into a Bureau of Information, and tell the women of our Church what is doing, and what must be done. Its experience is that knowledge of the work and liberal giving go hand in hand. Never has a need been intelligently presented to an auxiliary that instant, generous response has not followed. If only there were a society in everyone of our five hundred and twenty-four churches of which every woman in the denomination should be a member, what might not be accomplished! That is the earnest wish of the Committee; and its heart—for all hearts, throb as one in this desire—is set in achieving this end. It could be done, easily, if every woman would do her share in the work, join a society herself, and induce all her neighbors to join; organize a society if her church has none. No one need wait to be told how; the way to begin is to begin, and learn the best methods of work afterwards by experience.

Mission work brings with it its own interest, but interest is of no avail unless it be given practical demonstration. We must first know what needs to be done, and then *do it*. If we are interested in music, art, literature, science, fashion, home decoration, we give every moment we can to the pursuit, and do not grudge what it costs us; while one hour a month, and one cent a week is all that is often bestowed on mission work, and that from but about five thousand of our forty thousand and more Christian women.

Shall not the new year have another record than that? We need all the help you can give, sisters. More than a score of parsonages are asked for, and should be built at once. Organs, singing-books, libraries, communion services; again and again come appeals for all of these.

It has been said that God might have sent celestial gold, like manna, for all this work of His. Are we waiting to see if He will rain down, not a blessing—it would not be that—but the wherewithal to pay the salaries of our missionaries, to build the churches and parsonages; in a word to spare our purses from the doing of it all?

Geology gives us a key to the patience of God.—*Holland.*

For the Young.

"THE DOT UPON THE I."

Dr. Tyng related the following incident to his Sunday-school in the Epiphany church, Philadelphia, many years ago.

In Russia's far-off frozen clime
There lived a lovely child;
The Lord to deeds and words of love
His tender heart inclined.
He loved to hear his parents read
In God's most holy word,
And treasured up within his breast
The blessed truths be heard.

This little boy was very sick,
And when about to die
He called his father to his side,
And said, "I want to buy

"Bibles to send to heathen lands,
Where they know not the Lord;
That they may all read for themselves
In His most holy word.

"I cannot send whole bibles there,
Perhaps not one short word;
But I would like to give some help
To spread its truths abroad.

"Those three bright pennies in my box
I think a type wouldbuy
To print in Christ's most holy name
The dot upon the *i*.

That stricken father did not fail
Those little coins to send;
O children, think how many coins
In wanton waste you spend!

Christ will receive the smallest gift,
When follies tempt your eye,
Think of the little Russian boy's
Small dot upon the *i*.

—*Children's Work for Children.*

Whosoever would be sustained by the hand of God, let him constantly lean upon it; whosoever would be defended by it, let him patiently repose himself under it. —*Calvin.*

HATE EVIL.

Dr. Arnold, of Rugby, that great and good lover of boys, used to say, "Commend me to boys, who love God and hate the devil."

The devil is the boy's worst enemy. He keeps a sharp look-out for the boys. There is nothing too mean for him to do to win them, and then, when he gets them into trouble, he always sneaks away and leaves them? Not a bit of help or comfort does he give them.

"What did you do it for?" he whispers. "You might have known better!"

Now, the boy has found out who and what the devil is ought to hate him. It's his duty. He can afford to hate this enemy of all that is good and true with his whole heart. Hate the devil and fight him, boys; but be sure and use the Lord's weapons!—*John Ruskin.*

SPRING TIME.

Three months of spring-time.
March is cross and crusty,
Gusty and dusty.
Do not be like him.

April is uncertain—
Smiling and weeping,
Never promise keeping,
Always some new whim.

May brings us blossoms,
Blue skies and breezes,
Everything that pleases,
Ever blithe and gay.

Youth is your spring-time;
Oh, ye lads and lasses,
Watch it while it passes,
And try to be like May.

—*Mary E. Vandyne in Harper's Young People.*

Domestic Missions.

Rev. C. H. POOL, Secretary.

Resolved, That we urge upon the Churches the imperative demand of the Board for more money, and express our conviction that we should try this year to raise $100,000 for it, to be devoted in equal parts to its two departments of work.—*General Synod, June*, 1887.

THE TREASURY.

THE Treasurer's statement for ten months of the current fiscal year is as follows: For Domestic Missions, from Churches, $12,-562.21; from Sunday-schools, $4,-038.01; from individuals, $1,436.16; making a total $18,036.38.

For the Church Building Fund from Churches, $,763.82; from Sunday-schools, $587.87; from individuals, $1,580.42; making a toal of $4,932.11. But the General Synod voted last June that $100,-000 was not more than was needed to do the year's work of the Board of Domestic Missions in both its departments. Yet during ten months of the year only $22,968.49 have been given, leaving a balance of $77,031.51 to be raised in two months, if Synod's request is to be granted.

But perhaps the Church thinks, as a good brother expressed himself in the Secretary's office a few days ago: "After a good dinner at the Prospect House the General Synod is in a mood to vote any amount of money for church work." If that be so, then the Synod could hardly have been serious when they declared that the two departments of the Board needed $50,000 each to meet the requirements laid upon them. From the quiet of our office, where things look serious enough just now, we send out the inquiry in all seriousness, does the Church really think that vote in the Synod was a huge after-dinner joke? From the above figures it would seem so.

A careful survey of the wants of the field disclose the fact, however, that a total of $70,000 are imperatively needed if the Board will do the work it has in hand. Less than two months remain to make up the large deficiency. Let no one be discouraged, but *all* give a lift and it will be done.

BOARD OF DOMESTIC MISSION.

THE CLOSE OF THE FISCAL YEAR.

The undersigned desires to call the attention of pastors, consistories and individual members, to the fact that April is the last month of the fiscal year of the Board. All who desire their contributions to appear in the next annual report, will therefore please remit *before* the month closes.

If the treasurers of Churches, Sunday-schools, and Missionary Societies have any funds on hand for either the Domestic Board, or for the Church Building Fund, they will greatly oblige if they will forward the money immediately.

In making remittances please draw checks to the order of "*Board of Domestic Missions, R. C. A.*" and do *not* insert the individual name of either the Secretary or Treasurer, and oblige.

JOHN S. BUSSING, *Treasurer*.
33 Wall St.

EBENEZER CHURCH, PLAINFIELD.

The practical working and value of the Church Building Fund was well illustrated in the recent dedication of the new Ebenezer Reformed Church (German), of Plainfield, N. J. Since Rev. Frederick Koechli became pastor of that congregation, five years ago, a new spirit seems to have animated the people. A desire for a better house in which to worship God led to immediate and energetic work to secure a new building. An application to the Church Building Fund for aid was responded to by the Board of Domestic Mission in a loan of $1,700. That response inspired Bro. Koechli and his people with courage from the start. With that loan as a beginning, enough money has been raised by subscriptions, the sale of their old church property, and from other sources, to build a "gem" of a church costing a little over $8,000. On Sabbath, February 12, the new church was dedicated, practically free from debt. We rejoice with the German Church of Plainfield, and would make the occasion one of appeal to the Church at large to send means speedily that the board may "go and do likewise" for ten or twelve other churches that are waiting for similar aid in sums varying from $300 to $1,000 to enable them to erect and dedicate houses of worship to almighty God. One brother, a pastor of one of those waiting churches says in a recent letter: "We cry for help to the building fund in vain. Why? Who can tell why? Why is the treasury so empty? Who can give a satisfactory reason?"

No one can give a satisfactory reason for an empty treasury, but there is every reason why the treasury should contain sufficient to enable those patiently waiting congregtions to put comfortable church buildings over them.

C. H. P.

A MISSIONARY'S OPINION.

The recent decision of the Board that it could not grant pending applications for aid till the treasury is replenished has cast a gloom over many of our western Churches, but one result has appeared which may accomplish good. One of the Missionaries, Rev. J. Vandermeulen, referring to it, writes "As it was principally for lack of funds in the treasury that this action of the Board was taken, this originated a series of Missionary Conferences in the classes (Holland) at the most prominent points, care being taken to present, also, the cause of Domestic Missions as forcibly as can be done. By this you see that we are not sitting down to complain, but by helping the Board are likewise trying to help ourselves. It is impracticable to make these weak Churches self sustaining at once, and to give them up would be detrimental as well to the denomination as to themselves, as we are obliged to appeal to the stronger churches.

But the call must go further than to the churches in this classis. It should reach all the churches, particularly the Holland churches in the West. While they give

proportionally well for the cause of Foreign Missions, they do not take to heart enough the labor for our own country. I believe their views can become enlarged upon this subject if they are made better acquainted with the true condition of things.

Cannot the Board help us to reach the churches by more earnest appeal? For Foreign Missions, though the treasury is sadly behind at present, much interest has been awakened by Missionaries visiting the churches. Cannot the same thing or something like it be done to awaken an interest in the religious condition of our own land? Some of the western ministers would much rather do something in this line than sit down and suffer in silence while supplies are withdrawn needed by their churches. If the Board cannot help them directly, then cannot it help them in some way to help themselves? It seems to me that the agency in each classis does not supply all we need, and that personal address to the churches by men wholly interested in missions is needed."

The Board would gladly set on foot any agency and use any proper means to supply the wants of the work; but let each pastor give the subject of missions the prominence it deserves in his preaching; let each consistory stand by the pastor in so doing; then let all the people, the children included, have the opportunities to give statedly and regularly, and who doubts that the results would be most gratifying.

CHEERING WORDS FROM A VETERAN MISSIONARY.

THE Rev. J. W. Dunnewold, is the pastor of the two mission fields, Lansing, Ill., and Keener, Ind. The people are poor, largely "renters," and live widely scattered from each other and from the Church. He has been with them nearly a year now, and every substantial progress has been made in the church building and in modernizing its seating arrangements and other means of comfort. But better still, a quiet work of grace is going on—not a *revival* exactly, for it is not correct to say that a thing which is not dead or dying is revived but there is a stronger, deeper spiritual life a more earnest wrestling in prayer, a stronger, simple faith and greater readiness to take God at His word and thus feel "the comfort of the scriptures," and, of course, souls are converted, and the church is encouraged when Jesus "receives the travail of His soul and is satisfied." At Keener, the things which remain and are ready to die, are strengthened. The few families which are there have the great pleasure of enjoying the ordinances, and "set together in heavenly places in Christ Jesus" through the faithfulness and liberality of the friends of the cause.

A minister, of twenty-five years standing, states that he has never in that time collected twenty-five dollars for Home Missions from men who are opposed to Foreign Missions.

AN ADDED AGONY.

The pastor of the Second Church of Rochester, Rev. E. Van der Hart, in the midst of building his church, temporarily and spiritually, and burdened with the care of souls, was greatly disturbed by the action of the Board limiting certain applications before them to the means which the church should furnish before they could grant the requests. It was undoubtedly wise and just to stop just where the Board did. But did it include them? It is needless to say it produced a very depressing effect upon a people who had just met and resolved, at any cost of self-sacrifice, to pay on the spot subscriptions made due in one year—what though it cost the new garment, or the greatly needed piece of furniture, or the new roof on the house, so long as "the ark of God abode in a tent." This was the first great necessity. And plans were laid, and contracts were ready to be given out, and the one precious boon was about to be reached. But to be told now that there was any doubt of their securing the promised aid was indeed "to strike them a stunning blow."

The brother does not know the Reformed Church as well as we do. There are at least one hundred churches who did not give anything to the Church Building Fund last year, nor the year before, who ought to give twice the amount needed for that church before April 30. There are half as many pastors whose faces ought to crimson at the recital of the struggles of the Board to do the work which God has placed before us with utterly inadequate means, to which they have contributed nothing except to add to the agony. But the friends of the Church are not going to let the work fail for want of the means.

With no attractions except the preaching of the gospel in its simplicity and with earnestness—with many hindrances and limitations and discouragements that congregation has grown by seventy-three additions within ten months. They are mostly young people, from twenty to thirty-two years of age, many of whom never attended church regularly anywhere else. The church now numbers one hundred and four members—without the fine organ and the artistic singing and the attractive choir, the pastor leads the song and the people sing. Shall they have a roof over their heads?

X.

REV. A. STEGEMAN.

Upon reading in our new mission journal the article entitled, "From A to Z," we asked ourselves the question: "What letter in the alphabet represents our place and work at Harrison?" If "Z" represents the most western extremity of our denominational work, or rather missionary effort (which truth we do not at all question, as it is a matter-of-fact), then X must represent Harrison and the First Reformed Church, combining the three fields—Grand View, Harrison and Charles Mix, we might be represented by "Y." They might be presented together

as they join each other, or nearly so. Grand View church is situated eleven miles to the southeast, and the nearer branch of the Charles Mix church being ten miles due West. In point of organization, Harrison leads by one and two years. The Harrison church was organized June 29, 1883; the Charles Mix church on June 29, 1884, and the Grand View hurch on August 30, 1885.

In point of growth they have increased almost proportionally to their number received at the time of organization. The Harrison church numbered forty-five at her beginning; at present she counts one hundred and fifteen. The Charles Mix church grew from twenty-seven to forty-eight members. The Grand View has now thirty-nine communicants, while two years ago it started with twenty-one (?). Taken together, we have two hundred communicants, one hundred and forty-four families in this part of Dakota, who worship at the Christian altars of our dear reformed church.

But if every letter of the alphabet must represent an individual church, then Harrison can be nothing more nor less than X, the unknown quantity of algebra. The statistics, found in minutes of General Synod, show however that the quantity of X is known, or at least was known at the time of their appearing. And yet statistics do not give the *life* and influence, which are the real quantity of any church. Is it a live church? What does it do? are the real questions to be put to ascertain its worth.

1. Is it a living church? If the use of the means of grace may determine an answer, then we can say the church at Harrison lives. The attendance upon divine service is good, not taking into consideration this season of blizzards, impassable roads, and with mercury below zero; even to the thirties. Often our pews are nearly filled, and that means from two hundred to three hundred auditors.

The attention paid to the word of reconciliation is very good. That there is in addition a deeper felt need of the living Christ, and a more child-like dependence upon and consecration to Him than before, leaves no doubt. There is more unity and brotherly feeling, and communion. The spirit broods upon the waters not only, but vivifies the dead bones also. Sinners are converted, and the children of the covenant profess the name of Christ. Nine have been received in confession since April last. Others are ready to join the Lord's people, to share their joy and cross here, and wear the crown hereafter. These present manifestations give us hope, fill us with the greatest expectations for the future. In the Lord's providence we were forbidden to join with the Church Universal in the services of the week of prayer, on account of continual storms. With reluctancy we acquiesced, as we were expecting good things, with many of our sister churches east and west. Considering the peculiar temptations, due to the government grant of three quarter sections to every citizen, and also the peculiar

shibboleth with which every Holland community or church was marked as represented in this *one church*, and, considering its present *status*, then we must thank God and take courage. "Ebenezer, thus far the Lord has helped us." There are yet numerous inconsistencies, there is yet abundant scope for improvement. Charity has not yet reached perfection. The "keys of the kingdom are not yet dispensed with. But the church as a church, like God's kingdom, is growing and going ahead silently and imperceptibly. Her roots are digging deeper, her branches spreading, and the abundant fruit will appear in due time.

2. What doth she do?

It often occurred to me that a salutary influence must be exerted upon the surrounding nationalities by the regular attendance upon Divine services and the general observance of the sanctity of the Lord's day, of our Holland people. That there is a sad lack of reverence for the Sabbath, and even a positive transgression of the fourth commandment, by working and forsaking the assembling together is a fact, sad in the extreme. Much is done for the universal church multitude. The trouble is, however, to church the multitude, to get them to go to a place of meeting. A new missionary will draw them a few times, but after that they fall back to their position of indifference and practical atheism. Such people surround us on every hand. The Sunday observance and attendance of our people is a protest against their sin, and this will no doubt be blessed by the head of all Grace.

Our social and political relations are not so intricate and far-reaching as those of the great cities in the east, yet we claim relationship to them, because of the many evils and corruptions (adhering and inherent). The church affected by them to her detriment is, however, continually overcoming these by counter influences. An advance is seen from year to year. They are being purified, and purifying the impure.

Financially our church is doing much. Recently the pews were rented for $800.00, an unprecedented amount. To appreciate this, consider that our people had failure of crop, partially or in whole for three years. A great number lost all last fall by cyclone. The farmers, or nearly every person, has all his property mortgaged. Principal and interest of the manifold debts have been carried over for two years in succession. Additional debts were made for seeding, etc. In the face of all this, upon simple trust in the great Head of the church, and out of love for His sanctuary and the sneers of peace, they promise $800. And, besides that, she is remembering the needs of the church at large. For benevolent purposes she contributed last year $60.68, and this amount will be reached again this year. The Board of Domestic Missions is already reaping the first fruits of the great harvest.

A man in antagonism with himself, can have victory only in Jesus Christ. The tempted soul can find safety at the cross.—*Alex. Clark.*

Foreign Missions.

Rev. H. N. COBB, D. D., Secretary.

Resolved, That it is our duty, and entirely within our ability, to raise $100,000 for this purpose (Foreign Missions) during the current year, and that we will use our best endeavors to reach this amount, realizing that in so doing we are simply obeying the Master's call to follow where He leads.—*General Synod, Catskill, N. Y., June*, 1887.

STATE OF THE TREASURY.

"And Jesus sat over against the treasury."

Receipts for February 1888.....	$ 5,189.02
Previously acknowledged.....	46,928.82
Total receipts from May 1, 1887....	$52,117.84
Deducted for special objects.....	5,113.73
Total for general purposes.....	$47,004.11

We have all along believed that the church would yet, in good part, redeem its pledges, and provide relief for its overburdened mission work. If such a purpose exists, however, it is surely time that it be manifested. No *tangible* evidence of its existence as yet appears. On the contrary, the receipts for February are about $1,400 *less*, for general purposes, than in 1887, and about $2,000 less than the expenditures. The balance in favor of this fiscal year, as compared with the previous one which stood at $6,816 on November 1, has been diminished to $4,773 on March 1, and $53,000 are still needed to complete the sum of $100,000.

Brethren, is it not high time to take this matter thoroughly and vigorously in hand?

The Sabbaths in January and February have not been favorable to collections. This is well understood. And this, doubtless, accounts for much if not all of the falling off in receipts of these two months. But surely deficiencies arising from such a cause ought not to be allowed to remain. No single item of expense is reduced, no single form of labor in the field curtailed, no single agent laid aside, because in these two months the Lord has caused storms or bad roads to be the occasion of diminished congregations in the United States. If any obligation rested on those congregations and churches, for the maintenance of the Lord's work in Asia, *it rests there still*, and there it will rest, *not one whit diminished*, till it is discharged.

And so of all the ten months of this fiscal year already passed. The obligation to maintain the work entrusted to us, and *acknowleged by us*, is not one whit diminished because, for ten months, we have, for various reasons—summer heats, dispersions, disorganization, deferred plans, and postponed activities—suffered so large a portion of it to remain unfulfilled. It is an obligation, not to men nor to the Board, but to the LORD, and we shall stand dishonored before Him if it is not fulfilled. *For its fulfilment but* ONE MONTH REMAINS.

Every church in the denomination knows just what amount, on its own part contributed, will help make up the grand result at which we aim. Many churches know that they have done, or can do, more than the part assigned, and that *all* they can do will doubtless be needed to make up for the deficiencies of others not so favorably situated or disposed. Let each do, honestly, *what it can*,

and there will be no lack. "Whatsoever thy hand findeth to do, do it with thy might." "And this I say, brethren, the time is short."

March, 1888. COR. SEC.

NOTES AND NOTICES.

TIDINGS HAVE BEEN received of what seems to be a re-actionary tendency on the part of the Japanese Government. Fears have been entertained in some quarters lest hostility to Christianity should be either mingled with or at the bottom of the government's action and the motives that led to it. A large number of individuals were warned to leave the Capital at once, and some of them imprisoned for not obeying the order immediately. Among them were several prominent Christians from Tosa, in the Province of Kochi, where the gospel has won such signal triumphs in the last few years. It gives us pleasure to state that in the judgment of those best informed, no reference was had to Christianity in the action taken, and that no hostile feeling on the part of the government toward it is believed to exist.

THE FISCAL YEAR of the Board does not close till April 30. That of the churches, however, closes generally the last of March or first of April. The time seems to be a good one for pastors and consistories to take into consideration the importance of SYSTEM IN BENEVOLENCE. The present condition of the treasury only confirms the experience of past years in proving the absurdity of trusting to four months to accomplish the work of twelve, or relying upon infrequent and spasmodic attempts, annual collections unaccompanied by other efforts, etc., to achieve what might be accomplished quietly and with ease by small, frequent and general gifts. Can there not be a revision of methods, and a general effort made to secure regular contributions, however small, either weekly, monthly, or quarterly, from every member of the church? Those who honestly and faithfully try it will be surprised at the results.

AUXILIARIES of the Woman's Board, or individuals who wish their contributions to appear in the Annual Report of the Woman's Board, to be published in May next, are requested to forward the amount on or before April 10, 1888, to the Treasurer, Mrs. Peter Donald, 39 West Forty-sixth Street, N. Y.

LATEST ITEMS FROM THE MISSIONS.

INDIA.

THE ANNUAL MEETING of the Arcot Mission was held in January, lasting two weeks, from the 12th to the 26th. Dr. J. W. Scudder describes it as "an exceptionably pleasant occasion. The return of veteran missionaries who had been long away, and their presence once more among us, gave us great joy. This was enhanced by the coming of the young brother and his Chinese companion (Mr. Fagg). The gathering was the largest we have had for many years. Much of our time in Conference was occupied with the organization of the new Theological Seminary. We expect to have a grand time at the opening of the Seminary, a month or two hence."

THE SEMINARY has been located, by decision of the Mission, at Palamnair, or, as it is now spelled, Palmaner. There has long been a Mission House at this station, unoccupied for many years. Dr. Wm. W. Scudder will take up his residence there at once, and assume charge of the new institution.

JAPAN.

THE STATISTICAL REPORTS of the United Church for 1887 show that there are five Classes (Chu Kwai) in the Synod (Dai Kwai). The total number of churches is fifty-eight. Of these, eight were organized during the year, and twenty are wholly self-sup-

porting. The number of baptisms during the year was, adults, 1,688; children, 199, making a total of 1,887. The present membership is, men, 3,520; women, 2,446; children, 893; total, 6,859. This is an increase upon the previous year of over 34 per cent. The increase in adult membership is from 4,356 to 5,966, or 37 per cent.

THERE ARE 34 ordained native ministers, and 48 unordained helpers, *i. e.*, evangelists. The contributions of the native churches for the year were yen 16,253,832, or about $12,500 in gold.

THE THEOLOGICAL SEMINARY at Tokyo reports the large number of 26 applications for admission to the new Junior Class. Owing to the increased demands made at the entrance examinations, only 16 of them were admitted, with one who had been obliged to leave the previous class on account of sickness. The whole number of students for the present year is, Senior Class, 10; Middle Class, 5; Junior Class, 17; in all, 32.

THE DAY OF PRAYER FOR COLLEGES, January 24, was observed with interest in the Meiji-Gaku-in, Tokyo. Prof. Wyckoff writes: "We held an interesting prayer meeting in the chapel of Sandam Hall. The feeling that they were in line with the praying colleges in the West, and so part of the great brotherhood, was perceptibly manifest, and I am sure it will encourage them to prove worthy of the relationship."

MR. H. V. S. PEEKE arrived in Nagasaki, January 13.

THE WHOLE of the Old Testament is now translated and issued from the press, and the whole Bible can now be obtained in four volumes.

CHINA.

DR. J. A. OTTE and wife reached Amoy January 12 "after a most wonderfully good passage." In a hurried note Dr. Otte states that he was just on the point of going up to Sio-Khe to look for a site for a hospital.

MR. VAN DYCK writes, January 12: "We have been enjoying a series of earnest, soul-stirring meetings for prayer, and we look forward to this year's work with great expectations. The Holy Spirit seems to have moved all hearts very deeply.

"Yesterday the pastors, helpers, and missionaries met, as is the custom at the beginning of each year, to report concerning past work, and to exhort one another to greater earnestness in the future. Both the morning and afternoon meetings were deeply interesting, Dr. Amerman, whose short stay among us we are all enjoying, addressed the afternoon meeting and gave the keynote for thought, although passing through the tortures of translation could not but take from the effect his words would otherwise have had upon the natives.

"Next week I hope to go to Sio-Khe and begin my work there. I cannot give utterance to my feelings of gratitude and pleasure as I contemplate working in that field."

LETTERS FROM THE FIELD.

THE ARCOT MISSION, INDIA.

The followiug letter from the Rev. J. G. Fagg, appeared in the *Christian Intelligencer* of March 14. In the absence of the usual letters from members of the mission, it is here reproduced in great part, and will well repay perusal, as giving the impressions of a sympathetic "outsider." Mr. Fagg writes, January 17:

ARNI.

Mrs. Chamberlain, Will Chamberlain, Miss Scudder and I are spending a few hours at Rev. Ezekiel C. Scudder's station. He is in America, as you know, and the house is quite deserted. He has a gardener who keeps up the place and looks after touring missionaries who stop here over night from time to time in their touring through the villages. The compound, as the missionary place is called here, is half a

mile from the village. Usually the missionaries settle a little out of town to avoid the filth and nuisances of the people. The compound looks thoroughly Oriental. Mango trees and cocoa palms shade the bungalow. The beauty of the palm has not been exaggerated. It is one of the most graceful of all trees. To the Occidental it has particular attractions. The long, branchless trunk and plume-like top, with bunches of shining cocoanuts under long-fronded, glossy leaves, always invite admiration. Mr. Scudder has a pretty garden adjoining the bungalow with many varieties of Oriental flowers and shrubs. In the center of the garden is the grave of his wife. Beautiful palms and mangoes wave over it. On the stone is this inscription: "A wife, a mother, a missionary, and a saint in one year." The place is neatly kept in Mr. Scudder's absence. I can appreciate his loneliness here. Twenty-one miles from Vellore, the nearest station of a white missionary, and he the only white man in all the village and in the country for miles around. One who is at all blessed with a social nature could not but feel unspeakably lonely at times, however engrossed in his work. But I must retrace my steps a little. My last message to you was from Suez.

AT BOMBAY.

After a thirty days' voyage we reached Bombay, January 3. We were almost three days late, owing to strong head winds in the lower Red Sea and Arabian Sea. We stopped at Bombay only a few hours. Rev. E. S. Hume was at the dock to receive us. After a delightful breakfast with his family and some other missionaries, Will and I drove about the city and saw what we could. Novel sights and sounds everywhere; strange costumes, houses, bazaars, vegetation. We stepped into the Bori Bunder station house, the headquarters of the G. I. P. Railway. It is the finest depot in the world, according to the judgement of those who have traveled extensively. I certainly have seen no building that compares with it for elegance, interior or exterior. It has already cost two millions and is not yet finished. We drove through the esplanade, along which many of the British government buildings are located. We passed the place where the Hindoos burn the dead. We could see the smoke of the fires ascending. We went near to the Towers of Silence where the Persians take their dead. The bodies are placed in stone, coffin-like enclosures at the top of the towers. Vultures, always flying about, pounce down upon the corpses as soon as brought, eat off all the flesh, and then the bones are buried. We tried to get a nearer view, but we could not bribe the priest.

ON THE WAY TO MADANAPALLE.

Aboard the train we were bound for Cuddapah, six hundred miles east from Bombay, one hundred and fifty miles from Madras. The ride through the Bhora Ghaut mountains was most interesting. The formations were very peculiar, great masses of bare rock with huge boulders piled up and strewn about everywhere, and then deep gullies and fertile valleys. The cut through the mountains, sixteen miles long, is made by twenty-six tunuels and eight viaducts. I have been impressed with the vast stretches of waste land in India. The want of rain, the system of irrigation, the crude farming operations, all conspire to leave immense tracts of land wilderness and jungle.

Arrived at Cuddapah, we were seventy-six miles from Madanapalle. This journey was to be made by bullock-carts. The novelty of the experience kept me awake the greater part of the night, though a mattress invited repose. These carts have two wheels, are covered with a cocoa-thatch or Jersey cover, and are drawn by yoked bullocks. The driver sits on a square

piece of board on the whiffle-tree. From this vantage ground he whips, he pounds, he tickles, he jumps between the bullocks and strikes them on the neck, he shouts, he twists their tails. By this varied and repeated category of exhortations he hastens the speed of the overland express.

We changed bullocks every five or six miles so as to make time. We passed native villages hidden beneath mango and tamarind and banyan groves. The type of Indian civilization is lower than I had anticipated. The mass of the people are semi-barbarous in their mode of living. The educated classes are a small minority, and even they live so differently from us. The India of literature and the India of reality were to me very decided contrasts. Naturally our imagination must be defective, because we can only compare other civilizations with our own, and too much of our civilization will be unconsciously mixed into the picture, especially when we read that they are literary and educated. The India of the books, is chiefly a description of North India—of the great cities Delhi, Benares, Calcutta—but all their glory is borrowed. The Mohammedans have ruled there for one thousand years, and the magnificent mosques and metamorphosed temples are the work of their hands. In the real India of the Hindoo there is not much magnificence. I have seen a few temples where the carving was elaborate in stone and wood. The houses or huts in the villages are circular or square, with straw-thatched roofs and mud walls. The better houses are made of brick covered with plaster. Bullocks, buffaloes, sheep, goats, donkeys, are the wealth of the Tamils and Telugus. They cultivate rice and various other grains. Plantain groves, mango groves, cocoanut palm groves, palmyra groves, are seen along the roads and encircling the villages.

Idol temples and idols set up along the roadside greet one in every village and hamlet.

WELCOME TO THE MISSIONARIES.

Our party were heartily welcomed by the native Christians and delegations from the better class of the heathen on the day after our arrival. They came to Dr. Chamberlain's house with native bands, garlands of flowers, presents of oranges, limes, bananas and candies. Garlands were hung about our necks, a poem in Telugu was sung in special honor of Dr. Chamberlain. Every time a native greets you he says, "salaam," and touches the hand to his head, and on special occasions presents you with a lime. The mission compound at Madanapalle is very pretty. Oriental trees shade the bungalow and adorn the yard. The schools and the church are all in the same compound. I preached at the church on Sunday to the missionaries, native pastors, a few Englishmen and Eurasians. I heard one of the native pastors preach to the heathen in the village. I attended a Sunday-school among heathen children. The catechist, with a large Bible picture in his hand, tells them Bible stories. I have heard several native pastors and have been impressed with their earnestness and power in preaching. Even though one cannot understand, one can catch the spirit. The schools are the equipment places for the native ministry and their prospective wives. Most of the girls are married off to the teachers, catechists and other helpers.

VELLORE, AND MISSION MEETING.

Last Tuesday Dr. W. W. Scudder and family and our party left Madanapalle for Vellore. The annual meeting of all the missionaries and native pastors is held there this month. The meeting lasts two weeks. We stopped on the way at the palace of one of the native kings or Rajahs. We breakfasted in his audience room, inspected his tigers, elephants, horses, bullocks, harem. We spent the night at Pal-

manair, where Mr. Heeren was stationed during his service in India. The station now is unoccupied. Last Sunday the communion was celebrated in the Vellore church. Dr. W. W. Scudder preached in Tamil. In the afternoon we had an English service. Vellore is pleasantly located in a fertile valley. It has a population of 40,000. The old Mogul fort has three miles of wall, and in the center a great Hindu temple eight stories high. We take drives every afternoon from five to half-past six. I greatly enjoyed them. Everytime I see and learn something new. Mr. Hekhuis sits next to me at the table. We have had some very pleasant chats. I go to Arcot with him next Saturday. I am pleased with all the missionaries. They are able, energetic men, devoted to their work. Very much of their time is given to touring in tents, and preaching in village after village. To-morrow I am off to Bangalore, a great missionary center of other societies. Next Sunday we expect to camp out in one of the outstations and see something of genuine missionary work among the heathen. Next week I go to Madras. Week after to Madura. Week after to Ceylon. I shall have five days in Ceylon. February 10th my steamer sails for Hong Kong. I hope to get to Amoy by March 1. I am in excellent health. I would not have missed my visit to India for hundreds of dollars.

THE AMOY MISSION, CHINA.

DR. TALMAGE'S TOUR.

Portions of a journal of a tour into the interior, made by Dr. and Mrs. Talmage, were given in the MISSION FIELD for March. They reached Sio-Khe, the town selected for the new station, on Monday, December 5. Of the pastor of the church there, Dr. T. thus speaks:

A CHINESE PASTOR.

"Pastor Iap is doing a good work. His wife is very lady-like, and their children are well trained. Their influence on the social and domestic characteristics of the Christians here must be excellent. On our arrival Pastor Iap was away, having left this morning for Poa-a, about eight miles from Sio-Khe, to oversee the work on the new church building now being erected for that congregation.

THE LAME AND LEPER HEALED.

In visiting with Pastor Iap the new Church at Poa-a, Dr. Talmage found on the way a Christian brother whose story he tells:

"About half way at Lai-iu (*i. e.*, inner plain), is a refreshment house for travelers kept by a Christian by the name of Ne, who thus earns his living, and in whose history are some interesting items. Pastor Iap found at Lai-iu two men who had by some means, become interested in the gospel, but were disabled by serious disease from attending church. Pastor Iap visited them at their homes; and, being convinced of their piety, after properly instructing them, he baptized them. One was far gone with leprosy, for which, as yet, no cure is known. The other (Ne) was suffering from a putrid leg, for which there could be no cure but amputation, and that must be done speedily. The pastor persuaded him to be taken to one of the hospitals in Amoy for this purpose. The Christians took up a collection to bear his expenses, and one of them went with him totake care of him. The amputation, which was performed a year and a half ago, was successful. His health has been restored, and he is able to earn his living, and walk with his wooden substitute for leg four miles to church on the Sabbath day. He is also endeavoring to pay back the money spent on him by the Christians. The leper, last year, was also healed of his leprosy, by being taken, as we trust, to that city where there in no sickness.

THE CHILDREN'S CHURCH AT POA-A.

The Christians have secured a very

nice piece of ground on which they are building the church. There will be room within the premises, also, for a pastor's house, and some other buildings when they are needed. The church building is going up very rapidly, the Christians assisting with a will, doing such work as they can, and they can do much work, for the walls are built of concrete. The work seems well done, and the building will be neat and commodious. Besides the money which they subscribed for the purchase of the ground and for other purposes, they subscribed some 1,200 day's work, which has almost all been already expended, and another subscription for work is to be taken up next Sunday both at Poa-a and at Sio-khe. They expect to have the church ready to be opened for preaching at the Chinese New Year.

THE UPSTART GOD AGAIN.

FRIDAY Dec. 9.—To-day has been a day of great noise and bustle at Sio-khe. There have been processions carrying idols, with banners and branches of trees, beating of gongs, a firing of crackers and small guns, all the day long. All this is in honor of the upstart god Lim Thai-sie of whom I first heard at Soa-sia, and some account of whom is given above under date Dec. 4. A temple for his worship has just been built at Sio-khe, an image from an older temple dedicated to him (perhaps the oldest, some 3 or 4 years old!) at Unsio, has been brought and deposited in this new building for its dedication, or to render it more efficacious. It was in order to embrace the opportunity of preaching to such of the multitudes who would be passing and might enter the Sio-khe Church to-day that the pastor returned yesterday from Poa-a, Many such have heard the gospel, and were invited to come again and hear it more fully.

SUNDAY SERVICES AT SIO-KHE.

A description of the services yesterday will serve as a specimen of the usual Sunday services in most of our congregations, except that this congregation is larger than the most, and there was also an exceptional number of baptisms. The public services began about nine o'clock with what is called *cha-le-pai* (*i. e.*, early worship). This was conducted by a native helper, whose special work at present is at Po'au-a assisting in overseeing the building operations there, as well as in preaching. He had been to Amoy in connection with that business, and arrived here on his way back on Saturday evening. The goodly number present at the beginning continued to increase during the service, the large majority of worshippers coming considerable distances, some of them even from five or six miles, and all on foot except the younger ones carried by their parents. A little book is published yearly by some of the young ladies called *Chu Jit Sin Liong* (Spiritual Rations for the Lord's Day), giving for each Sabbath of the year a verse of scripture to be committed to memory and recited, and also a portion of scripture to be read and studied. The recitation of the verse (2 Tim. 4:18), and the reading and exposition of the passage (Acts 23:11-35) selected for the day, formed the chief part of the early worship. I was pleased with the intelligent exposition given by the native helper, and still more pleased to hear some fifty or sixty men and boys, and some twelve or fifteen women and girls (one at a time), recite such a verse of scripture. Almost all of these people a few years ago were heathen, and if it had not been for the gospel I suppose not one-tenth of them would ever have learned even to read with intelligence. The large majority of them are indebted for the greater part of their present scripture knowledge to our Romanized colloquial books. After a short recess the *Toa le-pai* (large worship) began, during which nineteen children

(the youngest a few months, and the oldest some eight years), were baptized. When a preaching place is first established in a region like this, almost all the hearers are *men*, and perhaps a large majority of these are not from the neighborhood of the chapel, but from greater or less distances away, coming to the place, or passing by, on business, so the most of the first converts are *men* from distant and widely separated villages. Ordinarily they can be expected to advance in scripture knowledge and Christian character only very gradually, and consequently it is not strange that their wives sometimes remain heathen for a long time. On this account, although the fathers have given evidence of Christian character sufficient to justify their baptism, there are often many difficulties at first in the way of baptising their children. By the settlement of an active and faithful pastor, these difficulties are gradually overcome, and church order is developed. The exercises of yesterday morning were an illustration of this. The afternoon service was a regular preaching service, beginning at about half after two, and closing about half after three.

Between the forenoon and afternoon services, effort was made as usual to improve the time (not taken up with cooking and eating) in *teaching*, that those who have some acquaintance with the Chinese written character may be able to read the scriptures with more intelligence, and especially in teaching the Romanized colloquial, which is the only kind of book the vast majority of these people can ever learn to read with understanding. The above described teaching is the only kind of Sunday-school yet possible in the most of these congregations. At places like Sio-Khe the time for this teaching, especially during these short days, is very limited, for the congregation must be dismissed sufficiently early for those who have three or four miles to walk to get home before dark, as there are tigers in these mountains which begin their nocturnal raids by dusk.

PROGRESS IN FIVE YEARS.

I have only been here once before this, nearly five years ago. It is very encouraging to see the manifest progress made within that time. It is symbolized in the neat and comparatively large church building, the commodious parsonage in which at present is also the parochial school, and the small but convenient house for the missionaries' temporary sojourn, all of which have been built since my former visit. The old chapel premises are now used for morning and evening worship, for informal preaching during the week, for culinary purposes on the Sabbath, and for lodging place for helpers passing to and from the still further stations.

One of the most successful missionaries in Oroomiah is a blind Armenian from Harpoot, Turkey. He knows the Bible thoroughly, and riding on a miserable little donkey, which is led by a one-eyed, deaf man, he goes boldly from village to village preaching the gospel. His blindness protects him, and the people crowd to see the wonder—a blind man reading.

Dr. Deems relates that one of God's faithful stewards once said to him: "I sat down a night or two ago and calculated the increase of a dollar at compound interest, and found that in less than 240 years it amounted to more than twenty-five hundred thousand dollars. And I asked myself whether God would not make a dollar laid up for him grow as rapidly as it does by the laws of trade?" Give!—*Spirit of Missions.*

Education.

Rev. G. H. MANDEVILLE, D.D., Sec'y.

SCHOLARLY UNBELIEF NECESSITATES A SCHOLARLY MINISTRY.

The origin of this Board was, as we have seen, in the need of more ministers. Its formation was by men of largest repute for practical wisdom and scholarly attainments. They recognized the fact that piety and talent are frequently found in humble life and struggling with the privations of poverty. They recognize also the fact that the true way of giving the Church and the world the right kind of ministers is to raise the standard of ministerial character and requirements, and so educate the people to dissatisfaction with an ignorant and bigoted ministry. They believe the Church should carefully select from among its pious young men such as give best promise of usefulness and feel called of God to the sacred office, and aid them pecuniarily in obtaining their education. The history of the years has vindicated the policy as sagacious and efficient. The Church has reason to be grateful to its Head for the good that has been accomplished. This history should stimulate all who love Jesus and the soul-saving work of the Church to continue and increase the work of the Board.

This is emphasized by many considerations. Let me in this paper direct attention to this thought; *educated infidelity necessitates a profoundly educated ministry.*

The most serious assaults upon Christianity in our day come from the scholarly minds. The unbelief of materialism is scientific. The unbelief of pantheism is philosophical. The unbelief of agnosticism is intellectually speculative. More than fifty years ago Dr. Albert Barnes rwote of the infidelity of that age; it is "the precious offering of entire ages of infidelity, pouring, in the fulness of its measure, on our shores, and rearing its temples of pollution and crime in our villages, our cities, our theatres, our palaces, our schools, and our prisons. It comes to us with the learning of the past, and the scoffing of the present; arrayed in wealth and in rags; now seating itself in the place of power, and now uttering its oracles from the dunghill; now flowing in rills of oily eloquence; now putting on the aspect of reason and learning; now seen in the pleadings for licentious indulgence; now lurking in the smile of polished contempt; and now pouring forth its piteous wailings in the name of liberty, and rallying our countrymen to the standards of freedom, when it has no freedom, and attempting to sit down in the abodes of learning, when its reign thus has been always that of ignorance and death." The length of the quotation is justified by its aptness as a description of the present condition of the realm of infidelity This, however, must be said that the intelligence has been largely advanced; that the hosts of unbelief have carried their standard into the most advanced ranks of sci-

entific investigations and philosophic theories. The fact gathered and arrayed, the speculations advanced, and the inferences and conclusions drawn, by such as Darwin, Huxley, Spencer, Mills and others, cannot be pushed aside with a pooh-pooh. They must be looked squarely in the face, and fairly and honorably met and fought. These things do not remain shut up in laboratories and libraries. They find their way in popular forms among all classes. They are discussed in the city and the country; in the palaces of Fifth Avenue, the homes of the mechanic and the laborer—and in the tenement rooms of the thriftless and vicious; in the reading room of the hotel, and amid the fumes of the saloon. Everywhere they spread and carry with them food with which indifference and opposition to the Gospel feed their depraved appetite.

For all these there is a mystic charm, a magic power in such names as we have mentioned. Many have never read a line which they have written, moreover seen one of their books. But they believe they have the ideas they inculcate, and so hold them forth as the best and latest fruits of the highest scholarship.

Now this condition of things must be met. A general, who underrates the strength of an opposing army, makes mistakes fatal to his success. The Church of Christ must measure the might of its antagonists and provide for the onset men who shall be equal to every emergency. It must provide trained men for the conflict, men fitted to grapple with this hydra, and especially as it presents the face of advanced thought and education. The people must have confidence that the scholarship of the ministry is at least abreast of the scholarship of the apostles of unbelief. To have Christianity enthroned over the empire of mind, and sway its sceptre over the thinking men of this age, and over the masses who absorb the thoughts of others, it must be apparent that her advocates can meet argument with argument, can face thought with thought, and by their sound sense and solid scholarship set aside the dreams and sophistries and assertions of the enemy. The Church must have a ministry who can show themselves familiar with their modes of reasoning, "with the forms of mental science, the philosophy of the schools, and the profound learning of an age unequaled in power of thought, rapidity of conception, grandeur of enterprise, and deep researches into the laws of matter and of mind."

Under such conditions at present, and with the outlook into the future now opening, is it a time for letting down the standard of education for the ministry? Rather do not these things call for a standard always advancing in its requirements on those who enroll themselves as its followers and supporters?

But the page is full, I think. I only ask, in closing this suggestion, whether Christian people can plant their money where it will yield better fruit for Christ than in helping the Board of Education to carry forward its work so blessed of God hitherto?

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following contributions for the month of February, 1888:

Young Peoples Union, Suydam St. Ch., New Brunswick, N. J	8 00
3d, Raritan, N. J. m. c	15 00
1st, Hackensack, N. J	65 50
S. S. 1st, Long Island City	4 24
Geo. Payntar's Mission Box	1 50
Flushing, L. I. m. c	11 00
Ch., Bethany, Iowa	8 00
2d, Newark, N. J. m. c	16 00
Ger. Ev. Mission Co., Houston St., N. Y.	25 00
Breakabeen, N. Y	2 81
North Blenheim, N. Y	2 60
Colts Neck, N. J	12 00
Yonkers, N. Y. adl	15 00
S. S., Piermont, N. Y	33 50
Blawenburg, N. J. m. c	7 74
Greenville, N. J	9 35
"Friend," Clinton Ave., Newark, N. J	100 00
1st, Harlem, N. Y. City	91 60
1st, New Brunswick, N. J	37 52
Old Bushwick, L. I	21 10
Millstone, N. J	10 95
3d, Hackensack, N. J	8 12
Young Peoples' Missy. So., New Brooklyn, N. Y	10 00
S. S., Collegiate Ch., N. Y. City	28 85
Annandale, N. J	5 00
Melrose, N. Y. City	15 00
2d, New Brunswick, N. J	2 00
Bible Class and Prayer Meeting, So. Holland, Ill	30 00
Old member of D. R. C	2 00
Jamestown, Mich	17 22
2d, Grand Rapids, Mich	11 55
White House, N. J	24 78
Englewood, Ill	13 77
Fonda, N. Y. m. c	11 00
Rev. A. M. Mann, D. D., Farmer Village, N. Y	12 50
Wom. Missy. Soc., Oostburg, Wis	12 00
Lafayette, Jersey City, N. J	50 00
S. S., East Newark, N. J	10 00
Newtown, L. I. (in part)	75 00
Mr. R. Voorhees, Clinton, N. J	50 00
Neshanic, N. J	19 31
S. S. 1st, Orange, N. J., support of a missy	45 75
St. Thomas, W. I	21 54
New Paltz, N. Y. q. c	13 81
S. S., Flatlands Neck, L. I	57 50
1st, Kingston, N. Y	70 00
1st, Brooklyn, N. Y. m. c	8 00
New Prospect, N. Y	56 05
The Misses Varick, N. Y. City	20 00
2d, Kalamazoo, Mich	21 62
2d, Pella, Iowa	7 00
Fallsburg, N. Y	10 00
Dr. A. DuBois, Col. Ch., N. Y. City	100 00
Wom. Missy. So., "Union," 6th Ave., N. Y. City, for Dak. Suf., per W. E. C	28 00
"Anonymous," Saugerties, N. Y	30 00
Mt. Vernon, N. Y	62 64
South Ref. Ch., N. Y. City	297 60
Rhinebeck, N. Y	16 22
Park R. C., Jersey City	20 12
Lafayette, Jersey City, N. J. adl	10 00
Jas E. Hedges, Elizabeth, N. J	100 00
S. S., Linden, N. J	3 10
Hudson, N. Y	106 27
S. S., Esopus, N. Y	6 00
S. S., Mohawk, N. Y	25 00
Letitia Gibson, N. Y. City	10 00
S. S., Boonton, N. J	4 50
Woodside, Newark, N. J	32 84
1st, Long Branch, N. J	25 95
Ladie's Aux., No. and So. Hampton, Pa. q. c	14 25
S. S., East Holland, Pa. Infant class	1 50
S. S., Rockville, Pa	1 48
Ebenezer, Mich	10 00
Branchville, N. J	20 00
Peapack, N. J	7 25
Nyack, N. Y., m. c	8 13
Total	$2,178 63

JOHN S. BUSSING, *Treasurer*,
33 Wall St., N. Y. City.

CHURCH BUILDING FUND.

February, 1888.

Emma Gaterer, Jersey City, N. J	3 00
S. Bergen, N. J	87
Franklin, N. J	4 90
Breakabeen, N. Y	1 40
North Blenheim, N. Y	1 21
S. S. 2d, Rotterdam, N. Y. Chrismas Off'g	5 00
1st, Philadelphia, Pa	37 38
2d, New Brunswick, N. J	2 00
Sayville, L. I	7 29
S. S. 1st, Somerville, N. J	25 37
Gravesend, L. I	14 00
Lafayette, Jersey City, N. J	50 00
S. S., Jamestown, Mich. Christmas Off	3 50
Ladie's Missy, Jamaica, L. I. q. c	31 96
Nyack, N. Y	45 95
New Paltz, N. Y	14 31
S. S., Linlithgow	11 00
S. S., Readington, N. J	1 09
Port Jackson, N. Y	8 37
S. S., Port Jackson, N. Y	1 96
S. S. 3rd, Raritan, N. J	40 06
Cold Spring, N. Y	1 56
Fallsburg, N. Y	3 00
Bergen, N. J. m. c	25 07
Col. Ch., N. Y. City. adl	5 00
Harlinger, N. J	6 85
Total	$352 60

JOHN S. BUSSING, *Treasurer*,
33 Wall St., N. Y. City.

BOARD OF PUBLICATION.

Acknowledgements for February, 1888.

Three Bridges, N. J	4 50
Holland, N. Y. City	2 00
Colts Neck, N. J	4 47
1st, Athens, N. Y	5 00
Yonkers, N. Y	5 00
Holland, Nebraska	8 42
1st, New Brunswick, N. J	51 58
2d, New Brunswick, N. J	24 61
East Ref., Newark, N. J	3 00
Thirty-fourth St., N. Y. City	20 87
Rev. D. Scholten	1 00
Coeymans, N. Y	3 05
Stuyvesant, N. Y	4 41
Readington, N. J	11 31
Cold Spring, N. Y	1 56
Esopus, N. Y	3 54
Total	$153 33

H. V. S. MYERS, *Treasurer*,
26 Reade Street, N. Y.

BOARD OF EDUCATION, R. C. A.

Receipts for February, 1888.

From Ch. of Three Bridges	3 50
Acquackanonk, N. J.	25 00
Park Ch., Jersey City, N. J	8 98
Ch. of Schraalenberg, N. J.	17 49
Flathush, L. I	95 00
Flatbush, L. I	46 17
Belleville, N. J	7 87
Oyster Bay, L. I	8 50
Clinton Ave., Newark, N. J	6 65
First Ch., Athens, N. Y	10 00
Marbletown, N. Y	5 50

Ch. on the Heights, Brooklyn, L. I.	350 00
East Ch., Newark	4 00
Ch. of Naumberg, N. Y.	1 50
New Bremen	1 00
Second Ch., New Brunswick, N. J.	2 00
Thirty-fourth St., Ch., New York	41 13
Mrs. Q., Hackensack	5 00
Ch. of Greenleafton, Minn.	7 00
Rhinebeck, N. Y. adl.	1 00
Vriesland, Mich.	10 00
Montgomery, N. Y.	29 27
Schoharie, N. Y.	7 25
South Branch, N. J.	10 65
Warwick, N. Y.	59 49
Bloomingburg, N. Y.	5 00
St. Thomas, W. I.	15 11
Jerusalem, N. Y.	7 00
First Holland, Passaic, N. J.	7 85
Third Ch., Raritan, N. J.	17 50
Ch. of New Lots, L. I.	33 25
Cold Spring, N. Y.	1 56
Collegiate Ch., New York	612 18
Ch. of Greenpoint, L. I.	50 00
Esopus, N. Y.	5 00
Fallsburg, N. Y.	2 00
Syracuse, N. Y.	12 69
First Ch., Claverack, N. Y.	15 00
Ch. of Clarkstown, N. Y.	14 97
Middleburg, N. Y.	12 52
East Williamson, N. Y.	4 10
2d Ch., Raritan, Somerville, N. J.	33 50
Ch. of Holmdel, N. J.	14 40
Rev. J. M. Wagner, Brooklyn, L. I.	10 00
Ch. of Niskayuna, N. Y.	15 00
Harrison, Dak.	7 22
Total	$1,659 80

Ch. of Hegeman's Mills, Bequest of Esther Hegeman, dec., credited erroneously in last account $767 61

SPECIAL

From Ch. on Heights, Brooklyn, L. I.	150 00
Sundries for Students	10 00
Total	160 00

F. J. HOSFORD, *Treasurer*,
26 Reade Street, N. Y.

BOARD OF FOREIGN MISSIONS.

Receipts for January, 1888.

M. T. C., Attlebury, N. Y.	25 00
Cash, Flatlands, L. I.	5 00
1st Ch., Pella, Iowa	88 75
"D," for Helper, in India	100 00
3d Ch., Raritan, N. J. m. c.	10 00
Ch., Hudson, N. Y. m. c.	25 87
Mrs. J. H. Karsten, Coopersville, Mich.	5 00
A member of the Old 1st Ch., Jersey City, N. J.	25 00
A member of Ch., Millbrook, N. Y.	10 00
Ch., Herkimer, N. J.	11 45
Ch., Catskill, N. Y.	76 22
South Ch., New York City	468 60
Ch., Schodack Landing, N. Y. m. c.	5 00
N. Orange Ch., Newkirk, Iowa	37 18
Ch. Deer Park, Port Jervis, N. Y.	160 73
Ch., Coeymans, N. Y.	17 11
2d Ch., Grand Rapids, Mich.	10 14
1st Ch., Schenectady, N. Y.	12 00
Miss Berg, DeWitt Chapel, N. Y.	1 00
Ch., Schoharie, N. Y.	28 00
For Zenana work, Vellore, India	10 00
Collegiate Ch., 5th Ave. and 48th St., N. Y. m. c.	50 00
1st Ch., Flatbush, L. I. m. c.	76 00
Cash	2 00
Ch., North Branch, N. J.	49 65
" Clymer, N. Y.	48 25
" Jamestown, Mich.	12 20
Interest on note for Theol'g'l Sem'y, India	12 00
2d Ch., Kalamazoo, Mich.	13 85
Ch., Aquackanonk, N. J. m. c.	20 00
" Bergen, N. J. m. c.	19 18
Henry Van Buskirk	25 00
Nassau Y. M. C. A., Orange City, Iowa	7 25
Mission Gleaners, 1st Ch., Bayonne, N. J.	60 00
2d Ch., Claverack, N. Y. m. c.	5 15
Ch., Greenville, N. J.	27 50
2d Ch., Coxsackie, N. Y. m. c.	14 44
Ch., Stuyvesant, N. Y. m. c.	10 33
" Blawenburgh, N. J.	21 87
" Franklin Park, N. J. q. c.	49 26
" Lansing, Ill.	9 00
" Stone Arabia, N. Y.	12 00
" Sprakers, N. Y.	10 50
Ladies Soc., Ch., Syracuse, N. Y.	50 00
Y. M. C. A., 4th Ch., Grand Rapids, Mich.	6 00
Ch., Port Jackson, N. Y.	44 82
Women's Mis'y Soc., 1st Ch., Kingston, N. Y.	40 33
1st Ch., Astoria, L. I., m. c.	4 20
2d " New Brunswick, N. J. m. c.	14 90
Mis'y Soc., New Centre, N. J.	60 00
Ch., Currytown, N. Y.	2 00
" Alton, Iowa	49 55
" Hospers, Iowa	4 25
" Breakabin, N. Y.	11 43
" N'h Blenheim, N. Y.	3 57
2d Ch., Hudson City, N. J.	13 58
4th " (German), New York City	23 50
Lafayette Ch., Jersey City, N. J. m. c.	25 00
Y. M. C. A., Ch., Muskegon, Mich.	16 00
Women's Mis'y. Soc., Holland, Neb.	50 00
Two Members, Ch., " "	15 00
Ch., Warwick, N. Y.	78 80
3d Ch., Grand Rapids, Mich. Mission Boxes	60 89
Ch., Milwaukee, Wis.	23 00
A member 1st Ch., Tarrytown, N. Y.	10 00
Rev. F. N. Zabriskie, D. D.	5 00
Women's Mis'y. Soc., Ch., Fordham, N. Y. q. c.	52 50
Ch., Paramus, N. J.	29 31
" Bedminister, N. J.	16 20
South Ch., Bergen, N. J.	2 00
Ch., Flushing, L. I. m. c.	19 35
" Piermont, N. Y. m. c.	11 26
Woman's Mis'y. Soc., 3d Ch., Grand Rapids, Mich.	19 00
Ladies' Mis'y. Soc., Ch., Milwaukee, Wis.	30 00
Ch., Glen, N. Y.	13 00
A. Z., Thank offering, Holland, Mich.	1 50
2d Ch., Jersey City, N. J.	19 41
Clarence M. Hyde, N. Y. City	25 00
3d Ch., New Brunswick, N. J.	43 61
Grove Ch., New Durham, N. J.	20 00
John Newland, Kalamazoo, Mich.	10 00
Am'r'n. Ch., Orange City, Iowa	9 04
Ch., Caatsban, N. Y. m. c.	15 50
" Kinderhook, N. Y.	133 89
Ch., New Paltz, N. Y. m. c.	14 92
" Pompton, N. J.	44 93
Young Ladies' Soc., Ch., Zeeland Mich.	30 00
5th Ch., Philadelphia, Pa.	100 00
Ch., Neshanic, N. J.	13 05
" West Farms N. Y.	5 00
Miss Maggie Rhodes, Flatbush, L. I.	30 00
6th Ch., Paterson, N. J.	16 50
Mrs. C. S. H.	5 00
Ch., Newtown, L. I.	1 00
Nh. Ch., Newark, N. J.	200 00
Ch., Fonda, N. Y. m. c.	17 75
Miss Anne Hanekroot, Kalamazoo, Mich.	2 25
1st Ch., Hackensack, N. J. bi-m. c.	49 90
Woman's Miss'y Soc., Newkirk, Ia.	15 00
Int. on Erskine Mem'l Scholarship	100 00
Ch., Coll., Overisel, Mich.	58 95
" Bible Class, Overisel, Mich.	37 82
" Miss'y Boxes " "	35 90
" Albertus Hofman, Overisel, Mich.	10 00
Ch., Stanton, N. J.	14 00
Mission Circle, Paramus N. J.	3 90
Norfolk St. Ch. (German), N. Y. City	60 00
Ch., Roseland, Ill.	294 50
" Bethlehem, Wis.	7 92
Cash	2 00
Ch., Leeds, N. Y	10 00
Coupons West Shore R. R. Co.	200 00
" Illinois Central R. R. Co.	507 50
Total	$4,677 16

FROM THE WOMAN'S BOARD.

Aux., Ch., Madison Ave., N. Y. City	$60 00
Woman's Bd.. for Schools	658 00
" " Duryee Woman's Home	142 00
Aux., Ch., Yonkers, N. Y	75 00
Aux., Ch., Raritan, Ill	10 00
Mrs. D. O. Vail, New Brunswick, N. J	60 00
S. School, 1st Ch., Newark, N. J	30 00
Aux., Nh. Ch., Passaic, N. J	40 00
Woman's Miss'y Soc., Overisel, Mich	18 19
Total	$1,093 19

CHILDREN'S MISSION FUND.

S. School, 2d Ch., Grand Rapids, Mich	$100 00
" Bible Class, Grand Rapids, Mich	20 00
" 1st Ch., Holland, Mich., Miss'y Boxes	136 00
Catechumens, 1st Ch., Pella, Ia	11 25
S. School, 1st Ch., Bayonne, N. J	60 07
" Ch., Stanton, N. J	11 41
" 1st Ch., Rochester, N. Y	30 00
" Ch., Schoharie, N. Y	20 00
" " Nh. Hempstead, L. I	14 00
" " Fonda, N. Y	98 60
" " Flatlands, L. I	40 00
" 1st Ch.. Pella, Ia., 4 Mission Boxes	2 70
S. School, 1st Ch., Miss C. A. Vande Linde's Class	15 83
S. School, 1st Ch., Little Miss'y's Coll	12 55
Children's Mission Boxes, Alto, Wis	44 39
Alto, Randolph, Ch	20 61
S. School, Ch., Wyckoff, N. J	11 50
" " " " Class No. 5.	4 00
" " Hastings, N. Y	30 00
" 1st Ch., Orange City, Ia., Mission Boxes	68 10
S. School, 1st Ch., Astoria, L. I. q. c	18 02
" Clinton Ave. Ch., Newark, N. J.	85 00
" Bedford Ch., Brooklyn, L. I	30 00
" Ch., Cleveland, Ohio, Christmas Contributions	16 25
S. School, Ch., Muskegon, Mich., Mission Boxes	148 30
S. School, Ch., Zeeland, Mich	141 94
" 3d Ch., Holland, Mich., Mission Boxes	177 74
S. School, Ch., Fremont, Mich	5 65
" " Vriesland, Mich	10 00
Minnie Vander Ploeg, Vriesland, Mich	1 25
S. School, 4th Ch., Grand Rapids, Mich., Mission Boxes	60 00
S. School, Miss'y Ass'n., 1st Ch., Phila., Pa	35 00
S. School, Miss'y Ass., Port Jackson, N. Y.	15 42
Mission Band., Amrn. Ch., Newburg, N. Y.	94 49
S. School, Ch., Lisha's Kill, N. Y	5 27
" " Alton, Ia., Mission Boxes.	38 28
" " Muskegon, Mich	16 00
Catechetical Class, Ch., Cedar Grove, Wis	30 00
S. School, Ch., Greenpoint, L. I., Freight to China	3 50
S. School, Ch. of the Comforter, Wiltnyck, N. Y. q. c	19 56
Mission Band, Ch., Ridgewood, N. J	20 00
S. School Ch. New Brooklyn, L. I	25 60
" " Kinderhook, N. Y	138 40
" " Warwick, N. Y	110 52
" " Spring Lake, Mich., Mission Boxes	26 00
S. School Ch., Hyde Park, N. Y	8 05
S. School Ch., Closter, N. J	3 45
" 1st Col. Ch., Harlem, N. Y	50 00
" Ch., Lodi, N. Y	17 30
" " Oyster Bay, L. I	47 10
Miss Vessie's Class, S. School, East New York	1 75
Sandham S. School, Marion, Dak	2 50
S. School Ch., Paramus. N. J	30 37
" " Spring Valley, N. Y	23 63
Catechetical Class Ch., Bethlehem, Wis	6 80
S. School, 1st Ch., Kalamazoo, Mich	42 74
Feasterville S. School, Ch., Nh. and Sh... Hampton, Pa	11 51
Total	$2,147 89

LEGACIES.

Balance of Legacy of Esther Hagaman, of Hagaman's Mills, N. Y	$15 00
Estate of Elsie Manton	20 00
Total	$35 00

RECAPITULATION.

From Churches, etc	$4,677 16
" Sunday-schools	2,147 89
" Woman's Board	1,093 19
" Legacies	35 00
For Ferris' Seminary Enlargement	130 35
Total for January	$8,083 59
Previously acknowledged	38,845 23
Total receipts from May 1,, 1887	$46,928 82

NEW YORK, Jan, 31, 1888

JOHN M. FERRIS, *Treasurer*,
85 Elm St., N. Y.

THE WOMAN'S BOARD OF FOREIGN MISSIONS.

Receipts from Dec. 14, 1887 to Feb. 10 1888.

Faith Mission Band, 6th Ave	31 00
Aux. New Baltimore, N. Y	27 87
S. School, 6th Ave., N. Y	21 00
Aux. 2d Ch., Kalamazoo, Mich	39 00
Aux. Utica, N. Y	65 00
" 5th Ave. and 29th St	103 00
" Flatbush, L. I	164 00
Miss F. R. M	30 00
Mrs. Van Santvoord, of Mt. Vernon	190 00
Centreville, Mich., Christmas offering	5 00
Aux. Newburgh, N. Y	65 00
Mr. E. A. Alden, Christmas offering	5 00
The Cheerful Workers, West Catskill, N. Y	5 00
Aux. Blawenburg, N. J	20 00
" Greenville, N. J	22 00
" Ghent, N. Y	20 00
Lafayette Ch., Jersey City, A memorial gift	100 00
S. School, Schuylerville, N. Y	22 00
Aux. 1st. Rochester, N. Y	9 00
Deceased member infant class, 1st. New Brunswick, N. J.	7 21
Aux. Catskill, N. Y	58 31
Miss Josephine Hopkins	20 00
Aux. 1st Ch., Bethlehem, N. Y	25 00
Aux. Clover Hill, N. J	9 56
" Madison Ave., New York City	60 00
" Muskegon, Mich	30 00
" Fairview, Ill	15 00
" Spring Valley, N. Y	43 16
A Christmas offering, Miss Amy Duryee.	25 00
Treasure Seekers Band, North Ch., Newark, N. J	65 00
Birthday and thank offerings, Nh. Ch., Newark, N. J	20 00
Aux. Zeeland, Mich	50 00
Memorial Mission Band, Lafayette Ch., Jersey City	17 00
Aux. Brighton Heights, Staten Island	17 33
Taylor Mission Ch., Franklin Park, N. J.	15 12
Aux. Ch. Bergen, Jersey City, N. J	46 50
" 1st Ch., Astoria, L. I	25 00
" South Ch., New York City	100 00
Mrs. Jonathan Sturges	50 00
Yonkers, Aux. $45.00, Mission Band $30.00	75 00
Band of Little Workers, 2d Ch. Pella, Iowa	60 00
Aux., Raritan, Ill	40 00
Broadway Ref. Ch., Paterson, N. J	50 43
M. L N	1 00
Aux., 1st, Poughkeepsie	100 00
" Mt. Vernon	25 00
" North Branch, N. J	80 00

Mission Band, S. S., 1st, Albany	25 00
2d Ref., New Brunswick, N. J., Mrs. D. C. Vail	60 00
Flatbush, Ulster Co., Aux	21 00
" " S. S.	61 32
1st Ch., Newark, N. J	130 00
A Friend	5 00
Aux., Port Jackson, N. Y	17 34
" Passaic, N. J	40 00
" Union Ref., High Bridge	26 25
" 2d Ref., Tarrytown	30 00
" Greenport, Col. Co	27 75
" Overisel, Mich	18 19
" 5th Ave and 48th St	159 00
" Prospect Hill Ref. Ch., N. Y. City	12 00
Readington, N. J	15 91
S. School, 2d, Philadelphia	45 00
Yonkers Mission Band	20 00
Total	$3 658 25

Parties wishing to remit will please do so by check, if possible, made payable to the Treasurer, or by registered letter, but *not* by Post-office order.

MRS. PETER DONALD, *Treasurer*,
39 W. 46th St., N. Y. CITY.

WOMAN'S EXECUTIVE COMMITTEE OF DOMESTIC MISSIONS

Receipts for January, 1888.

Gravesend, L. I., Helping Hand Soc	$31 76
New Durham, N. J., Aux	50 00
Yonkers, N. Y., Aux	25 00
" " Mission Band	45 00
New Paltz, N. Y., Aux	26 00
Paterson, N. J., Aux. of Broadway Ref. Ch	25 21
Albany, N. Y., Mission Band, 1st Ref., S. S	50 00
Jamaica, L. I., for Marion, Dak	20 00
Raritan, N. J., S. S., 3d Ch. Xmas offering	30 50
A. R. C., Contribution for Life Membership	25 00
Mrs. A. M. Belden, Contribution for Life Membership	25 00
Port Jackson, N. Y., Aux	17 34
Tarrytown, N. Y., Aux., 2d Ch	30 00
Brooklyn, N. Y., Bedford Ch., "King's Daughters"	40 60
From Board Dom. Miss. for Leaflets	75 00
Yonkers, N. Y., "Mission Band"	20 00
Griggstown, N. J., Aux	14 41
Philadelphia, Pa., S. S. of 2d Ch	35 00
Coxsackie, N. Y., 2d Ch., Penny-a-week Soc	61 00
Total	$646 82

MRS. U. D. GULICK, *Treasurer*,
257 12th St., Brooklyn, N. Y.

BOARD OF FOREIGN MISSIONS.

Receipts for February, 1888.

Interest, Arcot Seminary Fund	$14 00
1st Church, Athens, N. Y	75 00
Ch., Saddle River, N. J	6 73
" Belleville, N. J	24 92
Trinity Ch., Plainfield, N. J	180 27
Young Ladies' Soc., 1st and 2d Churches Kalamazoo, Mich	30 00
A. W	13 00
Manor Chapel, N. Y. City	38 63
Miss M. H. Robinson, Ch., Ellenville, N. Y	5 00
Simon Toussaint, Milwaukee, Wis	12 50
Ch., St. Johnsville, N. Y	2 75
1st Ch. (Holland), Passaic, N. J	28 00
Young People's Asso., Suydam St. Ch., New Brunswick, N. J	8 00
Ch., Flatlands, L. I	21 01
" Catskill, N. Y. m. c	2 63
Woman's Miss'y Soc., 1st Ch., Pella, Iowa	45 00
Ch., Aquackanonk, N. J. m. c	28 00
Lafayette Ch., Jersey City, N. J. m. c	15 00
Ch., Whitehouse, N. J	24 77
Mission Circle, Hertzog Hall, New Brunswick, N. J	12 00
1st Ch., Sumerville, N. J	24 26
Miss H. M. Beington, Bushnell, Ill	10 00
Other Friends, " "	11 50
2d Ch., Newark, N. J	10 00
" Claverack, N. Y. m. c	7 36
Ch., Glen, N. Y. q. c	24 00
" Bronxville, N. Y	9 77
" Yonkers, N. Y	78 58
1st Ch., Claverack, N. Y	10 00
Ch., Greenville, N. J. ad'l	9 35
A Friend, Clinton Ave. Ch., Newark, N. J	100 00
1st Ch., New Brunswick, N. J	20 12
Mrs. Kate V. D. Searle	5 00
Ch., Bergen, N. J. m. c	31 92
1st Ch., Flatbush, L. I. m. c	108 69
" Coxsackie, N. Y	5 87
Ch. of Deer Park, Port Jervis, N. Y	17 38
No Ch., Marbletown, N. Y	7 61
Ch., Hillsboro, N. J	30 62
1st Ch., Bayonne, N. Y	39 00
Ch., Melrose, N. Y	10 00
2d Ch., New Brunswick, N. J. m. c	33 86
Ch., Fonda, N. Y. m. c	11 00
D. F. Lennon, Palenville, N. Y	10 00
Rev. A. M. Mann, D. D., Farmer Village, N. Y	12 50
Ch., Newtown, L. I	125 50
Ralph Voorhees, Clinton, N. J	50 00
Ch., Montville, N. J	12 60
Broadway Ch., Paterson, N. J. m. c	6 60
A friend of F. M. Ch., Jamestown, Mich	5 00
Mrs. W. R. Welling, Warwick, N. J. Hon. Mem	50 00
J. E. A	5 00
Ch., Stuyvesant, N. Y. m. c	12 62
" Locust Valley, N. J	10 00
A member of Ch., Montville, N. J	50 00
Ch., Fallsburg, N. Y	16 00
Continued, Rochester, N. Y	5 00
Maria A. Hiersted, Saugerties, N. Y	30 00
Ch., Jamaica, L. I	23 33
" Neshanic, N. J	4 52
St. Paul's Ch., Mott Haven, N. Y	30 72
An absent member of Millbrook Ch., N. Y	10 00
Ch., Belleville, N. J	12 68
The Misses Varick, N. Y. City	20 00
1st Ch., Brooklyn, L. I	4 58
A friend on the debt, Madison Ave. Ch., Albany, N. Y	300 00
Dr. Abrm. Du Bois, Collegiate Ch., N. Y. City	100 00
Livingston Mem'l Ch., Linlithgow, N. Y.	15 00
1st Ch., Poughkeepsie, N. Y	92 81
Ch., Peoria, Ill	18 53
2d Ch., Tarrytown, N. Y	75 45
Ch., Niskayuna, N. Y	20 00
" Caatsban, N. Y. m. c	16 00
6th Ch., Paterson, N. J	36 50
Ch., Wallkall Valley, N. Y	9 00
" Schraalenburgh, N. J	18 00
" Rhinebeck, N. Y	16 23
" Stuyvesant Falls, N. Y	16 33
" Fort Herkimer, N. Y	2 50
" Bloomingburgh, N. Y	5 00
" Fairview, Ill	17 81
Cash for Mite Boxes and Leaflets	1 00
Jas. E. Hedges	100 00
Miss Letitia Gibson, N. Y. City	10 00
Mrs. S. R. Brown, Cleveland, Ohio	30 00
Ch., South Holland, Ill	55 00
Ladies Miss'y Soc. 1st Ch., Kalamazoo, Mich	50 00
1st and 3d Churches, Holland, Mich	6 61
Ch., Port Ewen, N. Y	30 26
Ladies' Miss'y Soc., 1st Ch., Claverack, N. Y	19 75
M. C. H., $1.00 per month, Westfield, N. J	12 00
M. C. H., $1.00 every Com'n, Westfield, N. J	4 00
Ch., Guilford, N. Y	6 50
Total	$2,734 04

FROM THE WOMAN'S BOARD.

Mrs. Jonathan Sturges, N. Y	50 00
Aux., Raritan, Ill	40 00
S. S. 2d Ch., Philadelphia, Pa	30 00
Young Peoples' Missy. Soc., New Brooklyn, N. Y	10 00
Mission Band, Yonkers, N. Y	20 00
For Schools	600 00
For Dr. King's Work, Amoy	200 00
Aux. Ch., Madison Ave., N. Y. City	39 00
Aux. Ch., 5th Ave. and 48th St., N. Y. C.	160 00
Bible and Missy. Class, Nh. Ch., Newark, N. J	100 00
Christ Ch., Utica, N. Y	30 00
Miss. Band, Ch., Fordham, N. Y	60 00
Aux., Madison Ave. Ch., Albany, N. Y	75 00
Aux., Aquackanonk, N. J	100 00
Total	1,505 00

CHILDREN'S MISSION FUND.

S. S. Ch., Holmdel, N. J	7 22
Village S. S., New Utrecht, L. I	98 62
S. S., Saddle River, N. J	9 50
Philmont S. S., 2d Ch., Claverack, N. Y	50 00
S. S. Ch., Ellenville, N. Y	13 95
S. S. Ch., Nyack, N. Y	35 11
S. S. Ch., St. Johnsville, N. Y	7 25
Ridge S. S., Whitehouse, N. J	8 48
S. S. Ch., Mt. Vernon, N. Y. Hon. Mem	53 64
S. S. Ch., Piermont, N. Y	33 50
S. S. Ch., Chatham, N. Y	100 00
S. S. 4th Ch. (German) N. Y. City	29 00
S. S. Ebenezer Ch., Holland, Mich	21 50
S. S. No. Ch., Marbletown, N. Y	17 39
Mrs. S. L. Van Vranken's Class, S. S. Ch. Fultonville, N. Y	9 00
S. S. Middle Ch., N. Y. City	50 11
S. S. Ch., Harrison, Dak	7 90
S. S. 1st Ch., Somerville, N. J	25 86
S. S. 1st Ch., Orange, N. J	213 57
Howard and Clarence Weeks, S. S. Grove Ch., New Durham, N. J	3 00
Montgomery S. S., Ch., Neshanic, N. J	8 33
S. S., Flatlands, L. I	57 50
S. S. Amer. Ch., Orange City, Iowa	2 50
S. S. 3d Ch., Raritan, N. J	37 09
Miss Hornbeck's Class, S. S. Ch., Napanoch, N. Y	5 00
S.S. Ch., Esopus, N. Y	6 00
S. S. Ch., Boonton, N. J	4 50
S. S. Crove Ch., New Durham, N. J	30 00
S. S. Ch., Port Ewen, N. Y	6 00
Bonasville S. S. Ch., Kiskatom, N. Y	3 46
Total	$949 98

RECAPITULATION.

From Churches, etc	2,734 04
From S. S., etc	949 98
From Women's Bd. F. M	1,505 00
Total for February	$5,189 02
Previously acknowledged	46,928 82
Total receipts from May 1, 1888	$52,117 84

JOHN M. FERRIS, *Treasurer*
85 Elm St., N. Y.

N. Y. February 29, 1888.

WOMAN'S BOARD OF FOREIGN MISSIONS.

Receipts from Feb. 10 to March 10, 1888.

Aux., New Brooklyn, L. I	10 00
4th Ref., Grand Rapids, Mich., Young Ladies Society	5 00
Receipts from Gleaner	179 63
Aux., Madison Ave. Ch., N. Y. City	30 00
Aux., Broadway Ch., Paterson, N. J	8 25
Girl's Bible and Missionary Class, No. Ref., Newark, N. J	100 00
Aux., Jamaica, L. I	31 97
Aux., Jerusalem, N. Y	13 50
Aux., Readington, N. J	6 30
Christ Church S. S., Utica, N. Y	30 00
Aux., High Falls, N. Y	100 00
Aux., 5th Ave. and 29th St., N. Y	150 00
Birthday box Infant Class, De Witt Mission	5 00
Aux., North Branch, N. J	50 00
Saugerties, Mrs. John Kiersted	25 00
Aux., Fordham, N. Y	60 00
Aux., Madison Ave. Ch., Albany, N. Y	191 00
Mrs. D. P. Ingraham	19 00
M. C. Van Brunt	5 00
Ferris aux., 6th Ave. Ch., N. Y	30 00
Aux., 2d Ch., Poughkeepsie	68 50
Aux., 2d Ch., Harlem	125 40
Aux., Acquackanonk, N. J	100 00
A friend from Albany	3 00
Aux., Millbrook, N. Y	14 45
Aux., Warwick, N. Y	27 00
Aux., 5th Ave. and 48 St. Ch., N. Y	15 00
Young Ladies Soc., 2d Ch., Philadelphia	30 00
Aux., Fishkill, $40.00, S. S., $20.00	60 00
Aux., Franklin Park, N. J	40 00
Aux., Lawyersville, N. Y	35 00
Aux., Linlithgow, N. Y	18 00
Mrs. Jonathan Sturges	100 00
Total	$1,685 00

Parties wishing to remit will please do so by check, if possible, made payable to the treasurer, or by registered letter, but *not* by post-office order.

MRS. PETER DONALD, *Treasurer*,
39 West 46th St., New York City.

N. B.—AUXILIARIES OR INDIVIDUALS who wish their contributions to appear in the report of the Woman's Board to be published in May next, must forward the amount on or before April 10, 1888 to the treasurer.

MRS. PETER DONALD,
39 West 46th St., N. Y. City.

THE WOMAN'S EXECUTIVE COMMITTEE OF DOMESTIC MISSIONS.

Receipts for February 1888.

Glenville, N. Y., Aux	$20 00
Franklin Park, N. J., Aux	32 00
Coxsackie, N. Y., Aux	33 00
Four-mile Point, Sunday School	28 00
New York City, South Ref. Ch	100 00
Paterson, N. J., Aux., Broadway Ch	8 25
Lawyersville, N. Y., Aux	25 00
" " Sunday School	10 00
New Brunswick, N. J., 1st Ch. Aux	50 00
Mt. Vernon, N. J., Aux	25 00
High Falls, N. Y., Aux	60 00
New York City, 48th St. Col. Ch	150 00
Hackensack, N. J., Young People's So., 1st Ch	5 00
Miss M. C. Van Brunt	5 00
Harlem, N. Y., Second Coll. Ch., Aux	125 40
" " " for Special Miss	30 00
Niskayuna, N. Y., Aux	14 00
Claverack, N. Y., Aux	75 00
Upper Red Hook, N. Y., Aux	27 00
Schenectady, N. Y., Aux	15 65
Mrs. D. P. Ingraham, for Life Membership	25 00
Philadelphia, Pa., Aux. 2d Ch	15 00
" " Young Ladies	15 00
Total	$963 30

MRS. U. D. GULICK, *Treasurer*,
257 12th Street, Brooklyn.

May 3/

VOL. No. 5.

The Mission Field

of the

REFORMED CHURCH IN AMERICA.

·PUBLISHED·MONTHLY·
BY·THE·BOARD·OF·PUBLICATION
·26·READE·STREET·N.Y.

MAY. 1888.

CONTENTS.

EDITORIAL..... 1

CONTRIBUTED..... 2 to 6

Service.
Three Weeks in the Arcot Mission.
The Value of Organization.
Poverty or Selfishness.
Another Pentecost.

OUR BOOK SHELF..... 6

MISSIONARY CONCERT..... 7 to 9

Burma and Siam.
Praying by Name.

WOMAN'S DEPARTMENT..... 10-11

The Influence of Woman on the Sabbath.
How the Door Opened in China.

FOR THE YOUNG..... 11

Do Your Best.
Four Liars.

DOMESTIC MISSIONS..... 12 to 17

The Treasury.
The Difficulties of Pioneer Work in the West.
A Plea for the Frontier.
Mission Work in our Sunday-schools.

FOREIGN MISSIONS..... 17 to 25

State of the Treasury.
What Next.
Notes and Notices.
The Japan Mission.
The Amoy Mission, China.

EDUCATION..... 26-27

Financial.
Science and Christianity.

ACKNOWLEDGEMENTS..... 28 to 32

OFFICERS OF THE BOARDS OF THE CHURCH.

BOARD OF FOREIGN MISSIONS.

REV. HENRY N. COBB, D.D., Corresponding Secretary, 26 Reade Street, N. Y.
REV. JOHN M. FERRIS, D.D., Treasurer, 85 Elm Street, N. Y.

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MRS. W. H. GLEASON, Hudson, N. Y.
MRS. MURDOCK HOWELL, 36 E. 70th Street, N. Y.
MRS. J. P. CUMMING, Home Corresponding Secretary, Yonkers, N. Y.
MRS. PETER DONALD, Treasurer, 39 West 46th Street, N. Y.

N. B.—The payment of fifty dollars at one time constitutes an individual a LIFE MEMBER of the Board of Foreign Missions

The payment of twenty-five dollars at one time constitutes an individual a LIFE MEMBER of the Woman's Board.

DOMESTIC MISSIONS.

REV. C. H. POOL, Corresponding Secretary, 26 Reade Street, N. Y.
JOHN S. BUSSING, Treasurer, 33 Wall Street, N. Y.

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EDUCATION.

REV. G. H. MANDEVILLE, D.D., Corresponding Secretary, 26 Reade Street, N. Y.
F. J. HOSFORD, Treasurer, 26 Reade Street, N. Y.

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REV. H. V. S. MYERS, Treasurer.
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The Mission Field

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Editorial communications should be sent to Rev. I. W. GOWEN, Weehawken P. O. Town of Union, N. J.

THE MISSION FIELD.

Rev. I. W. GOWEN, Editor.

VOL. I. MAY, 1888. No. 5.

Editorial.

Please send every subscriber that you can get before Synod meets. We desire THE MISSION FIELD to go to Synod without debt.

"Every congregation is composed of two classes: workers and grumblers. The workers never grumble, and the grumblers never work."

Church union is in the air. We trust that it may speedily be on the earth. The meeting of representatives from both branches of the Reformed Church in Philadelphia on April 3 and 4, surely was an indication of organic union. All the addresses were in that direction. The most ingenious effort could not raise a barrier that could be called difficult. German Reformed and Dutch Reformed have been nationalized into Reformed Church in the United States and Reformed Church in America. The Heidelberg catechism has been compared with the Canons of Dort, and their doctrine is as similar in flavor as two peas in a pod. The missionary work of the two churches especially invites our attention. Foreign missionary work is already united on the common field. Japan is the only foreign field of our sister church. Both missions are in the United Church of Christ in Japan. Union would give the Reformed Church in the U. S. a share in our mission work in India and China. With their membership of 183,980, thoroughly aroused to foreign missions, added to our own awakened Church, what an advance might be made in our fields abroad! Domestic missions might be strengthened by union. Both churches have opportunity and power to do more for the home field. We raised last year for domestic missions and Church Building Fund $ 40,476.35 The sister Church has contributed $105,038.58 for three years—1884-87—about $35,000 a year. Thus financially our side of the house is ahead; numerically, the other side. If wedded together, would increased numbers mean decreased responsibility, or increased a liberality? Unless the latter is gained, union were better delayed. But why should not the union be a gracious means of aroused activity in the Lord's work? We have had the conference on the historic and the theological basis; suppose the more practical side of benevolence and aggressive evangelization be the next subject of discussion.

SERVICE.

MARY C. GATES.

"Where the saints are gathering, there my soul would be,
With the flashing armies of the crystal sea;
Where the cherub legions bow before the throne,
Where the burning seraphs praise the Holy One.
Where the living river rolls its waves of light;
Where His servants serve Him, where there is no night;
I would join the victors, where the strife is o'er,
God's great City enter, and go out no more."
Such my aspiration, such my longing prayer,
And, in vision, seemed I to be almost there,
When a Voice familiar said quite low to me:
"Other work and service have I first for thee.
"Not yet with the victors shalt thou enter in;
Go, and help the sinful in their strife with sin.
Not yet with the white-robed, singing praises high,
But amid the sin-soiled shall thy service lie.
"Not with cherub legions, not with seraph train;
But where little children in this dark earth's pain,
Call for love and comfort—thou shalt please me best,
If thou lead such children to their Saviour's breast.
"I have saints not gathered; saints that are to be,
Now among the fallen. Gather these to Me.
Tell them, though their garments dusty are and dim,
My white, seamless vesture waiteth now for them.
"I have need of many in My world of light;
Of My priceless jewels some are hid in night,
Search for them and find them; win My own for me.
They must gather with thee at the crystal sea.
"In each man behold thou him for whom I died.
Tell men that I love them. Tell them far and wide.
Oh, bring many with thee where thou long'st to go:
Stars to shine forever on thy Saviour's brow!"

—*Spirit of Missions.*

THREE WEEKS IN THE ARCOT MISSION.

REV. JOHN G. FAGG.

Our introduction to the Arcot field was by seventy-six miles of bullock-cart transit from Cuddapah to Madanapalle. What a novelty to a young American born after the days of ox-wagon staging at home. For thirty nights we had been rocked in the cradle of the deep. We had two nights of rocking on the rail. This night we were rocked on the royal couch of the royal coach of a native Rajah. The driver's unceasing expostulations to his bullocks, emphasized every now and then by a tail-twist and a whack of his stick, was anything but a lullaby. The junior apostle to the Telugus and his mate gave themselves to star-gazing.

Most of the travel in India is by bullock cart or "jutka," a lighter two-wheeled cart drawn by a pony. And man is such a bundle of adaptations that he soon manages to get rest on his night jour-

neys, which are very common on account of the heat by day, in spite of the vociferations of the driver and the jolting of the cart. And I may say in passing that, thanks to British rule, the main roads are very good, rivaling the best roads in our own country.

Dr. Chamberlain and family were most heartily welcomed home to Madanapalle. Christians and heathen vied with each other in their tokens of respect and appreciation. The day after our arrival was almost wholly given up to receiving different bands of natives representing various castes and interests in the village. Garlands of artemisias and marigolds were hung about our necks. Presents of bananas and oranges were brought. Poems were read and sung. Native music was discoursed. Twenty-five years ago Dr. Chamberlain first came on the field and was treated with utter contempt. The change could not but prompt to gratitude and inspire to further effort.

The annual mission meeting at Vellore brought together all the missionaries and native helpers. How many interests were discussed: Christian boarding schools and day schools, salaries of teachers, places for schools, evangelistic interests, cases of discipline, calls for pastors, theological seminary, benevolence, self-support. One gets some conception of the many elements that go to the building up of a Christian church and a Christian civilization out of degraded heathendom. We were impressed with the earnestness and ntelligence of the native pastors.

What a light disseminator the theological seminary will be that shall send out such men. Every pastor becomes in turn a beacon, sending light over greater or lesser areas of darkness.

We heard the Heidelbergh catechism, not simplified, recited with as much fluency by the girls in Mrs. Jared Scudder's boarding school, as in the catechetical classes in our Holland congregations in the West. At Kondiputtur parents and children stood up and recited the Catechism in unison. They will know whom and what they believe. In the Madura Mission Rev. Mr. Tracy assigns bible stories and parables, and then has the people narrate them to him in their own language.

Tindivanam is the most idolatrous town in our mission. While Hinduism has been effectually shaken, idolatry is by no means dead.

We visited shrines only recently built, near which were horrible idols black with recently poured oil. How people can worship such abominations baffles all our comprehension. No one can visit a heathen land without greatly intensified gratitude for, the knowledge he possesses of the true God and Jesus Christ His Son.

With idolatry so strongly intrenched in great heathen temples and numberless shrines, and hedged about with the almost irrefragable iron wall of caste, Christianity's progress must necessarily be slow. The missionary's cheer is the consciousness of God's power to level even the most formidable walls. "Not by might

nor by power, but by my spirit, saith the Lord of hosts."

COLOMBO, CEYLON, Feb. 9, 1888.

THE VALUE OF ORGANIZATION.

BY REV. J. S. BILLINGSLEY.

"Make this valley full of ditches, commanded Elisha, under divine inspiration.

The allied armies of Israel, Judah and Edom, marching through the wilderness of Edom to put down the rebellion of Mesha king of Moab, found no water there for themselves and cattle. In answer to their appeal, God bids them make ditches through the valley for the reception of the water which, without wind or rain, he promises to send. There were no natural channels in the valley, even by the mountain torrents, no living springs to feed the brook with an increasing flow. Artificial channels must be dug, through which God may conduct the water needed to refresh men and cattle.

No sooner were these ditches completed than the water came at the morning sacrifice, by way of Edom, and the whole country was filled with water.

I see in this command of Elisha, the value of organization in receiving and distributing the water of life, so freely given from heaven.

To the Church of God encamped in a weary land where no water is God intrusts the task of digging ditches, preparing the channels by organizing Christian agencies, through which the gospel of grace is to be conveyed to all the world. The efficiency of the whole church and of the individual congregation, is to be measured by the thoroughness with which the valley is made full of ditches.

The church that conveys the most abundant supply of gospel truth to men is the one that digs the most channels for its reception and distribution.

The power and mercy of God can only be restrained by the room we give them. Organization means making room filling our field of labor with ditches for the larger measure of the spirit and power of God. The same thing holds good in raising money for missions.

The stream of contributions to the various Boards of our Church will be determined largely by the ditches we dig in the organization of societies and bands through which it may flow. The time is passed when by the trumpet of enthusiasm, wrought through a live missionary, or a grand sermon from the pastor, the reservoir of the mission treasury is kept full. Dig channels in the Church by organizing permanent societies among old and young, and there will be a steady flow of contributions inspired by the spirit of God, and guided by thorough knowledge of the world's needs. "Nature abhors a vacuum," we are told, and this law may be made to work in the Church. Christian people will be compelled to fill up the empty ditches of the various societies much as nature is driven to fill the abhorred vacuum.

We have endeavored to carry

out Elisha's command in Manor Chapel, located in the Edom of the west side of New York City. It might seem too much to ask our poor people to contribute anything from their small earnings for the christianizing of the world. Without pressing the matter too urgently, we have nearly filled our chapel with ditches; that is, organized societies in Sunday-school and church, among old and young. Through these channels we have encouraged all to give willingly, intelligently, and regularly. Then at the hour of our morning and evening sacrifice God promises these poor people to fill the ditches with their offerings of love. The results have been exceedingly gratifying. This year the missionary contributions of our poor people will amount to $300 at least.

What the digging of ditches will do for the destitute of New York, who may be supposed to have nothing to give, is within the reach of almost every congregation in the bounds of our Reformed Church. God's call to the ministry and eldership of our Church is: Make this valley full of ditches. Organize! Organize!!

Usually the eyes of the Christian should be directed forward. It is foolish to try to live on past experience. It is a very dangerous if not a fatal habit to judge ourselves to be safe because of something we felt or did twenty years ago.—*Spurgeon.*

Subscribe at once. An empty treasury will never make a first-class magazine.

POVERTY OR SELFISHNESS.

REV. J. L. STILLWELL.

How many plead poverty as an excuse for not giving, and perhaps they feel the poverty in their hearts. It is one thing to feel poor and another thing to be poor. Many people feel poor even though they are rich, while some feel rich in the midst of their poverty. Especially is this true in regard to Christian giving. How many are rich and able to give, but they feel their poverty and are unwilling to do so. Men who have comfortable salaries and who are abundantly able to give to God may spend their entire income upon themselves and their families, and then feel poor in the midst of plenty.

People who have inherited fortunes are living in such extravagance that it is almost impossible for them to make their ends meet. Farmers who have their broad acres and who are in comfortable circumstances will sometimes go in debt in order that they may increase their worldly possessions, and then they feel their poverty in the midst of their wealth. Men of fortune sometimes invest a large portion of their property in stocks or in real estate that brings them in no immediate return, and then will persuade themselves that they are not able to give any thing to Christ. It is a very easy thing for Satan to persuade a man that he is poor, when it comes to giving money to the Lord. Oh! for more grace in our hearts so that we may feel rich in the midst of our poverty when God

asks us to give to him. Better be poor and feel rich toward God than rich in the things of this world and poor toward him.

ANOTHER PENTECOST.

DR. A. T. PIERSON.

The only great Pentecost of modern history that rivals Pentecost itself was in that work in India—the Lone Star Mission among the Telugus. Mr. Clough, himself nothing but a civil engineer, went to the Baptist Board in Boston, and said in the crisis of that mission, when they were about to give it up: "Send me there, and God will give me 10,000 converts." They thought he was crazy; but again and again he said: "Let me go, and God will give me 10,000 converts." At last, they said: "We will make the experiment:" and they sent him out. Years passed. The great famine of 1877 came, and the people were without bread. The missionary gave himself up to unremitting labor in their interest. He went to the Government and said: "I am a civil engineer. Now, you need railroads in this country. Let me gather these men, and set them to work on the roads. You will pay them for their work, and they will be fed." By that project he found employment for thousands. He gathered them in camps, and in their hours of rest preached to them the sweet tender gospel. The people said: "The man who is willing to put himself to so much trouble to find us bread is the man we want to hear preaching the gospel." In 1878, in less than forty days, that Baptist mission, under that single man, baptized nearly 10,000 converts, after rigid examination. There never was such a thing since the first Pentecost, and I don't believe there was such a thing *in* the first Pentecost.—*From "College of Colleges."*

OUR BOOK SHELF.

Three helpful books have come to us from Robert Carter & Brothers. They may be ordered of R. Brinkerhoff, 26 Reade Street, New York.

COME YE APART. By Rev. J. R. Miller, D. D. A Series of Daily Morning Readings from the Life of Christ. They cover every day in the year. The texts are well chosen, and the comments upon them are stimulative and wholesome. This work will be found very helpful in the quiet hour of meditation before the daily work commences. It would be equally in place in the home closet or on the office desk at the place of business. Price $1.50; pp. 369.

THE BEST BREAD. By Rev. C. H. Spurgeon. This is a volume of sermons preached in 1887. Spurgeon's sermons need no commendation. They are always spiritually nourishing, being filled with the pure word of God. Price $1; pp. 393.

THE CRISIS OF MISSIONS. By Rev. A. T. Pierson, D. D. This is a cheap edition of a standard work on missions. We consider any minister without this work culpably negligent, and any Christian without it willingly ignorant of God's call to aroused activity in Foreign Missions. A few copies distributed wisely in our churches might work wonders. 35 cents; pp. 376.

The *Cosmopolitan Magazine* for March begins a new volume. The illustrations in color are well executed, and the articles are very readable. First Steps toward a Millennium, by Prof. W. G. Sumner, is a timely discussion of social reform in the realm of the marriage relation. $2 a year. Cosmopolitan Magazine Co., New York.

Missionary Concert.

SUBJECTS FOR 1888.

January.....The World.	July.....The Islands.
February.....China.	August.....Roman Catholic Lands.
March.....Mexico.	September.....Japan and Korea.
April.....India.	October.....Turkey and Persia.
May.....Burma.	November.....South America.
June.....Africa.	December.....Syria.

BURMA AND SIAM.

BURMA.

Burma is on the eastern side of the Bay of Bengal, and is under the English government. It comprises 279,077 square miles, and has an estimated population of about 8,000,000. There are forty-two different races found in Burma, the chief being the Burman—the ruling race of the country—the various tribes of Karens, and Shans. The other races are nearly all more or less related to these. Burma is the most prosperous province of British India, exporting large quantities of rice, earth-oil, and teak timber. Thousands of Tamils and Telugus from India, and many Chinese, are entering the country, as wages are three times as high as in India proper. The prevailing religion is Buddhism, and the people are generally free from the restrictions of caste. The most of the Christians are from the Karens.

The history of Christian missions in Burma is apostolic both in its spirit and the hardships encountered. To Adoniram Judson belongs the honor of planting Christianity in Burma. He arrived in Rangoon July, 14, 1813. Attempts had been made, however, by Felix Carey and Chater, of the English Baptist Society, as early as 1803. The missionaries, save Mrs. Carey, had all left, and no converts to Christianity had been made when Judson arrived. He mastered the Burmese language after three years of hard study. The gospel of Matthew was the first book of the scriptures translated into the vernacular. The first Burman convert Moung Nau was baptized June 27, 1819, after eleven years of waiting. The heroism of both Mr. and Mrs. Judson during the war of Burma with England is of the same spirit as that described in the eleventh chapter of the epistle to the Hebrews. The one hundredth anniversary of the birth of Adoniram Judson occurs on August 9, 1888. A Judson Memorial Church is to be erected at Mandalay in Upper Burma. An aged widow, one of the few still living, baptized by Dr. Judson, has given her little fortune of 2,000 rupees for this building. The American Baptists had 18 churches and 1596 members in the Burman mission in 1886.

THE KARENS.

Mission work in Burma receives its greatest glory among the Karens. The Karens are the serfs of Burma. They are divided into

many tribes, with different dialects. They are short of stature, of a quiet and peaceable disposition. Agriculture is their principal occupation. They have religious traditions which correspond with the Old Testament account of the creation, temptation and the flood. They claim also to have had religious books. In religion, they are generally spirit or demon worshippers, very superstitious, but not as firmly attached to their religion as the Burmans. The Karens are increasing in numbers more rapidly than any other people of Burma. The terms Red, White and Black Karens, so frequently used, come from variation in the color of the dress of the different tribes.

The history of missions among the Karens begins in the family of a Burmese convert, who bought a Karen slave, Ko-Thah-Byu. The Burman master gave his slave a Christian tract. Ko-Thah-Byu was transferred to Dr. Judson's family, and afterward was baptized by the Rev. G. D. Boardman, at Tavoy. He immediately sought to bring his people to Christ. He was rude and unlearned, but full of the Holy Ghost and of power. On Mr. Boardman's first preaching tour, Ko-Thah-Byu acted as his interpreter. The Karens, in large numbers, received the gospel with gladness. Boardman's work was terminated by death in 1831, threeyears after Ko-Thah-Byu's baptism, but his eyes beheld the glory of the coming of the Lord among this people. Over his grave at Tavoy is this inscription: "Ask in the Christian villages of yonder mountains who taught you to abandon the worship of demons? Who raised you from vice to morality? Who brought you your bibles, your Sabbath and your words of prayer? Let the reply be his eulogy."

It is sixty years since the baptism of Ko-Thah-Byu, "The Karen Apostle." In the Jubilee year the "Ko-Thah-Byu Memorial Hall" was dedicated at Bassein, at a cost of $75,000, given entirely by the Karens. This building is used for church and school purposes. The Karen churches are mostly self-sustaining, and are in the foremost rank as givers to mission work. They have undergone severe persecutions for the faith, but have endured as seeing Him who is invisible. The Baptist mission numbered in 1886, 477 churches, 24,079 members, 1,564 baptized in 1886.

SIAM.

Siam, southeast of Burmia, contains about 310,000 square miles, and has a population of 5,750,000. The king is one of the most progressive monarchs of Asia, and has decreed religious liberty to all within his dominions. He holds the sovereignty of large territories in the Laos country, but has little direct control over the people. Siam is a very rich and fertile country, but the people are indolent. The Chinese are in the country in large numbers, and hold in their hands the most important industries. The religion of Siam is Buddhism in its purest forms.

The first effort made by Protestant missions for Siam was

the translation by Mrs. Ann Haseltine Judson of a Burmese Catechism, prepared by her husband, into the Siamese language. But missions in Siam were, until 1840, chiefly in the interests of the Chinese. Siam was the door to China. The Presbyterian church of America entered upon its work in Siam in 1840 and has remained in permanent operation ever since. At first their work was precarious because of secret opposition from the ruling king. His successor however proved a friend of missions. It was not until 1859 that the first convert was baptized. The present condition of the mission is encouraging. The present king has shown his interest in missions by gifts of land and money. A most significant fact also was his request for a copy of the New Testament as a source of comfort at the death of his wife.

PRAYING BY NAME.

REV. A. T. GORDON, D.D.

Praying for our missionaries by name is another means which we would suggest for drawing out our interest toward the foreign field. Wholesale intercession has always a dangerous tendency. Prayers which are so inclusive that they cease to be incisive, which take in so many interests that they take hold of none who has not been wearied at such comprehensively feeble intercession? Orthodox Christians have as much need to be on their guard against platitudinarianism as against latitudinarianism. Evangelical vagueness of desire and petition is aweariness to God and to men, and we may almost approve the blunt irreverence of an evangelist who impatiently broke in upon the vague and aimless prayer of a Christian man with the exclamation, "Do ask God for something, brother!" Now instead of praying for the Lord's blessing upon our mission fields, and upon our missionary brethren in general, *let us get a list of their names*, and take some one of them before the throne of God each day. Let us make ourselves so far acquainted with their circumstances of trial or success that we shall have definite petitions or thanksgivings to make for them. Let the missionaries be reminded to send home specific requests for prayer, and then let them be taken up for definite remembrances at our monthly concerts. For ourselves we have found great blessing and profit in going through the missionary list day after day at family worship. The heartfelt solicitude of the apostle to the Gentiles nowhere comes out more manifestly than in the frequent recurrence of that saying, "Without ceasing I make mention of you always in my prayers."

The Governor of Natal, in a brief address, said: "One missionary is worth more than a battalion of soldiers. The Earl of Shaftsbury said that if London "did not have its 400 missionaries, it would require 40,000 more police." Civilized nations cannot afford to cease to carry on missions. It would cost more to drop than to sustain them.—*Baptist Missionary Magazine.*

Woman's Department.

THE INFLUENCE OF WOMAN ON THE SABBATH.

BY EMMA J. GRAY.

One day, while very tired, and inwardly debating whether life after all was worth the living, my thought was arrested by the following conversation:

"How did you enjoy your summer in Europe, Miss A?"

"Very much," was the reply, "and I have returned more in favor of domestic missions than ever, having seen the continental Sabbath."

Both these ladies are well known in our denomination, and so fully equipped for all the many requirements of missionary work that possibly none could give better service.

And work that will help the people of our own land to remember the Sabbath day to keep it holy, is fulfilling God's commands as surely as was his last: "Go ye into all the world and preach the gospel to every creature."

The continental Sabbath is rapidly becoming the Sabbath of America.

Distance is now so short between the old world and the new that it is a temptation to go abroad for the summer outing; and while there our conscience is often satisfied by the fact that time must be economized, besides, almost unknowingly, we fall into the easy going and pleasure loving ways of our French and German friends. With too many a residence over the sea for a few months affects disastrously their whole after life. How often, when something happens to shock our sense of propriety regarding the day, the excuse is, "Well, this is the result of a year on the continent." And then all the tact and perseverance of a strong Christian woman must be exerted to bring back the wanderer, as came the prodigal of old.

Every incoming steamer brings her cargo of human freight, too often the outcasts of the country which they have left. These people are flooding our shores; some migrating at once to the west, others content to remain in the great city, whose fame has reached over the sea.

With these masses woman is a mighty power; her influence is great and far reaching. It remains with her whether our foreign brothers and sisters will remain, filled with the dangerous contagion of neglecting to keep the Lord's day holy or not. Domestic missions, by her voice and act in this direction, will be upheld, extended, and strengthened. Woman's work is manifold:

> "Darning little stockings
> For restless little feet;
> Washing little faces
> To keep them clean and sweet.
> Hearing Bible lessons,
> Teaching catechism;
> Praying for salvation
> From heresy and schism."
>
> —*Woman's Work.*

Surely in no direction is she more positive help than in that which leads to the keeping holy the one day in seven.

If that effect is produced whether on the far distant prairie

or in the crowded city, she will not go unrewarded, for all will arise and call her blessed.

So thinking of the continental Sabbath, we, with our friends, are more in favor of Domestic Mission work than ever.

HOW THE DOOR OPENED IN CHINA.

In 1879 the Lady Li, wife of the governor-general of the Chinese province, having Tientsin as its capital, was lying dangerously sick. The Chinese doctors could do nothing for her, and had given her up. Providentially, a medical missionary from Hankow, Dr. Mackenzie, happened to be in Tientsin, and he was invited to see Lady Li. He called in—so as not to do violence to Chinese custom — Miss Dr. Howard of the Methodist Episcopal mission. By the blessing of God on the skill and careful nursing of the physicians, Lady Li recovered. From his gratitude, the governor-general himself opened a missionary dispensary, and later, together with many wealthy Chinese, contributed to build a fine large missionary hospital, where the gospel is regularly preached.—*Morning Star.*

There is a subtle power enshrined in a book. A book may melt a heart, mould a life, and save a soul. If a minister succeeds in placing a good book in a home, he may have planted seed which shall produce an immortal harvest; he may have left behind him a preacher which will preach when he is dead and gone.—*Christian Union.*

For the Young.

DO YOUR BEST.

Do your best, your very best,
And do it every day,
Little boys and little girls;
That is the wisest way.

Whatever work comes to your hand,
At home or at your school,
Do your best with right good will;
It is the golden rule.

For he who always does his best,
His best will better grow;
But he who shirks or slights his task,
Lets all the better go.

What if your lessons should be hard?
You need not yield to sorrow,
For he who bravely works to-day,
His tasks grow light to-morrow.

FOUR LIARS.

"There is no danger." That is one.

"Only this once." That is another.

"Everybody does so." That is the third.

"By-and-by." This is the fourth.

When tempted from the path of strict rectitude and "There is no danger" urges you on, say, "Get thee behind me, Satan!"

When tempted to give Sunday up for pleasure, or to labor, and "Only this once," or "Everybody does so," whispers at your elbow, do not listen for a moment to the dangerous counsel.

All four are cheats and liars. They mean to deceive and cheat you out of heaven. "Behold," says God, "now is the accepted time and now is the day of Salvation." He has no promise for 'By-and-by."

Domestic Missions.

Rev. C. H. POOL, Secretary.

Resolved, That we urge upon the Churches the imperative demand of the Board for more money, and express our conviction that we should try this year to raise $100,000 for it, to be devoted in equal parts to its two departments of work.—*General Synod, June*, 1887.

THE TREASURY.

The receipts of the Domestic Mission Department from all sources during the month of March were $2,485.13, which is $513 less than for the same month of last year.

The receipts for the Church Building Fund were $2,378.86, or $1,154.86 more than in March 1887.

The receipts for eleven months ending March 31, 1888, were, for the Domestic Mission Department, $20,440.76, and for the Church Building Fund $7,000 97. The debt of the Domestic Mission Department at the same date, exclusive of the "Smith debt," was $4,004.91; of the Church Building Fund $5,367.02.

It has been absolutely necessary to borrow some to meet pressing needs. The Board would borrow more if it dared, to help the churches that are waiting patiently an affirmative answer to their appeals. The stream into the treasury has shown a most gratifying increase during the first week in April. May it continue to enlarge till all are satisfied.

TREASURER.

Blessed are they who see the day of glory, but more blessed are those who contribute to its approach.—*Seeker*.

THE DIFFICULTIES OF PIONEER MISSION WORK IN THE WEST.

BY REV. JOHN HOEKJE.

To give an unvarnished account of pioneer mission work in the West is not as easy a task as it would seem to be. There is always a temptation to describe the situation in roseate colors. When the prospect is not very encouraging we feel rather inclined not to say anything about it. It is not always known to the Church with what difficulties the missionary has to struggle in pioneer life. The physical hardships and privations of frontier life are not the only ones, and in many cases not even the hardest. In actual experience they do not possess that charm that they have in graphic descriptions of the novelist or story-teller. The desire may be noble of longing for the opportunity to show one's self a hero, but when the occasion calls for it the heroic spirit is not prompt to answer. We may commend the zeal of Peter, who was ready to die for his master, but when the real trouble came his courage was soon gone. Yet this experience fitted him for greater usefulness, and afterward he rejoiced to be counted worthy to suffer for Christ.

To labor on under all the disadvantages and discouragements peculiar to the new settlements calls for great patience and faith. In many respects they differ much from old settlements. In the old, the people have all been under the same influence and

have had the same training, but in the new there is the greatest diversity with respect to training and mode of life. The emigrant from the conservative or oppressed states of Europe settles down with the roving inhabitant of the Western prairies. "Extremes meet." It is a mixed multitude. There are so many discordant elements that it seems hopeless to think of harmony. It may be a grand idea to form *one* Christian nation out of all these people. It is also a noble work to bring the people of a settlement together under Christian influence, but it takes time before they sympathize with each other; understand and appreciate each other; before they learn to live with each other.

It seems to me that this is one of the great hindrances to the development of church life. The people are not bound together even if there is outward unity.

Another obstacle is found in the condition of new settlements. Those who move westward do it with the object and hope of improving their condition. Hence the greater number have but limited means, and are soon brought to a hard struggle to keep soul and body together. Under these circumstances the soul suffers very much. In most cases they are for some length of time without the regular ministration of the gospel, and in not a few the time runs on to years. Meanwhile spiritual interest dies out, the cares of life increase, bad habits are often formed, and there is a rapid downward tendency. The youth are neglected in regard to their best interests. It takes a long time before the elevating influences of the gospel show any marked effects. The downward course is rapid, but the upward tendency is slow. Evil develops in a very short time and destroys much good. The labors and improvements of several years may be ruined in one. To regain what has been lost takes time and toil.

Besides these there are many obstacles peculiar to these Western fields, of a more local nature, resulting from the class of people, former mode of life, peculiar situation, special temptations from the example and influence of irreligious or infidel persons, who are often the leading men, the so-called missionaries who scour the country and preach anything but the truth as it is in Jesus; these and many more hinder the gospel.

Does the extension of God's kingdom mean the conquest of Satan's at all times and places? It is emphatically so where he rules undisturbed. Do we sometimes feel discouraged because the work is so great, and we are so weak? Do we often mourn because we see so little fruit? Do we feel sad when we see the ruins of sin? Yet will we not despair; for it is the cause of Him who came to destroy the works of the devil, and we know that His cause will be victorious. He bids us to go forth in His name. He will ride on, "conquering and to conquer," "till all his enemies shall be laid under His feet," and He shall be "all and in all."

CAWKER CITY, KANSAS.

A PLEA FOR THE FRONTIER.

Three Questions and their Answers.

S. M. ZWEMER.

Where is our frontier? Webster says "a frontier is that part of a country that faces an unsettled region; the boundary or border-land." Would you see the frontier of our Church according to this definition? Follow Horace Greely's advice, "Go West," passing the flourishing churches of New York and the growing churches of Ohio, Michigan, Illinois and Wisconsin, until you come to Longitude 100° W. Then travel northward to Latitude 46, and southward to Latitude 39 N., and you have seen the frontier of the Reformed Church. From New York to Van Raalte, Dakota, and from Van Raalte to Philadelphia, Kansas—these are the boundaries of our denomination. Our frontier, therefore, includes the states of Dakota, Minnesota, Iowa, Nebraska and Kansas. These states constitute our frontier not merely geographically, but also in point of time and importance; in them we find twenty-one churches, supported in whole or in part by our Board of Domestic Missions, and apportioned as follows: eleven in Dakota, seven in Iowa and one each in Minnesota, Nebraska, and Kansas, not counting those organized since June 1887.

What is the condition of our frontier: The frontier is the place of growth for a denomination; it is to our frontier that we must look for large and speedy growth and extension. The last report of the board of Domestic Missions confirms this theory by facts: "At the west our work is extending in all directions; the Classis of Iowa has apparently taken possession of two states and a large territory." These twenty-one churches are all new—new as the virgin-soil often—and they are therefore weak and need our support. Did I say they were weak? Only in *one* particular and that only for a short time. These churches have 973 families enrolled, 1063 church members, and in one year (1886) they received 120 members on confession and 73 on certificate. Is that a sign of weakness? They have 1559 children enrolled in their Sunday-schools; that means a great many in a region where blizzards put coldness between the best of friends, and where people find their neighbors as far distant as Jerusalem is from Jericho; do these Sunday-schools seem to be *in extremis*? Moreover these churches are not only strong in number and promise of growth but in their energy and determination in the service of God. Their members are mostly Dutch, but they are Dutch *men* and do not establish churches to desert them in the next generation. When the Dutch took Amsterdam they kept it, and they hold it still. These churches are strong in their love for education. An educated church is a stable church. The Northwestern Academy is but the history of Leyden repeated. Go to other cities in the West and you will find many a defunct skating rink transformed into

a theater or ball room. At Orange City you can see one transformed into a hall of classic learning. But though these frontier churches may be strong in their love for a trained ministry and an educated laity, strong in their devotion to their church and in their ardor for the Master, they are *weak* financially. A boy cannot–not even a Western boy–live on devotion and will-power; if he is to grow he must have potatoes as well as prayers, and corn-bread as well as congratulations.

Of these twenty-one churches on the frontier, eight have no church buildings, and five no parsonages; many of those already built are far too small for the growing congregations. The North western Academy has an able corps of instructors and a large number of faithful students, but it sorely needs a larger library, apparatus, larger endowments, and other indispensables. Our frontier has a need even beyond that of the churches already organized and the Academy; our frontier needs above all things *advance all along the line.* New fields are continually opening. Look at the following statistics taken from Labor's Encyclopedia of Political Science:

Number of Holland immigrants who came to these United States:

1850.....	685	1876.....	709
1855.....	2,588	1877.....	572
1860.....	351	1878.....	652
1867.....	2,223	1879.....	1,199
1873.....	4,640	1880.....	3,730
1874.....	1,533	1870–80..	18,204
1875.....	1,073	1820–80..	48,354

at present about 2,000 *annually.*

Shall these thousands be welcomed into our Church or left to shift for themselves and drift into other Churches? Why look for other fields and complain of the *modus operandi* of our Board, when such opportunities are before us. "Blessed is the man who has found his work," said Carlyle. Is not the domestic work of the Reformed Church clearly pointed out by Providence? . . . . .

What are we doing at the frontier? These twenty-one churches, many of whose members have only just turned the furrows on the prairies and are still poor amid the inexhaustible treasures of the soil, received in 1887 from the Board of Domestic Missions the munificent sum of $6,550, this being about one-fourth of the sum total in the missionary treasury. They themselves raised $4,286. Figures do not lie. If they do not, these figures and facts seem to show that we have sadly neglected to consider the condition, needs and opportunities on our frontier; or, at least, they show that we have not given tangible evidence of our thoughts.

The Pharisees once came to Jesus with the question, "Shall we give or not give?" . . . . . He said unto them, "Why tempt ye me? bring me a penny . . . . . whose is the image and superscription?" Did you ever read the superscription on our American dollar? *In God we trust.* If you trust God *on* your dollar, trust God *with* your dollar. Money bears a high rate of interest on the frontier when put there for God's use.

MISSION WORK IN OUR SUNDAY-SCHOOLS.

REV. N. D. WILLIAMSON.

Our topic is Mission Work in our Sunday-schools. Apart from that very important part, the gathering of money, the Sunday-school is the chief vestibule of the Church of Christ, not that all who come into the Sunday-school come into the church, or even a large percentage of them. That condition of affairs must await the nearer approach of the millennium. Yet the greater number of those who become church communicants have been Sunday-school scholars, hence these schools offer the possibility of training the coming communicants in such manner and measure as to create a Missionary Church. If this can be accomplished, the questions of men and of money will both be happily solved.

The elements of practical Christian Sunday-school mission work exist in every community. In villages and in country districts there are not so many as there are in cities who must be gathered into Sunday-schools by those already enrolled, if they get in at all. Yet there is probably no Sunday-school in the most favored portion of our country where there is no call for mission work in behalf of non-attendants. And it is doubtless true that there is no region, however carefully it has been canvassed, but must need it again soon. In large towns and cities there is a continual necessity of going out into "the highways and hedges" to compel them to come in. And this mission work of the children may very profitably be made to include the bringing in of adults. If proper emphasis be laid on this sort of work it will not only perpetuate and increase the Sunday-schools, but will make them important training schools for the supply of missionaries, Church and "Christian association" workers, and pastors of the home churches.

The other branch of this work in our Sunday-schools is that of imparting information of the domestic and foreign missionary work and workers in such a way as to arouse an interest and enthusiasm that will result in earnest prayer, and the giving of money and of work that may expand into the labors of a life time in the sacred cause.

A very good foundation, indeed, the very best for this information and consecration, is the scripture account of the spirit and work of the great master missionary, Jesus Christ, and the Apostles and other missionary heroes in the old and new testaments. And there is abundant material in the current mission news of our own church to build an attractive and effective superstructure that will further essentially the expansion and strengthening of the Church of Christ.

Foreign missions have always had the sympathy of our domestic missionaries, and some of the largest proportional gifts to foreign missions have come from our western churches; and it has been the source of great gratification, of late years, to notice the pronounced utterances of our strong-

est foreign mission folk in favor of our domestic missions. May it be always and emphatically true in the future that "Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

The facts connected with the necessities of our brave and plucky church pioneers of the the Hollandish emigration or their immediate descendants are very inspiriting; and with their sod houses and churches, and hay firewood, are calculated to take firm hold of the imaginations and sympathies of children and youth, and the thrift and self-denial of the sepicket guards of our western church give promise of such profitable investments in the funds donated to them in their church work, that the appeals coming from them or in their behalf are likely to meet a cheerful and hearty response. These can be used in all our Sunday-schools, to arouse a missionary spirit that will result in giving, praying, and personal consecration to the missionary advance of our home church work. And the patriotic as well as religious aspects of this home church work are fitted to arouse the enthusiasm not only of the children and young people, but also of the officers, teachers and adult bible class scholars in the attempt to secure "America for Christ."

We hope to give a full account of the "Church Builders" in our next issue. Let all the Sunday-schools be heard from.

"My heart wishes it to be exactly so" is the Chinese rendering of "Amen."

Foreign Missions.

Rev. H. N. COBB, D. D., Secretary.

Resolved, That it is our duty, and entirely within our ability, to raise $100,000 for this purpose (Foreign Missions) during the current year, and that we will use our best endeavors to reach this amount, realizing that in so doing we are simply obeying the Master's call to follow where He leads.—*General Synod, Catskill, N. Y., June, 1887.*

STATE OF THE TREASURY.

"And Jesus sat over against the treasury."

Receipts for March, 1888.....	$ 10,876.06
Previously acknowledged.....	52,117.84
Total receipts from May 1, 1887....	$62,993.93
Deduct for special objects.....	5,233.73
Total for general purposes.....	$57,760.19

As my Father hath sent me, even so I send you.

The receipts for March are $1,328 35 more than in March, 1887 and for the eleven months, to April 1, $6,321.93 in advance *for the general work.* The real excess has been only about $200. But the amounts contributed for special objects were less than half as much, $5,233.73 this year, as against $11,347.80 last year. The difference in these has all accrued to the benefit of the general work.

The amount still lacking on April 1st to meet the appropriations, was $35,473.81, and, to complete the round $100,000, $42,240.81. That so large a sum should be expected or hoped for, from the churches, within the short space of thirty days, may seem to some chimerical. Never has such a thing been done before among us, nor anything like it. Yet there are those who do hope for it, notwithstanding. If debts to the Lord, for His work, are felt to be as binding as debts to our fellowmen, it will be done.

The opening days of April have

witnessed a large ingathering. Special efforts are also in process which already promise encouraging results. Many churches have taken up generous Easter collections; in addition to their ordinary contributions; some have doubled, some trebled, and even quadrupled their ordinary gifts. If the same enthusiasm could have pervaded all the churches, there would be no debt at the end of the year, and the future would be bright with promise. Is there any reason why this should not be the case? Even yet it is not too late for churches that have failed, to meet their quota—for any who have groaned, perhaps, over the *burden*, to embrace the PRIVILEGE the Lord has set before them. Shall we hear from them? COR. SEC.

April 10, 1888.

WHAT NEXT?

Supposing this debt paid off, what next? Why, next year's work. When this ends, a larger work in itself than last year. That is to say, the appropriations which were $93,000 for the year just coming to a close are $99,000 for the year to come.

To meet these appropriations will require a little over $8,000 a month, throughout the year. Not that this is all that the missions *need*. Far from it. But this is what has been promised them, and the least sum with which they can accomplish what they are set to do.

How shall this money be provided? In previous years, for eight or nine months, the receipts have scarcely equaled half the expenditures—sometimes hardly one third. The work of twelve months, known beforehand, has been left in large measure to the last four months of the year. Those months are liable to be overwhelmed with similar burdens; ends to be made up; causes to be served or extricated from distress. And, as if to scourge us for our carelessness in such a business—divinely given and sanctioned as it is, and always equally pressing and important—the Lord not infrequently interferes, and by His Providence—rain, and snow and stormy wind fulfilling His Word—makes that harder which we have made hard already, but which would have been easy enough if we had taken hold of it at the right time and in the right way.

It is idle to say, brethren, that the Reformed Church has reached the limit of its ability to give for Foreign Missions when it completes $100,000 as its annual contribution to that work. When it is considered, according to the suggestion in the *Christian Intelligencer* a few weeks ago, that the smallest coin known to our currency—one cent—conscientiously appropriated to this cause by every member of our communion, with his morning prayer, "Thy Kingdom Come," simply to hasten the coming of that Kingdom, would bring into the Treasury more than $300,000 a year, is it not idle to say, "We have done all we can," when we raise but one third of that sum? And this is to make absolutely no account of the much

larger gifts of multitudes who now give liberally from love to their Lord and to the souls of their dying fellowmen.

Is not "*the next thing*," then, this, to devise now, at the beginning of the new year of effort, adopt and put into immediate execution, some method that shall reach all our members, and so the great mass—50,000 probably in our communion—who give absolutely nothing; that shall gather small, it may be, but *regular* and *frequent* contributions from them all—"*all at it and always at it*"—and so enable us to do with ease and comfort and even gladness far more than we now accomplish with strain and pain?

And if, having the work plainly stated, the need and worthiness confessed, and the better way pointed out, we go on in the old way, and find ourselves at the end of the year coming back to the same point of anxious effort at which we now find ourselves, shall we not be without excuse?

NOTES AND NOTICES.

THE FOURTEENTH ANNUAL MEETING of the Woman's Board of Foreign Missions will be held in the Collegiate Church, corner of Fifth Avenue and Forty-eighth Street, on Tuesday, May 1, at 10:30 A. M.

ADDRESSES may be expected from Rev. J. H. Ballagh, of Yokohama, Japan, Rev. Lewis R. Scudder, M. D., and Rev. Dr. Arthur T. Pierson, of Philadelphia.

A "SOCIAL HOUR," during which refreshments will be served in the lecture room, will follow immediately upon the close of the exercises. The hour of opening, it will be noticed, is thirty minutes earlier than formerly, in order to afford more time. There can be no doubt that those who attend will, as in former years, be abundantly repaid.

AN INTER-DENOMINATIONAL MISSIONARY MEETING.—Themeeting held Sunday evening, March 25, in the church, Forty-eighth Street and Fifth Avenue, in the interest of the "Inter-denominational Missionary Conference," to be held in London in June next, was well attended and very interesting. Dr. Ellinwood, of the Presbyterian Board, rapidly outlined the need and work of the great Conference, where the representatives of a hundred and fifty different societies are to discuss the best plans of forwarding the work. The Rev. J. H. Ballagh gave a lively account of the work done in Japan, and Dr. Arthur Brooks, of the Church of the Incarnation, eloquently presented the relation between Foreign Missions and the preservation of our own civilization and nationality, stating some of the results of his observation when traveling in the Orient. The audience remained to the close of the entire service, and the effect of the speeches will, it is hoped, be as permanent as it was inspiring.

REV. JOHN G. FAGG arrived at Amoy, China, on the 24th of February. Mr. Fagg expresses himself as highly delighted with what he saw of India, and of the work of the Arcot Mission.

THE BOARD has received an earnest appeal signed by the members of the Arcot Mission, urging it to send immediately the Rev. Lewis R. Scudder, M. D. Similar appeals have been received from individual members of the Mission. Various offers have also been made to the Board from friends in this country, and from the Mission, to aid in sending him to a field that needs and calls loudly for him. Notably, the Missionary Association of the Institutions at New Brunswick have generously voted to contribute the entire amount of the subscriptions for this

year, some $780, to this object. To all these appeals and offers but one answer has been or could be returned, that unless the result of the year's efforts make evident the willingness of the Church to maintain those already in the field and their work, the Board dare not assume the responsibility of adding even a single missionary to the present force. To this position it is reluctantly compelled. Will the Church suffer it to remain there?

REV. MASAHISA UEMURA, of Tokyo, Japan, has arrived in this city, expecting to spend a year or two in studying the social aspects of Christianity. Rev. Mr. Uemura was one of the earliest members of the first Christian Church in Japan, and a pupil of Rev. Dr. Brown. He has done efficient service as a native pastor, and also in the translation of the Bible so recently completed. He was for some time the pastor of the Shitaya Church, and latterly of the Bancho Church, Tokyo. He was also a member, for the United Church, of the Committee on the Union of that Church with the Congregational (Kumiai) Churches of Japan.

THIS COMMITTEE has agreed upon a report to be presented to the respective bodies represented in it at their meeting in May. Final action will be taken in the fall. It is generally and confidently expected that this action will be favorable and the union consummated. Should this be the case, the United Church will then comprise quite one-half of all the foreign missionaries, representing one-third of all the societies laboring in Japan, united in labors for this Church, and will include nearly one-half of the churches, two-thirds of the church membership and two-thirds of the contributions for the support of the Gospel. Of the seventy-three self supporting churches, sixty-one would belong to this body, also three fifths of all the native ministry, one-half of the theological students and of students in the boys' and girls' boarding-schools.

"THE CATALOGUE of the Isaac Ferris Seminary," of Yokohama, Japan, for the year beginning on September 1, 1887, tells its friends in the United States that the Rev. E. S. Booth, Mrs. Emilie S. Booth, Miss M. Leila Winn, Miss Ballagh and Miss Thompson, are instructors in this or that. Such an announcement is the regular thing and what we all expect, and we are all pleased to see that the institution is regularly organized. But there follows what is not usual, and statements which put in a strong light the great change which has occurred in Japan and also furnish the best evidence of the success and usefulness of the school itself. Those announcements are these amongst the list of teachers: Kashi Shimada, Yasu Sakayori, Toyo Inagaki, Iku Aoyama, each an instructor in one or more branches of knowledge, and Yoshie Katayama, Michi Matsuda Hama Hirano, Tatsu Sasaki, Tetsu Sato, assistant teachers. Not a few among us remember readily when this seminary consisted of one small class of girls: now it supplies itself with teachers from the ranks of those who have been its students. The catalogue has a list of 135 scholars, the number to-day is considerably larger.

The mail has brought to us also a *Supplement to the Woman's Magazine*, being a paper from Miss K. Shimada on "The Condition of Woman in Japan." Miss Shimada is a graduate of the Ferris Seminary. The treatise is in English. Many of the graduates of our best academies and colleges for young ladies would have reason to be thankful if they had written as good a paper. In comprehensiveness, clearness, continuity, arrangement and spirit it is a capital composition. The language is almost without a blemish.

S. B. SCHIEFFILIN, of this city, having previously furnished a supply to Dr. Chamberlain for the Arcot Mission,

has kindly added a donation of more than 900 volumes of his "Milk for Babes," "Children's Bread," "Bible Text Book" and "Peoples' Hymn Book," for the use of the schools in the Amoy and Japan Missions.

Dr. J. W. SCUDDER writes from Vellore, India, March 5: "We are all to meet day after to-morrow, at Palamanair, for the opening of the Theological Seminary in the Arcot Mission. We expect the most of our native assistants to be present, and shall try to make the exercises worthy of the occasion. It will be a notable day in the history of our mission. May the Lord bless the new institution, and make it a potent agency for the establishment of His Kingdom in this district and throughout India."

PAYMENTS to the Seminary Fund at this time amount to $43,094.13. Subscribers to the Fund will bear in mind that the support of the Institution is dependent on the interest of the Fund, and that the sooner outstanding subscriptions are paid, the sooner they will begin to serve the cause for which they were intended.

THE JAPAN MISSION.

AN EVANGELISTIC TOUR.

The Rev. E. R. Miller writes, Tokyo, Jan. 17: I returned on the 30th of December from an extended evangelistic tour to the west and south, having left Tokyo on the 9th of November.

I had been invited by the Nagasaki station to come to Kyushu for evangelistic work in the autumn, and the Japanese Board of Missions knowing this had also asked me to stop in Kanazawa, Hiroshima and other places on the way to Nagasaki. I was about making my preparations to start when I received a pressing invitation from the evangelistic committee of the Tokyo Chukwai to go to Takata, a large town on the west coast, where the committee had commenced work and where a number of applicants were waiting to receive baptism.

KOMORO.

Thanks to the railroad I was able to reach Komoro the first night after leaving Tokyo. Here I found the believers waiting for me, and at a meeting held that evening I examined and baptized two men and two women. The work at Komoro is doing well, having improved since Mr. Furusawa was there in the summer; the believers were very anxious to have me send them Mr. Furusawa again. On seeing how matters stood I wrote to Dr. Amerman to send Mr. Furusawa, and he has been there since the beginning of December.

DECLINE AT UEDA.

As a somber background to this I found the church at Ueda, twelve miles beyond, in a sad state. All the men of means and most of those who had any influence have moved away from Ueda and the church-going members are reduced to a mere handful, and these have nearly lost heart. Mr. Shinowara, one of the graduates from our last theological class, was sent there to labor during the summer, and in the fall was induced by the church to teach in the government school, since the church could not pay any part of his salary. He had hoped in this way to exert a good influence on the scholars of the school, and at the same time to be able to help the church by taking charge of the services. The teaching hours had gradually grown on his hands till he had no time for evangelistic work, and barely time to prepare for the Sabbath services. Both he and the church were greatly troubled to know what to do. Subsequently on my advice he made arrangements to teach less, so as to have more time to give to the church. He thinks, however, as I do, that there are more important centers where greater good can be done with the same expenditure of force, so that he hopes to leave there in April.

A BUDDHIST STRONGHOLD.

At Takata, near the coast, some seventy-five miles from Niigata, the work is doing very well at present, under the chargé of Mr. Tanaka. That part of the empire is the stronghold of Buddhism, and Takata is a center of that part of the country. There are four hundred temples, they say, in Takata, although there are only some six thousand houses. The priests are greatly roused and determined to drive out Christianity at all hazards, because they say that if Christianity gets a hold in Takata, Buddhism may as well give up in Japan.

I remained six days, and baptized fourteen adults and two children, and the meetings were very well attended, one reason being that the priests had made so much of a disturbance about Christianity that the people wanted to see and hear for themselves what it really was. Another reason was that they were curious to hear a foreigner speak Japanese. We hope that much good will result from the meetings.

ON THE WEST COAST.

I left Takata Monday, Nov. 21, and went along the coast road to Kanazawa, stopping at the large towns of Toyama and Takaoka to lecture, at the request of Mr. Porter of the Presbyterian Mission. While in Kanazawa, which has been made a strong center of work, we held two large lecture meetings besides the regular services on the Sabbath in the two churches in Kanazawa. I also lectured to a large and very attentive audience at Daishoji, a town some 33 miles west of Kanazawa.

The work along the west coast is growing in importance and interest, and though there will be strong Buddhist opposition in some of the large towns, yet at present this opposition does little more than create an inquiry into Christianity.

A NIGHT JOURNEY.

From Daishoji I started after the lecture about ten o'clock and travelled all night. It was full moon, and there was not a cloud in the sky, with a clear crisp air though no wind, so that, well wrapped up in cloak and shawl, with two strong men to the *Jinrikisha*, I went along merrily in the still night, with no noise, no dust, no babies to get in the way, and no carts to block the road—it was a delightful ride. I pushed on as fast as possible and was just in time to take the noon train at Tsuguga, so that I got into Nagoya by five o'clock, quite tired out. The work in Nagoya is getting on well under the oversight of Mr. McAlpine, of the Southern Church (Presbyterian). The little school under the auspices of the Church has been started, and in it Mr. McAlpine teaches two hours daily. He and Mr. Price, of the same mission, are teaching also in some private schools, so as to hold preaching services in them. We hope now at last Nagoya will really become a center of strong evangelistic work.

From Nagoya I went directly to Kobe, and from there took one of the little steamers on the Inland Sea and landed at Hiroshima, where Mr. and Mrs. Bryan, of the Presbyterian Mission, had settled in the fall; they had just been reinforced by Miss Cuthbert, who has arrived from home. They are living on the outskirts of the town, but hope to build during the year. We held one preaching service, and one lecture in the theater.

From here I went by the steamer to the port of Yamaguchi, where I remained two days with Dr. and Mrs. Beck, who are teaching in the Higher Middle School of the province. Arrangements had been made to hold two meetings in the church, but as there was a prospect of large audiences it was changed to the theater. Many people came and they listened very well, and the pastor, Mr. Aoyama, hoped for good results.

From Yamaguchi I went overland to Shimonoseki, and took the regular steamer there for Nagasaki.

We left Nagasaki Monday afternoon December 12, and spent a week in visiting Kurume, Yanagawa, Saga and Karatsu.

(Reports of Mr. Miller's tour with Mr. Demarest, among the out stations of Nagasaki, will appear hereafter.)

The result of my tour was quite satisfactory. I saw a great deal of work and country that I had never visited before, and was able to greatly encourage those who were working in the places I visited.

THE AMOY MISSION, CHINA.

MISSION OF THE NATIVE CHURCH.

Rev. Dr. Kip writes, Amoy, December 20, 1887, from the Hakka Country, which lies 90 or 100 miles West of the field covered by our Mission:

This village is interesting as being the mission station of the Tai-hoey. It has two elements of foreign missionary work, viz., distance and difference of language. The distance would be small in a land of railways, but seems considerably more in a land where there are none, and twenty to thirty miles constitute a day's journey. I left Amoy a week ago yesterday, and reached here at 3 P. M. on Saturday, finding the clean and neat room at the chapel a delightful contrast to the inns in which the two preceding nights were passed. As soon as I descended this side of a mountain pass on Saturday morning I found myself among a people of "strange speech, whose words I could not understand," though I knew enough to tell the crowd that gathered around at a market place that I only spoke the Chiang-chiu dialect. It is a little better at this village, for several of the brethren speak the Chiang-chiu, as well as their own dialect.

BEGINNINGS OF THE MISSION.

It has been very pleasant to note the change from my first visit nine years ago. Then there was only one real worshipper, at whose house I passed the Sunday. It was just previous to our returning home the last time, and it was two years before I saw him again. During this time he had succeeded in interesting a few others, who met for worship in a little room. It seemed that something ought to be done for them, and after a meeting of Tai-hoey the case was brought before some of the members, who were called together for that purpose. They appeared pleased with the idea, and a missionary society was soon formed with the resolve of prosecuting the work which was already started. It was subsequently recognized by the Tai-hoey, which appointed a board of twelve members to take the direction of the work.

ENCOURAGING PROGRESS.

A preacher was sent, and is still in charge. In a year, or less, he was preaching in the new dialect which he had set himself to learn. Since the beginning seventeen have been received into the communion of the Church, of whom seven are women. The preacher is not ordained, but at different times the native pastors visit the place and administer the sacraments. The Board has been trying hard to get a pastor, or another preacher to send, but so far without success. Efforts have also been made to procure a better site than the present, and there is money in the bank to put up a building whenever a suitabte spot is found. All this has been done without any help from us, except it be an occasional visit. Thus the native Church is striving to carry to others the benefits they have themselves received from the gospel, and surely this should encourage the Church at home. It is to the native Church a work of faith, for very few, beside the native pastors, will ever see the place they are trying to help.

Of the seventeen received, two were baptized by me on Sunday. One is a blind man, who first heard

the gospel some twenty years ago at the Amoy hospital, which he visited, hoping, but in vain, that something could be done for his eyesight. He has now embraced the gospel that then did not touch his heart. He has been taught to repeat all the hymns, and his enjoyment in doing so shows that it is a great thing for a blind man to have the eyes of his understanding enlightened.

DEGRADATION OF WOMEN.

This morning I have been out with the preacher, visiting some of the congregation about four miles away. Family life here is not what it ought to be, either according to the Bible or Chinese idea. The men stay in the house while the women till the fields. The women carry burdens almost as heavy as do the men. I met this morning women carrying loads of limestone several miles to the kiln, and some of the loads could not have been less than 100 pounds. Christianity must change all this and put woman in her proper sphere.

OUR NEW MEDICAL MISSIONARY.

DR. J. A. OTTE writes from Amoy, Feb. 24, of the work that lies before him:

At last I am in the field to which I have so long desired to go, and before many months I hope to be able to begin the work which has been the ambition of my life. Only the study of the language and the want of a suitable building for a hospital now deters me from beginning work at once, a work which on theoretical grounds, when at home, I thought necessary for the advancement of God's Kingdom, but which now, from practical observation, limited though this may yet be, I deem still more necessary.

VALUE OF MEDICAL MISSION WORK.

Not long ago I heard from the lips of one of our missionaries, who had had years of experience in Christian work in China, the remark: "Our greatest hope lies in our schools and hospitals. Through street preaching we produce only a temporary impression, but in our hospitals and schools we can get at the people, and can enter into their very lives." It is on this account that I am so glad that our Church has finally taken up this method of work, which other churches have so long used with blessing, and have sent out to our Amoy mission my worthy colleague, Miss Dr. King, and myself.

NEED OF HOSPITALS.

But in order to make our work most efficient, both of us must have hospital buildings, where patients may be, for a longer or shorter period, under continued gospel influences. A dispensary where only medicines can be distributed, and where the patients, while waiting, can have a few words spoken to them, is a great gain, but it is not sufficient. We want to get them under more permanent gospel influences.

Just to illustrate, let me relate to you the story of a man whom Mr. Van Dyck met only a week or two ago near Sio-Khe. Thirty-five years ago he had been an in-patient in the Amoy hospital, and he still remembered the Christian hymns which he had learned there, and the Christian doctrine as it had been taught him, though during all that time he had not seen either a foreign or native missionary. Why, the first two Christians in the now so very promising field about Sio-Khe were converted during their stay at the hospital of Amoy, sixty miles away from their homes. From these two the happy news of Jesus gradually spread about the valley of Sio-Khe.

What we want, then, is a hospital building where we can get at the poor suffering mortals, suffering from both bodily and spiritual diseases, with no balm for either. We want to get at them, I say, close to them, and that, too, more than once, and for a longer period than five minutes at a time. How can we do this when they come in at the rate of seventy-five per day, unless we have a place for them to

stay, and where they can have our continued oversight.

BRIGHT PROSPECTS.

I am most happy to be able to state that the prospects for having a hospital at Sio-Khe, at a very early date, are very bright. The Lord heard the prayers which were sent up while on our way to Holland, and He opened the hearts of the Christians in the Netherlands, so that they gave us enough at least to make a start. The prospects, too, of obtaining land for a hospital at Sio-Khe are very bright. Contrary to the usual custom of the Chinese, those at Sio-Khe seemed even anxious to sell for such a charitable cause, as they themselves called it. In this I recognize a direct answer to prayer, for in other places they have for as long as seven years tried to obtain a suitable site without success, while we had no less three places *offered* to us, directly upon our arrival. This seems all the more surprising when we consider that no foreigner has ever been seen at Sio-Khe, except the missionaries, and they only during a few years. This serves me as a proof that they have no sinister motives in view.

CALL UPON THE MANDARIN.

Before definitely selecting a site, we visited the Mandarin of the place. He was very kind and took us to his best reception room. Here we saw the luxuries (?) of a Chinese home mixed with the comforts of our Western civilization, and united and festooned by the delicate tracings of numerous and handsome cobwebs covered with the dust of ages. We saw uncomfortable Chinese furniture standing side by side with a large western mirror. On one side of the room stood an opium smoker's bed, covered with poor, dirty muslin, and decorated with Prang's new Christmas cards. But I shall not describe our visit any further, simply saying that he was very kind, and even went so far as to offer his assistance unsolicited.

A FAVORABLE SITE FOUND.

The day after we visited the Mandarin we selected a site for the hospital, and began to bargain for it. The place selected is just on the outskirts of Sio-Khe. This gives us the advantage of fresh air, or at least as much of it as we can get in China, while it is still near enough to the city to permit of the people coming without difficulty. The plot is only a few steps away from the main road running through the valley. This is an important advantage, for along this road thousands of people from the surrounding regions, and hundreds of miles away, pass annually. Just south of the plot, only a stone's throw away, is the river. Here we see numerous boats coming and going all the time, and also in this way the patients have ready access to the hospital. It also affords us direct communication with our chief station, Amoy. There is a small station on either side of the plot and we can have good drainage at a trivial cost. Add to these advantages a fertile valley surrounded on all sides by beautiful mountains, and you will readily see that the proposed ground is very well located. All we need now is the blessing of God upon our work, and the necessary funds to erect a good two-story hospital.

CHINA CAN BE WON.

I cannot yet say much about the general work, I am still too much of a novice to be able to describe it. One thing, however, has struck me, viz., the paucity of the laborers as compared with the vastness of the work. I am sure that China *can* be won for Christ, but if it is ever to be done we must have hundreds of missionaries where now we have one.

AS THESE PAGES go to press, word comes from Palamanair, India, of the opening of the Theological Seminary with interesting and appropriate exercises, on March 7.

Education.

Rev. G. H. MANDEVILLE, D.D., Sec'y.

BOARD OF EDUCATION.

When this number reaches its readers the financial year will be closed. At this present writing it is imposible to tell what will be the exact state of the treasury; for three weeks yet remain, in which a considerable amount may be received. We wish it might be several thousands. We may, however, be confident that the income for the year will not equal the outgoes. This means, of course, an increase of indebtedness.

Let it be borne in mind that this sad result must be announced, although the Board has appropriated only $200 each to Hope College and the Northwestern Academy instead of the $2,400 to each, recommended by the last General Synod. These institutions will, in all probability, report an unfortunate financial condition—an increase of debt either for borrowed money, or unpaid salaries of teachers and professors, and various other claims. Why is this? Simply because the Board could not give when it did not receive. You cannot pump oil from an exhausted well.

The Board has now eighty students on its roll. Those who are about to graduate into the ministry will be more than replaced by new applicants. Although the Board has decided to grant aid only one year in Grammar School, and will not, therefore, receive as many applicants as in the two preceding years, yet enough will doubtless come to more than offset the six or seven graduates. We shall, doubtless, have over eighty students with the commencement of the study terms in the coming fall. What then? Either much larger contributions must be made during the coming year, or our Western literary institutions will again be left without their needed help.

Will the brethren and friends, from whom offerings are received during the month of May, please note this urgent need, and begin the year with an increase in their contributions?

GILES H. MANDEVILLE,
Corresponding Secretary.

N. Y. April 6, 1888.

SCIENCE AND CHRISTIANITY.

I propose in this brief paper simply to call attention to this striking historic fact: that in whatever lands you find Christianity in established influence and position, you find science also in its most advanced state. Both have siezed upon the best type of mind yet developed in the world—the enterprising, aggresive Anglo-Saxon mind, and the allied—careful, investigating Teutonic mind. Both have received and are manifesting their best developments under the culture and inspiration of this mind. Both have exerted their greatest and grandest power upon this mind, and combined to give it its magnificent triumphs and achievements in all departments of scholarship and activity. Wherever this mind goes and makes its impress, scientific and Christian scholarship walk hand in hand, and sway their

scepter over all other forms of belief and life. Take the map of the world and draw your lines around those countries in which this mind is the governing power, and you will find that you have enclosed that portion of the world most advanced in commercial enterprise, social culture, intellectual vigor, artistic excellence, scientific attainments, and the highest and best forms of religion in worship and practice. Christianity and science have, indeed, not unfrequently been placed in apparent antagonism. The page of history furnishes the illustrations. Yet this same history of the past and the present shows that the Christian religion and science keep step together as they march around the world. The light of the one blends with the light of the other, and the combined illumination spreads with the advancing footsteps of the races whose type of mind has made the mightiest impress upon the field of human life in these later centuries.

How has this come to pass? What have been the causes and the peculiar historic conditions leading up to this result? This we cannot here attempt even to indicate. But Christian men will certainly regard it as one of those headlands of Divine Providence that jut out from the continents of human life and arrest the earnest attention of thoughtful minds. He who sees the Divine hand holding the historic kaleidiscope will not fail to acknowledge God in it. We may be assured that in the Divine thought it has inseparable connection with the progress of the kingdom of truth and righteousness on the earth. We may not be able to follow their relations in all their lines, and strike at all the points of connection, but we may rest and encourage our hearts in the exultant conviction that the eternal thought of God is marching steadily forward on these lines, and will place science in its ultimate forms and Christianity in its purest and truest teachings in joint occupancy of the throne in the realm of mind.

Mr. Huxley says: "All science is provisional;" and the same word is attached by Darwin to his theory of Pangenesis. But whether any scientific hypothesis be provisional or permanent, you find it only and always where Christianity obtains. The handmaid and the mistress are inseparable.

Hence the necessity for a ministry with minds so trained and furnished, that wherever they may go, they shall be recognized as instructors, greeted as light-bringers, and welcomed as messengers of the true science, the true religion and the true God.

Hence, also, to the young in our institutions of learning, in preparation for the ministry the duty of equipping themselves with utmost thoroughness. The church needs strong men to-day; and every year will call, as with the voice of God, for strong men to lead the sacramental hosts in its conquest of the world to the authority of our King and Saviour, Jesus. The Christian scholar holds to-day the most advanced and influential position in hastening His universal enthronement.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following contributions for the month of March, 1888:

A Friend. Acquackanonck, N. J., for Ch., Franklin, N. J.	$25 00
East Williamson, N. Y.	4 00
Ladies' Miss'y, 1st, Bayonne, N. J.	5 72
Mrs. J. Van Santvoord, Mt. Vernon, N. Y., for Western S. S. Work	100 00
Bible School, 2d, Harlem, N. Y.	50 00
East Millstone, N. J	11 98
Fonda, N. Y. m. c	14 25
Ellenville, N. Y	38 17
S. S., Ellenville, N. Y.	10 00
S. S., Little Falls, N. J.	15 00
Catskill, N. Y.	45 44
Middlebush, N. J.	26 18
Rev. J. Knieskern, Cortland, N. Y., for Debt	5 00
Metuchen, N. J.	10 00
S. S., Miss'y Boxes, Jamestown, Mich.	28 00
Cleveland, O.	6 48
1st, Holland, Mich.	12 20
1st, Athens, N. Y. ad'l	15 00
1st, Albany, N. Y.	238 45
Buskirks, N. Y.	40 00
Fulton, Ill.	9 50
New Paltz, N. Y. q. c.	21 05
Danforth, Ill.	16 00
Piermont, N. Y.	7 50
1st, Schenectady, N. Y.	40 79
S. S., So. Bergen, N. J.	5 39
Lafayette, Jersey City. ad'l	5 00
Oostburg, Wis.	7 65
1st, Grand Haven, Mich.	9 27
S. S., Riverside, Paterson, N. J.	2 97
Madison Ave, N. Y. q. c.	75 00
1st, Rotterdam, Kan.	5 50
S. S., New Utrecht, L. I.	88 50
Ladies' Miss'y, 5th, Grand Rapids, Mich.	30 00
Mohawk, N. Y.	10 00
Mrs. Mary E. Scott, Phila, Pa.	11 00
Wynantskill, N. Y.	24 25
S. S., Wynantskill, N. Y.	15 00
2d, Coxsackie, N. Y.	11 65
Ger. Ev., Jersey City, N. J.	10 00
New Baltimore, N. Y.	5 08
2d, Pekin, Ill.	10 00
Soc. of Inquiry, Union Theo'l Seminary, N. Y. City	1 50
Pompton, N. J.	40 00
Raritan, Ill.	18 10
Cohoes, N. Y.	96 00
Ladies' Sewing Soc., Milwaukee, Wis.	20 00
Union, R. C., Highbridge, N. Y.	50 00
Suydam St, New Brunswick, N. J.	22 62
1st, Paterson, N. J.	90 61
2d, Freehold, N. J. q. c.	23 73
Bergen, N. J. m. c.	24 74
Proceeds of a Ring	1 55
1st, Astoria, L. I. m. c.	5 59
Warwick, N. Y.	60 15
S. ., Griggstown, N. J.	3 00
S. S., Herkimer, N. Y.	8 10
Ch. of the Comforter, Wiltwyck, N. Y.	20 34
Stuyvesant, N. Y.	7 61
Absent Member, Poughkeepsie	3 00
"M," Readington, N. J.	3 00
Free Grace, Ia.	5 68
"Sandham Mem'l, Marion, Dak.	6 25
Franklin Furnace, N. J.	2 76
Broadway, Paterson, N. J.	4 50
A Subscriber to the Intelligencer	10 00
Middletown, N. J.	15 00
American R. C., Newburg, N. Y.	18 34
W. New Hempstead, N. Y. q. c.	7 64
4th, Philadelphia, Pa.	190 00
1st, Harlem, N. Y.	70 14
Holland R. C., Albany, N. Y.	20 00
"A Member," Schraalenburg, N. J.	35 00
Fishkill, N. Y.	16 17
Ger. Ch., Kreischerville, S. I.	1 00
Adult Miss'y B'd, 1st, Grand Rapids.	19 60
Children's Miss'y B'd, 1st, Grand Rapids, 1st, Grand Rapids, Mich. Special	6 56
S. S., Nyack, N. Y.	1 00
" Ramapo, N. J.	35 11
Ramapo, N. J.	13 23
1st, Hudson, N. Y. m. c.	10 01
Centreville, Athenia, N. J.	23 84
Holland, Wortendyke, N. J.	7 00
S. S., 1st, Long Island City, L. I.	5 00
Millbrook, N. Y.	2 00
S. S., 2d, Totowa, Paterson, N. J.	2 86
Prospect Hill, N. Y. City	19 00
Ladies' Miss'y, 1st, Paterson, N. J.	25 60
Marbletown, N. Y.	15 00
2d, Somerville, N. J.	2 80
3d, Holland, Mich.	15 00
1st " "	11 00
Luctor, Kan.	6 02
S. S., 2d, Somerville, N. J.	4 15
Saddle River, N. J.	16 16
"G. B."	5 40
East Overisel, Mich.	3 00
Overisel, Mich., per Wom. Ex. Com.	1 45
2d, New Brunswick, N. J.	10 08
Centreville, Mich.	81 15
West Branch, Ia.	15 00
Manor Chapel, N. Y. City	30 40
Rocky Hill, N. J.	21 11
Ch. and S. S., Saugerties, N. Y.	52 21
Pottersville, N. J. q. c.	25 00
Shawangunk, N. Y.	4 50
Madison Ave., N. Y. City. q. c.	10 00
	62 50
Total	$2,485 18

JOHN S. BUSSING, *Treasurer*,
33 Wall St., N. Y. City.

CHURCH BUILDING FUND.

March, 1888.

East Williamson, N. Y.	$ 7 50
S. S. " "	5 00
Flatlands, L. I.	11 50
Schraalenburgh, N. J.	25 01
Madison Avenue, Albany, N. Y.	195 22
Stuyvesant Falls, N. Y.	11 51
Newburgh, N. Y.	40 81
East Millstone, N. J	6 28
Ellenville, N. Y.	16 75
Fishkill-on-the-Hudson	61 15
"A Cheerful Giver" for 2d Rochester	1,000 00
1st Athens, N. Y.	10 00
Miss M. A. Moffet, N. Y. City	20 00
1st Albany, N. Y.	139 00
Flatbush, L. I.	37 00
2d Pekin, Ill	5 00
Franklin Park, N. J.	29 85
2d Freehold, N. J.	11 95
34th St. N. Y. City	85 89
Readington, N. J.	20 00
Clinton Ave., Newark, N. J.	145 77
Ch. of the Comforter, Wiltwyck, N. Y.	1 77
2d Rochester, N. Y.	10 00
S. S. 2d Jersey City for S. S. in Dak.	60 00
Ebenezer, Mich.	6 22
4th Philadelphia, Pa.	8 05
Fordham, N. Y. City	27 68
Holland Ch. S. S. Albany, N. Y.	10 00
New Prospect, N. Y.	2 88
Piermont, N. Y.	7 67
Kreischerville, S. I.	1 00
Centreville, Athenia, N. J.	11 00
Holland Wortendyke, N. J.	10 00
S. S., 1st, Long Island City.	2 10
Millbrook, N. Y.	6 50
S. S. So. Blendon, Mich.	4 27
Catechumens, " "	5 78
"Union," Paterson, N. J.	10 00
S. S. Luctor, Kan.	1 75
Clinton Ave., Newark, N. J. ad'l	6 30
Pascack, N. J.	5 60

West Branch, Iowa	20 25
Caatsban, N. Y.	15 00
Woman's Ex Com. for Parsonage at Orange City, Ia.	250 00
Rent of West End Chapel.	360 00
Total	$2,378 86

JOHN S. BUSSING, *Treasurer*,
33 Wall St., N. Y. City.

THE WOMAN'S EXECUTIVE COMMITTEE OF DOMESTIC MISSIONS.

Receipts for March, 1888.

Yonkers, N. Y., Aux	$40 00
Fordham, N. Y., Aux	15 00
Upper Red Hook, N. Y., Aux	27 00
Freehold, N. J., 2d Ch., Aux	21 60
Brooklyn, N. Y., So. Ch., Aux	10 00
Hudson, N. Y., 1st Ch., Aux	10 49
High Bridge, N. Y., Easter Offering, Aux.	10 00
Esopus, N. Y., Aux	27 50
Mrs. J. H. Van Doren	5 00
Brighton Heights, S. I., Aux	36 00
Helderbergh, N. Y., Aux	20 00
North Branch, N. J., Aux	45 00
Centreville, Mich, Aux	21 60
Warwick, N. Y., Aux	19 00
Schraalenburg, N. J., Aux	22 00
Kinderhook, N. Y., Aux	25 00
Freehold, N. J., 2d Ch., "Buds of Promise Band."	8 00
Westerlo, N. Y., Aux	9 00
Knox, N. Y., Aux	6 50
Hopewell, N. Y., "A few Ladies	16 00
N. Y. City, Prospect Hill Ch., Aux	18 00
New Brunswick, N. J., Aux., 2d Ch.	91 95
" " " S. S.	91 00
" " " Infant Class	12 00
Alexandria Bay, N. Y., Aux	27 00
Owasco Outlet, N. Y., Aux	7 25
Orange City, Ia., Ladies' Aid	14 00
Three Bridges, N. J	16 70
Albany, N. Y., Aux 1st Ch	100 00
Fonda, N. Y., Aux	20 46
Gibbsville, Wis., Aux	11 50
Franklin Furnace, N. J., Aux	15 00
Utica, N. Y., Christ Ch., Aux	126 25
Herkimer, N. Y.	18 00
Harlingen, N. J.	35 00
New Brunswick, N. J., S. S. Class of Little Girls, 2d Ch	6 49
Bethlehem, N. Y., Aux of 1st Ch	27 77
Tappan, N. Y., Aux	16 76
Ellenville, N. Y.	28 41
Poughkeepsie, N. Y., Aux 1st Ch	43 00
Stuyvesant, N. Y., Aux	17 37
Brooklyn, N. Y., Ch. of Bedford, Aux	51 80
Total	$1,190 40

Remittances until April 30th will be embodied in the Annual Report.

MRS. U. D. GULICK, *Treasurer*,
257 12th St., Brooklyn, N. Y.

BOARD OF FOREIGN MISSIONS.

Receipts for March, 1888.

Ch., Jerusalem, N. Y.	$10 00
" Lisha's Kill, N. Y.	10 50
" Fishkill Landing, N. Y.	48 10
Mrs. Jacob I. Strang, Ch., Peekskill, N. Y.	25 00
Ch., Holmdel, N. J.	81 79
4th Ch., Philadelphia, Pa.	120 00
2d " Schenectady, N. Y.	150 00
1st " Chicago, Ill.	20 00
A Friend, Toledo, O.	100 00
Ch., Spring Valley, N. J.	3 06
Mrs S. R. Brown, Cleveland, O.	10 00
Sabbath Class Young Men, Overisel, Mich.	5 21
Ch., Beaverdam, Mich.	5 89
" Boonton, N. J.	87 38
Riverside Ch., Paterson, N. J.	4 00
Broadway " " "	82 96
Rev. J. R. Berry, D.D., Family, for Debt.	5 00
Collegiate Ch., Harlem, N. Y.	94 06
Ch., Port Jackson, N. Y.	29 81
Holland Ch., Albany, N. Y.	20 00
1st Ch., Kingston, N. Y.	114 00
Ch., Hyde Park, N. Y.	24 29
Two Members of R. D Ch.	5 00
Franklin, Ch., Howard's Prairie, Wis.	20 00
K. F. Nynia, Castalia, Dak.	1 60
Ch., Fort Miller, N. Y.	15 00
Prospect Hill Ch., N. Y. City	35 00
Ch., Centreville, Mich.	25 00
" Caatsban, N. Y. m. c.	15 50
" West Branch, Ia.	23 55
Two Members, Ch., Newburg, N. Y.	1 50
In Memoriam "H."	6 00
" Little Carrie	1 12
" "S. C."	25 00
$1.00 per Month for 6 Mos., Randolph	6 00
70 Days and a Little More, "	1 00
Individual Donation, Ch., Hudson, N. Y.	15 00
2d Ch., Somerville, N. J	15 85
Ch. on the Heights, Brooklyn, N. Y.	1600 00
" Utica, N. Y	111 47
" Kinderhook, N. Y.	361 39
" of Deer Park, Port Jervis, N. Y.	13 95
" Middlebush, N. J.	26 17
" New Hackensack, N. Y.	30 00
Thank Offering from a Member of Ch., Spring Lake, Mich.	25 00
Ch., Fulton, Ill.	19 88
A Friend, Fulton, Ill.	10 00
Ch., Englewood, Ill.	20 13
" of Gallatin, Mt. Ross, N. Y.	8 00
" of the Comforter, Wiltwyck, N. Y.	2 00
So. Ch., N. Y. City	62 38
Ch., Addisville, Pa.	45 00
" Knox, N. Y.	7 00
2d Ch., Berne, N. Y.	3 00
1st " Grand Rapids, Mich.	10 27
2d " Philadelphia, Pa. m. c.	6 00
Ch., Zeeland, Mich.	20 00
" Branchville, N. J.	20 00
" East Williamson, N. Y.	23 85
Mrs. N. N., Savings, E. Williamson, N. Y.	10 00
Ch., Newtown, L. I. ad'l	13 00
1st, Hackensack, N. J. q. c.	100 00
Ladies' Miss'y Soc., 1st Ch., Bayonne, N. J.	34 17
For Removal of Debt, Rev. J. H. Ballagh, Wife and two Sons	2 50
For Removal of Debt, John H. Ballagh and three Daughters	2 50
3d Ch., Raritan, N. J. m. c.	17 50
Ch., Cohoes, N. Y.	96 20
Woman's Miss'y Soc., Fordham, N. Y. q.c.	52 50
2d Ch., Claverack, N. Y. m. c.	6 74
Ch., Herkimer, N. Y. q. c.	15 00
" Fonda, N. Y. m. c.	14 25
1st Ch., Flatbush, L. I. m. c.	79 00
Ch., Blawenburg, N. J. m. c.	8 31
" Marbletown, N. Y.	10 00
Rev. J. Knieskern, Cortland, N. Y.	5 00
A Family in 1st Ch., Kingston, N. Y.	115 00
Ch., Pottersville, N. J. q. c.	2 00
" Upper Red Hook, N. Y.	74 00
Mrs. F. Elting, Upper Red Hook, N. Y.	30 00
Ch., New Paltz, N. Y.	21 46
" Pekin, Ill	10 00
Ebenezer Ch., Holland, Mich.	3 60
1st Ch., Schenectady, N. Y.	27 00
Rev. A. D. W. Mason	25 00
Ch., Cleveland, Ohio	3 56
" Buskirks, N. Y.	40 00
" Union Village, N. Y.	46 00
Grove Ch., New Durham	25 00
Ch., Catskill, N. Y.	4 34
" Spring Lake, Ill.	10 00
" Bergen, N. J. m. c.	21 78
Bedford Ch., Brooklyn, N. Y.	14 46
1st Ch., Paterson, N. J.	50 76
Ch., Cedar Grove, Wis.	35 00

Ch., East Williamsburg, N. Y.	12 85
Woman's Miss'y Soc., Ch., Alto, Wis.	78 00
Ch., Alto, Wis.	65 50
Mrs. Garret Nevins, Franklin Park, N. J.	5 00
Ch., West Copake, N. Y.	30 26
" Roxbury, N. Y.	17 65
Lafayette Ch., Jersey City, N. J.	170 00
"One Cent a day." A former member. R. C. A.	1 00
"One Cent a day." 3 members, Fishkill, N. Y.	2 00
2d Ch., New Brunswick, N. J.	61 28
1st " Hull, Sioux Co., Iowa	3 40
2d " Coxsackie, N. Y.	11 64
Ch., Williamsburg, N. Y.	55 05
Christ Ch., Newark, N. J.	27 15
Ch., New Baltimore, N. Y.	10 04
" Glenham, N. Y.	5 25
" Vriesland, Mich.	26 50
"One cent a day." Rev. C. H. Polhemus and wife, Mrs. H. C. Sprague, Mrs. Peter Luyster and daughters, Hopewell Junction, N. Y.	8 60
Ch., Stuyvesant, N. Y.	13 30
" Schodack, N. Y.	29 00
" Berne, N. Y.	17 36
" Beaverdam, N. Y.	8 25
" Franklin Furnace, N. J.	5 20
2d Ch., Grand Rapids, Mich.	44 20
Last Offering of Dying Boy, Grand Rapids, Mich.	1 00
1st Ch., New Brunswick, N. J.	42 50
Young People's Miss'y Ass'n, Irving Park, Ill.	15 00
Ladies' Soc., 5th Church, Grand Rapids, Mich.	30 00
Girls' Soc., 5th Ch., Grand Rapids, Mich.,	20 62
Ch., Mohawk, N. Y.	10 00
Rev. R. G. Strong and Family, for debt.	4 20
Isaac Pruyn " "	2 50
W. G. Talman and Wife. "	5 00
Through "Christian Intelligencer," "	35 60
Mrs. D. K. Bartlett. "	1 00
Rev. J. G. Gebhard and Wife. "	5 00
Ch., Nyack, N. Y. m. c.	8 18
" Wynantskill, N. Y.	18 00
1st Ch., Waupun, Wis.	7 76
Ch., Palmyra, N. Y.	2 20
" Arcadia, N. Y.	2 00
" Glen, N. Y. q. c.	34 00
Mrs. Mary E. Scott, Philadelphia, Pa.	11 00
Am'n Ch., Easton, Pa	46 25
Ch., Sprakers, N. Y.	10 50
" Schaghticoke, N. Y.	16 39
German Evang'l Ch., Jersey City, N. J.	5 00
Soc. of Inquiry, Union Seminary, N. Y.	1 50
Ch., Philadelphia, Kan.	10 00
" Silver Creek, Ill.	36 00
" Grandville, Mich.	21 00
" South Holland, Ill.	27 00
Savings left by a Friend who died, South Holland, Ill.	100 00
Ladies' Sewing Soc., Milwaukee, Wis.	20 00
"I. J. K."	25 00
Ch., South Columbia, N. Y.	3 00
Suydam St. Ch., New Brunswick, N. J.	22 63
Ch., Clarkstown, N. Y.	27 72
" Flushing, L. I. m. c.	9 00
" Ridgewood, N. J.	30 00
Girls' Prayer Meeting, Madison Ave. Ch., Albany, N. Y.	18 00
Park Ch., Jersey City, N. J. q. c.	62 27
Mrs. M. S. G.	10 00
Ch., Aquackanonk, N. J. m. c.	50 00
Sandham Mem. Ch., Marion Junction, Dak.	6 30
2d Ch., Freehold, N. J.	17 38
For Elizabeth Rajie, Vellore, India	30 00
A Family Offering for the Debt.	20 00
A Friend	2 00
Cash for Dr. W. W. Scudder	11 16
Proceeds of Ring	1 55
1st Ch. Astoria, L. I. m. c., and special	43 33
1st Ch. Orange, N. J.	241 81
"E. W. C."	5 00
Ch., West New Hempstead, N. Y.	7 65
Jacob R. Burden, Ch. Preakness, N. J., for debt.	4 00
Miss S. E. La Fevre, Poughkeepsie, N. Y.	5 00
Evangelical Prot. Christ Ch. Buffalo, N. Y.	3 19
A member of Ch., Schraalenburg, N. Y.	35 00
Church, Fishkill, N. Y.	11 19
" Kreischerville, N. Y.	8 00
Adult Mission Band, 1st Ch. Grand Rapids, Mich.	29 40
Special Collections, 1st Ch. Grand Rapids, Mich.	34 28
L. Clement, Sheboygan, Wis.	2 00
Church, Mahwah, N. J.	12 00
" Oyster Bay, L. I.	7 00
A Friend, Greenville, Westchester Co., N. Y.	10 00
Ladies' Soc. Ch., Bedminster, N. J.	67 12
Church, Hudson, N. Y. m. c.	23 85
" Centreville, Athenia, N. J.	156 00
Holland Ch., Wortendyke, N. J.	2 50
Church, Syracuse, N. Y.	122 99
" Rocky Hill, N. J.	51 02
" Greenport, N. Y.	7 00
R. H. and family, 1st Ch., Glenville, N. Y., for debt	5 00
An Easter Thank Offering, Mary O. Duryee.	20 00
Church, Esopus, N. Y.	17 00
Total	$7,188 19

FOR FERRIS SEMINARY ENLARGEMENT.

Ladies Soc., Nyack, N. Y.	100 00

FROM THE WOMAN'S BOARD.

Aux., Warwick, N. Y.	44 00
" High Falls, N. Y.	40 00
Mrs. D. P. Ingraham	18 00
Ferris Aux., 6th Ave. Ch., N. Y. City	30 00
Ladies Mission Soc., Millbrook, N. Y.	14 45
Aux., Fishkill, N. Y.	40 00
S. School, Fishkill, N. Y.	20 00
Young Ladies Mission Soc., 2d Ch., Philadelphia, Pa.	30 00
Aux., Yonkers, N. Y.	55 00
" Madison Ave., Ch., N. Y. City	60 00
" 2d Church, Freehold, N. J.	75 00
Woman's Board, for schools	1,050 00
Aux., South Ch., Brooklyn, N. Y.	30 00
Mrs. Jonathan Sturges	100 00
Aux., Union Ch., High Bridge, N. Y.	20 00
Two Ladies	3 00
S. School, 2d Ch., New Brunswick, N. J.	90 00
Aux., 5th Ave. and 48th St. Ch., N. Y. City	100 00
Aux., 1st Ch., Paterson, N. J.	20 00
" Schoharie, N. Y.	20 00
" Fishkill-on-Hudson, N. Y.	25 00
Self Denial Mission Band, Griggstown, N. J.	10 00
Aux., 2d Ch., New Brunswick, N. J.	60 00
Mrs. D. O. Vail " " "	60 00
Total	$2,014 45

CHILDREN'S MISSION FUND.

S. School, Fulton, Ill.	$11 41
" Ch., Hacaman's Mills, N. Y.	30 00
" " Constantine, Mich.	25 00
One Cent Miss. Band, Milwaukee, Wis.	60 00
S. School, Madison Ave Ch., Albany, N. Y.	20 00
" Ch., Yonkers, N. Y.	50 00
" " Nyack N. Y.	35 10
" " Glenham, N. Y.	8 00
" " Little Falls, N. J.	16 20
" " Upper Red Hook, N. Y.	19 20
" " Jamestown, Mich.	33 14
" Am'n Ch., Orange City, Ia.	2 80

Little Catechumens, Ch., Jamestown, Mich	11 13
Catechumens, Ch., Vriesland, Mich	6 50
S. School, Franklin Furnace, N. J	8 18
" 5th Ch., Grand Rapids, Mich	49 38
" Riverside Ch., Paterson, N. J	2 97
Class 36, S. S., Madison Ave., Albany, N. Y	3 75
A S. S. Scholar, German Valley, Ill	12 40
Union S. S., So Columbia, N. Y	15 50
Helen E. Ayering, Miss. Band, Acquackanonck, N. J	60 00
S. School, 2d Ch., Somerville, N. J	61 00
" Am. Ch., Easton, Pa	100 00
" 1st Ch., Paterson, N. J	59 45
Catechumens, Ch., Beaverdam, Mich	9 49
S. School, Ch., Beaverdam, Mich	7 10
" " Herkimer, N. Y	8 10
" 2d Ch., Jersey City, N. J	80 00
Hyde Park, S. S., L. I	7 00
S. School, Ch., Fairview, Ill	40 00
" 1st Ch., Chicago, Ill	225 00
" 2d " Coxsackie, N. Y	29 68
" Ch., Saugerties, N. Y	35 00
Catechumens, West Branch, Ia	22 22
S. School, Ch. of the Comforter, Wiltwyck, N. Y	19 49
" Manor Chapel, N. Y. City	60 00
Children's Miss. Band, 1st Ch. Grand Rapids, Mich	9 84
S. School, Ch., Newburg, N. Y	29 12
" Centreville, Athenia, N. J	80 00
" 1st Ch., Long Island City, N. Y.	2 04
" 2d " Paterson, N. J	9 00
" " " Po'keepsie, N. Y	100 00
" Prospect Hill Ch., N. Y. City	85 00
Total	1,573 42

RECAPITULATION.

From Churches, etc	7,188 19
From S. S., etc	1,573 44
From Woman's Board	2,014,45
For Ferris Seminary Enlargement	100 00
Total for Month	$10,876 08
Previously acknowledged	52,117 84
Total receipts from May 1, 1887	$62,993 92

JOHN M. FERRIS, *Treasurer*
85 Elm St., N. Y.

New York, March 31, 1888.

WOMAN'S BOARD OF FOREIGN MISSIONS.

Receipts from March 10 to Apr. 10, 1888.

Aux., Buskirks, N. Y	80 00
" 5th Ave., and 48th St., N. Y. City	224 00
" Yonkers, N. Y	55 00
Madison Ave., Ch., N. Y. City	260 00
"Workers for the King," Madison Ave. Ch., N. Y. City	20 00
Aux. Madison Ave, Albany, N. Y	5 00
" Freehold, N. J	75 00
Buds of Promise, Freehold, N. J	10 00
Aux., Hudson, N. Y	30 05
" New Paltz, N. Y	82 20
A Friend	5 00
Aux., South Ch., Brooklyn, L. I	30 00
Mrs. Jackson, of Phelps, N. Y	6 00
S. School, 2d Ch., New Brunswick, N. J	106 00
Aux. " " " "	120 00
W. W. A pinch here and there	3 00
Aux. Centreville, Mich	10 80
Mrs. J. H. Van Doren	5 00
Miss Anna Van Wagenen	10 00
Aux., Warwick, N. Y	17 00
" Union Ch., High Bridge, N. Y	47 25
" Catskill, N. Y	6 80
" Nyack, N. Y	100 00
" " " Mission Circle	60 00
" Schraalenburg, N. J	22 00
" Cohoes, N. Y	13 00
" Westerlo, "	6 00
" 5th Ave. and 29th St., N. Y. City	27 00
" Scholarie, N. Y	20 00
" Montville, N. J	50 00
S. School Mission Band, 1st Ch., Paterson N. J	20 00
Band of Little Workers, 2d Ch., Pella, Ia.	30 00
Aux., 2d Ch., Pella, Iowa	125 00
" Niskayuna, N. Y	15 00
" Rochester, "	17 00
" Brighton Heights, Staten Island	18 00
" Muskegon, Mich	25 00
" Knox, Albany Co., N. Y	6 50
Self denial Mission Band, Griggstown, N. J	10 00
Aux. Coxsackie, N. Y	10 00
" Preakness, N. J	28 00
" Fishkill-on-Hudson, N. Y	25 00
" Flushing, L. I	21 00
" High Bridge, N. J	5 00
" Somerville, N. J	98 65
" Alexandria Bay, N. Y	27 00
" Overisel, Mich	21 06
Easter Offering	5 00
Aux., Franklin Furnace, N. J	15 00
Sabbath S., 5th Ave. and 48th St. Ch., N. Y. City	50 00
Sabbath S., Mission Band, 1st Ch., Paterson, N. J	19 88
Aux., Gibbsville, Wis	40 00
" Fonda, N. Y	20 46
" Pompton, N. J	70 00
" Lafayette Ch, Jersey City	53 00
Lafayette Ch., Jersey City Memorial Mission Band	5 00
Aux., Herkimer, N. Y	17 00
" 1st Ch., Bethlehem, N. Y	27 77
" Harlingen, N. J	35 00
" Christ Ch., Utica	72 10
" 4th St. Collegiate Ch., N. Y	100 19
Bright Hope Mission Band, Plainville, N. J	20 00
Mrs. D. P. Ingraham, for the Debt	2 00
Aux., Jamaica, L. I	12 57
" Stuyvesant, N. Y	61 00
" Hopewell, N. Y	60 00
" Ch., N. and S. Hampton, Pa	21 45
" 1st Ch., Poughkeepsie, N. Y	60 00
" Tappan, N. Y	14 85
" Gravesend, L. I	62 46
" Bedford Ch., Brooklyn, L. I	46 00
" Greenville, N. J	55 56
" 1st Ch., Hackensack, N. J	105 00
" Raritan, N. J	37 50
" 2d Ch., Poughkeepsie, N. Y	112 50
" Irving Park, Ill	80 00
" Ellenville, N. Y	28 13
" New Durham, N. J., Grove Ch	75 00
" Wyckoff, N. J	20 00
" Fair St. Ch., Kingston, N. Y	30 00
" Hastings-on-Hudson, N. Y	8 00
Ferris Aux., 6th Ave., Union Ch., N. Y. City	18 00
Aux. Clarksville, N. Y	4 00
" Readington, N. J	19 25
" Newburg, N. Y	105 00
Mission Band Coral Workers, Grace Ch., N. Y. City	13 55
Aux., Metuchen, N. J	21 00
" Hope Ch., Holland, Mich	16 75
" Rotterdam, N. Y	30 75
" Bloomingdale Ch., N. Y. City	44 00
" Upper Red Hook, N. Y	70 06
"12th St. Ch., Brooklyn, L. I	30 00
In memory of Charlotte W. Duryee, by her mother	50 00
Aux., 1st Collegiate Ch., Harlem, N. Y	263 93
" 2d Ch., Paterson, N. J	45 07
" 1st Ch., Schenectady, N. Y	100 28
Griffis Band 1st Ch., " "	30 00
Aux. 4th Ch., New Brunswick, N. J	10 00
" Chatham, N. Y	24 40
" Norwood Park, Ill	25 00

Aux., Greenport, Col. Co., N. Y.	20 00
" Middletown, N. J.	22 75
" Lodi, N. Y.	10 00
" North Ch., Newark, N. J.	123 21
" 2d Kalamazoo, Mich.	24 55
" Rochester, Accord, N. Y.	20 00
Young Ladies' Soc., Holland, Mich.	25 00
Aux. Griggstown, N. J.	14 00
Mrs. Charles Van Wyck	5 00
Aux., Saugerties, N. Y.	53 50
Mission Band, Saugerties, N. Y.	21 50
Aux., Mahwah, N. J.	25 00
" Ch. on the Heights, Brooklyn	150 50
" 1st Ch., Brooklyn, E. D., L. I.	152 92
" " " " " Crystal Soc.	60 00
" Hollis, L. I.	20 00
" Clinton Ave., Newark, N. J.	100 71
" 2d Ch., Somerville, N. J.	113 91
" So. Bushwick, L. I.	33 85
" New Hackensack, N. Y.	25 00
" New Hurley, N. Y.	6 00
Mrs. A. J. Bogert, Schraalenburg, N. J.	25 00
Aux., 2d Ch., Jersey City	64 40
" Grace Ch., N. Y. City	5 00
" 2d Ch., Claverack, N. Y.	13 00
" Philadelphia, Pa.	239 00
" Franklin Park, N. J.	97 75
S. S., Castleban, N. Y.	30 00
Aux., 2d Ch., Poughkeepsie, N. Y.	2 00
" Ch., Bergen, Jersey City Heights, N. J.	45 30
Aux., Holmdel, N. J.	34 13
" New Utrecht, L. I.	261 50
Ready Helpers, 2d Ch., Newark, N. J.	20 00
Aux., Leeds, Greene Co., N. Y.	10 00
Aux., Verplancks, N. Y.	13 00
Merry Helpers, 1st Ch., Newark, N. J.	10 00
Aux., Fairview, Ill.	100 00
" Nyack, N. Y.	257 00
" Middlebush, N. J.	12 00
Mrs. W. B. Walker	5 00
Aux., Canajoharie	40 20
" Greenpoint, Brooklyn, E. D.	50 00
" Port Richmond, S. I.	78 97
" Ghent, N. Y.	25 00
" Millstone, N. Y., Nimble Fingers	25 00
Adril Miss. Bd., 5th Ave and 48th St.	10 00
Astoria, L. I.	131 50
Total	$6,968 21

MRS. PETER DONALD, *Treasurer*,

39 West 46th St., New York City.

Parties wishing to remit will please do so by check, if possible, or by registered letter, but *not* by post-office order. Make checks payable to the treasurer.

MRS. PETER DONALD,
39 West 46th St., N. Y. City.

BOARD OF PUBLICATION.

Receipts for March, 1888.

Church, Breakabeen, N. Y.	1 76
" North Blenheim N. Y.	2 00
S. S. Ch. St. Thomas, W. I.	12 75
1st. " Coxsackie, N. Y.	2 60
" East Williamson	7 20
Union Ch., N. Y. City	7 15
1st Ch. Acquackanonck, N. J.	15 00
Bergen, N. J.	18 20
New Hurley, N. Y.	3 33
East Millstone, N. J.	6 28
North Hempstead, N. J.	5 75
Union, High Bridge	10 00
1st Bayonne, N. J.	13 52
Alton, Iowa	3 50
Hudson, N. Y.	26 41
Griggstown, N. J.	8 16
Cohoes, N. Y.	48 00
2d Tarrytown, N. Y.	5 00
4th Philadelphia, Pa.	5 00
Harlingen, N. J.	3 14
Kreischerville, N. Y.	1 00
Holland, Paterson, N. J.	3 00
" Wortendyke, N. J.	3 00
Centreville, N. J.	5 00
Long Island City, N. Y.	1 00
Centreville, Mich.	4 10
Rocky Hill, N. J.	2 85
Total	$224 70

H. V. S. MYERS, *Treasurer*,

26 Reade Street, N. Y.

BOARD OF EDUCATION, R. C. A.

Receipts for March, 1888.

From Church of Beakabin, N. Y.	3 53
North Blenheim, N. Y.	3 00
Clinton Av., Newark, N. J. ad'l	50
Second Ch., Pella, Iowa	3 60
Deer Park, Port Jervis, N. Y.	33 46
Ch., of Harlingen, N. J.	5 38
Huguenots, S. I.	5 00
Rev. J. Knieskeer, Cortland, N. Y.	5 00
Ch., of Pottersville, N. J. q. c.	1 50
Cleveland, O.	5 81
Paramus, N. J.	15 67
Auriesville, N. Y.	3 00
Fishkill-on-Hudson	26 30
Flatbush, L. I. ad'l	25 00
Refund	20 00
Collegiate Ch., New York. ad'l	25 00
Ch. of Comforter, Wiltwyck, N. Y.	3 21
Buskirk's, N. Y.	5 00
New Baltimore, N. Y.	10 98
Alton, Iowa	11 26
Columbia, N. Y.	3 00
Peapack, N. J.	6 50
Second Ch., Jersey City, N. J.	21 60
James E. Hedges, Esq.	100 00
Ch. of Freehold, N. J.	39 98
Stuyvesant, N. Y.	25 44
Port Ewen, N. Y.	6 14
Second Ch., Rochester, N. Y.	2 63
Ch. of Astoria, L. I. ad'l	5 00
Hastings, N. Y.	8 98
Griggstown, N. J.	5 30
Harlem, N. Y.	135 55
Cohoes, N. Y.	48 00
Holland Ch., Albany, N. Y.	10 00
Palmyra Mission, N. Y.	2 60
North Ch., Marbletown, N. Y.	4 00
Fourth Ch., Philadelphia, Pa.	9 77
Ch. of Philadelphia, Luctor, Kan.	2 50
Ch. of Fairview, Ill.	6 78
Union Holland Ch., Paterson, N. J.	5 00
Ch. of Bedminster, N. J.	40 00
West Branch, Iowa	12 10
Centreville, Mich.	10 00
First Ch., Rochester, N. Y.	23 30
Ch. of Centreville, Athenia, N. J.	22 00
Millbrook, N. Y.	4 66
Greenport, N. Y.	2 00
Prospect Hill, N. Y.	13 51
Kriescherville, N. Y.	1 00
Second Ch., Newark, N. J.	5 37
Holland Ch., Wortendyke, N. J.	2 03
Mrs. Tierney's Mission Box, L. I. City	1 70
Second Ch., Paterson, N. J.	16 11
Total	$813 74

F. J. HOWORD, *Treasurer*,

26 Reade Street, N. Y.

VOL. I. No. 6.

The Mission Field

of the

REFORMED CHURCH IN AMERICA.

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CONTENTS.

EDITORIAL..... 1

CONTRIBUTED..... 2 to 5

A Call to Work.

Unreckoned Fruits.

What a Pastor Can Do For Missions. I.

MISSIONARY CONCERT..... 6 to 9

WOMAN'S DEPARTMENT..... 10-11

Convention Notes.

FOR THE YOUNG..... 12-13

The "Church Builders."

DOMESTIC MISSIONS..... 14 to 16

A Review of the year.

Financial Statement.

FOREIGN MISSIONS..... 16 to 23

State of the Treasury.

Annual Meeting of Woman's Board.

Notes and Notices.

Inauguration of New Theological Seminary in India.

The Japan Mission.

EDUCATION.....23 to 25

Notes by the Way.

ACKNOWLEDGEMENTS.....26 to 32

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N. B.—The payment of fifty dollars at one time constitutes an individual a LIFE MEMBER of the Board of Foreign Missions.

The payment of twenty-five dollars at one time constitutes an individual a LIFE MEMBER of the Woman's Board.

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THE MISSION FIELD.

Rev. I. W. GOWEN, Editor.

VOL. I. JUNE, 1888. No. 6.

Editorial.

THE MISSION FIELD makes its first salutation to the General Synod that gave it existence. If the brethren at Synod this year can increase our subscription list by a resolution, both on paper and in the heart, the paper will be fairly on its way to success.

***

$46,952.19 for foreign missions in the closing month of the fiscal year of the Board. The total receipts for the year are $109,946.11. Thus the $100,000 limit has been passed. This is a condition of affairs for which we should be thankful rather than satisfied. We have reached the limit of need placed by Synod in 1884. Four years of divine blessing upon the Missions of our Church has considerably advanced that $100,000 limit. The present demand is for $150,000 at least. The time has not yet come for the satisfied "We have done what we could."

***

We should not be satisfied with the method of collecting money for our Missionary Boards. Over forty per cent. of the whole amount for foreign missions came in during the last month. This is by no means an exceptional condition of affairs. The apostolic injunction is beforehand; the practice of the modern church is behindhand. It is neither fair to the workers on the field nor the secretaries at home to delay our offerings so as to cause apprehension. We are not informed as to the source of the large receipts in April. It may be that they are additional offerings from those churches and individuals who had been constant givers during the year. But if these funds have been kept back from the Lord's work until the cry of debt and retrenchment brought them forth, we are sure that the givers have lost the joy of Mary with her ointment, which she brought aforetimes unto her Lord. All of our Boards should receive regular, steady contributions from all our churches. We see no difference in meeting the obligations of our missionaries regularly from paying the pastors' salary on time. If all of our pastors' would see to it that the contributions for *our Boards* were taken as regularly as the treasurers of consistories regard the collection of pastors' salary, we believe great advances would be made in the method of raising funds for our benevolent work.

A CALL TO WORK.

BY MRS. H. V. MEEKS.

Come, ye Christians, stand not idle,
There is work for you to do,
God has called you, He is waiting,
Onward, Christians, brave and true.

Souls are groping in the darkness,
Gladly would they see the light.
Let this knowledge give you courage,
Work to-day for soon comes night.

Some God calls to distant countries,
Is it thou, my Christian friend?
Art thou fitted thus to labor?
Go! and God will blessings send.

Work for him and save the heathen,
Souls are dying every day,
Waiting to be taught the Bible,
Waiting to be shown the way.

And ye thousand fellow workers,
Who have happy Christian homes,
Where the Saviour's name is hallowed
From His cradle to the throne,

Send your offerings, send them freely,
Send them in the Saviour's name,
With the prayer that some lost creature,
May be saved from death and shame.

Make yourself nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thoughts, proof against all adversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure-houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands, for our souls to live in. —*J. Ruskin.*

UNRECKONED FRUITS.

BY REV. JACOB CHAMBERLAIN, D.D.

Bimgani Ramanna is one who has been much in my thoughts and in my prayers for fifteen years.

When the people of this hamlet, Timmareddipalle, came over to Christanity, in July, 1873, and the heathen and Mahommedans joined hands in persecuting the Christians and in trying to stamp out Christianity on its first entry into this region, Bimgani Ramanna was the only high-caste Hindu of influence who cared and dared to stand out as our friend. He was the only landholder who dared sell us a piece of land on which to build our school-house church, and catechist's house. He sold us a site for a moderate price, and gave us some of the timber for building.

I now sit in the school-house church then erected on his land, and he has just been here to see me. He lives on the other side of the little sharp hill of granite rock, at the foot of which this village nestles. He is a high-caste farmer and landowner—a venerable white-haired old patriarch of seventy-five. His step is feeble, and his eyes are growing dim.

News reached his house that I had come—my first visit to these villages since returning from America—and he came on foot a quarter of a mile, leaning on his staff, to see me, and I have been talking with him of Jesus and his salvation. My heart yearns towards him.

I had been to their village and presented the gospel of Christ for their acceptance before the people here came over to Christianity. He had listened with attention and interest. He seemed then drawn towards Christianity, at least so far as to wish to see those who embraced it fairly treated. The wrath of his neighbors came down on him because he had sold us land and made it possible for us to build a church. He quietly bore their anger and continued his friendship with us.

It was only a few months until, one day, as I was dismounting from my pony at Timmareddipalle, having just ridden out from Madanapalle to see the people and preach to them, some men came running from Ramanna's village, saying, that his eldest son had just had his foot fearfully gashed with an adze; that they could not stanch the flowing of the blood; that he was bleeding to death; that Ramanna had seen me riding across the fields and had sent them to ask me to come quick and save his son's life. In a few moments my pony had taken me to his house. Providentially I had my pocket surgical case with me. The bleeding was stopped. His son lived. The foot was saved and healed. Then Ramanna turned upon his maligners, saying, "Now what have you to say. I sold the missionary some land, and he has saved my son's life," and no farther objection was made to his associating with us, though I frequently went to his house and preached the gospel to him and his family and friends. Ramanna himself seemed to listen to the truth with gladness, but none of his family appeared to sympathize with me, although treating me with politeness and attention

To our successive Catechists at Timmareddipalle and to our lower caste converts, Ramanna has all these years been a true friend, and has been and continues to be a frequent attendant upon our Sabbath services. Again and again through these years have I had earnest personal talks with him about openly embracing Christ, and so has our catechist, John Souri, for whom he has a deep affection. "I do believe in Jesus Christ as the Saviour of the world," he says with apparently real sincerity: "I do believe that He alone can save us from our sins; that He alone can give eternal life, and I do want Him as my Saviour."

Then, Ramanna, why not come out openly and embrace Him as your Saviour? "O, sir, look at my family. If they would come with me, how gladly would I come. But not one of them would come. My wife, my three sons and their wives, my three daughters, my five grand children, would all desert and spurn me and drive me from the house. Even that I could bear if that were all. But though they cast me out to prove their devotion to their old religion, the neighbors and all our relatives would withdraw from all association with them. Not one of my younger daughters or granddaughters could marry a respectable Hindu,

and, not becoming Christians, they wouldn't and couldn't marry a Christian. O, sir, my coming out would wreck my whole family, and they would have no comfort as I do, in believing in Christ, for they do not believe in Him. How can I do it. No, sir, I must wait. Perhaps by and by they will come with me. If they do, what joy will it be to me. If we come, we must come together. I cannot come out alone."

But, Ramanna, how can you wait? These fifteen years you have known about Jesus. Now you are an old man. Your eyes are dim, your cheeks are sunken, your hair is snow white, your steps totter. Do you not want Christ as your Saviour before you are called away? "Yes, yes, I do want him as my Saviour. Every day I pray to Him. You know how I sit by the hour in the Catechist's house and get him to read to me the stories of His life and sufferings. For many years I have not prayed to any other God. Are you sure, sir, that He will not receive me unless I bring ruin on my whole family by openly embracing Him now? Wait a little, sir; I do believe my family are softening a little. Perhaps after many years we can all come out together, and then what joy o us and you."

Do you wonder that may heart yearns for the old man? O, Power of the Living God, come down and open the way for this old patriarch, yes, and for all his family to embrace Thy son as their Redeemer!

Missionary statistics are valuable. They show what progress we are making in gathering in acknowledged adherents into the Church of Christ. But they do not tell all the work we do; they do not tell of all the souls that are sincerely moved with earnest desire for the salvation of Jesus Christ; for there are scores and perhaps hundreds of men around us who are in somewhat the same condition as dear old Bimgani Ramanna. In all the cases our work has been fruitful to a certain extent, and of these, the church should know, and for these the church should pray; but still, as far as statistics go, they are all "UNRECKONED FRUITS."

Timmareddipalle, India, Feb. 24, 1888.

WHAT A PASTOR CAN DO FOR MISSIONS.

I.

It is becoming more evident every year that the present rate of progress in missionary effort can only be maintained by a corresponding increase in interest and liberality on the part of all God's people.

It is equally evident that if this result is ever to be realized, its attainment must depend chiefly on the pastors of the individual churches. Special appeals, visits of missionaries, secretaries and others may have a temporary effect. But the real work of enlarging the views, awakening the sympathies, kindling the desires, and increasing the liberality of the great body of believers in relation to the great work of giving the gospel to the nations, must

be done by the pastors if it is done at all. They only have the ear of their people constantly. They are the divinely appointed teachers and leaders of the flock.

What then can the pastor do?

1. He can himself embrace the *missionary idea*, divinely taught, of the missionary character and constitution of the Church. This too many pastors utterly fail to do. The local church, its interests, its preservation, or its progress, limits and engrosses their attention. If the thought of Missions comes in at all, it is only on rarest occasions, and then rather as the thought of two hungry Boards or companies of men who are continually begging, to whom something must be given for the sake of decency or to stop their mouths as often (?) as once a year, but to whom care must be taken not to give too much, lest it be so much subtracted from the strength of the local church. Never was mistake more radical or fatal. These are the churches that dry up, down to their very roots; that find it hard to hold their own, and make good their annual losses. Wiser than they was He who said, "There is that *scattereth*, and yet increaseth." "GIVE, and it shall be given unto you."

2. The pastor, impressed with this truth himself, can press it upon his people, illustrate it, enforce it in a multitude of time and ways. He can make it prominent in his prayers and conversations, and draw his frequent illustrations from the work and history of missions. He can show how this thought runs through all the scriptures, and is especially prominent in the last utterances of the Lord, from the first coming after His resurrection, when He said to His disciples, "As my Father hath sent me, even so send I you," to His last appearance on Olivet, preceeding his disappearance in the clouds of heaven, and His last declaration, "Ye shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and unto the uttermost parts of the earth." And this the faithful pastor is *bound* to do if he would "teach them to observe all things whatsoever He has commanded." The responsibility of obedience to these commands he can and he is bound to press upon the individual conscience, whether men will bear or forbear.

3. He can carefully inform himself, and then inform his people, in regard to the nature, history, methods, progress, and prospects of the missionary work. There was a time, perhaps, when it was not easy to do this. It is easy now. The volume of missionary literature is great and constantly increasing. No branch of literature is more thrilling and inspiring, or furnishes richer food for thought, or material for discourse. Denominational periodicals are abundant, furnishing details of work and progress in distinct fields of operation, while general publications, such as the *Missionary Review*, or the *Gospel in All Lands*, cover the broad field of the world.

The Bible has been translated into sixty-six of the languages of Africa.

Missionary Concert.

SUBJECTS FOR 1888.

January.....The World.	July.....The Islands.
February.....China.	August.....Roman Catholic Lands.
March.....Mexico.	September.....Japan and Korea.
April.....India.	October.....Turkey and Persia.
May.....Burma.	November.....South America.
June.....Africa	December.....Syria.

AFRICA.

Missions in Africa have an illustrious roll of workers. Although the country has been called "The Dark Continent," its very darkness has brought out missionary stars of the first magnitude—Livingstone, Moffat, Van der Kemp. Africa furnished a refuge for the Babe of Bethlehem from the cruelty of Herod; shall it not find in Him its glorious rest? Along its Mediterranean coast, in early days, Christanity flourished, but the glory has departed, and today, from Egypt to Liberia, and from the Mediterranean to Cape Town there is need of the power of the gospel of Christ. The area of the country is 9,858,000 square miles, supporting a population of 200,000,000. To describe the races of Africa would require a volume. The Dark Continent is a commentary on ethnology. In Egypt we have the remnants of the oldest civilization; in the heart of the continent barbarism prevails. The work of Christian missions in Africa is simply stupendous. Nothing but a religion of Divine Power can avail in this world lying in darkness and the shadow of death.

NORTH AFRICA.

Morocco has a population of 5,000,000, more than two-thirds of whom are Moors. They are Mohammedans. Algeria belongs to France, with a population of 3,310,412. Tunis has a population of 1,500,000, the majority being Bedouin Arabs and Kabyles. This latter race are descendants of the original Berber race. They are industrious, live in houses of stone or of clay, and have organized communities under popular government. They are Mohammedans, and Morocco is the nearest center of their religion. Tripoli is a Turkish dependency, with a population of 750,000.

Egypt, including Egypt proper, Nubia, Kordofan, Soudan, and the equatorial provinces had, in 1882, a population of 17,806,381. The government of this country is under the supervision of England. The native Egyptians of Arab descent, called Fellahs, are the most numerous. The Copts are the descendants of the original Egyptians. This part of Africa has become well known through the English war with the tribes of the Soudan in which Gen. Gordon lost his life.

Protestant missionary work began in North Africa about 1758,

with but little success for a long time. The following societies are at work in this division of the country:

The Kabyle Mission in Morocco, Algiers, and Tunis; the London Society for Promoting Christianity among the Jews in Morocco, Tunis and Abyssinia; the American United Presbyterian Church in Egypt; the English Church Missionary Society in Egypt; the Medical Mission of Miss Whately in Egypt; the St. Chrischona Missionary Society in Abyssinia; the British and Foreign Bible Society in Algiers, Tunis, Morocco, Egypt and Abyssinia; the Berlin Missionary Society in Egypt.

Perhaps no work is more interesting to general readers than that of Miss Whately. She went to Egypt for health. The Lord brought her there for His work. She began work for the women of Egypt in 1861, amid great difficulties, but the same Lord who called her, has blessed her efforts. In addition to her school work, a medical mission has been established, and the English Church Missionary Society has resumed the field once relinquished as a failure. The work of the United Presbyterian (American) Mission is also worthy of the high estimation which it has received from unprejudiced observers. The venerable Dr. Lansing, father of one of our theological professors, is at the head of this mission.

EAST AND EAST CENTRAL AFRICA.

Abyssinia has a population of over 3,000,000. They have a form of Christianity, but entirely corrupt. East Central Africa is known to the world as the field of Livingstone. The missions have cost much both in money and men, with little apparent results, but God's work is never fruitless; it always holds the seed of future harvests. The Universities Mission, born of Livingstone's efforts, has been chiefly instrumental in surpressing the slave trade. The English Church Society commenced work in 1844 at Mombasa. Here we find the well-known Uganda Mission, in which bitter persecutions have illustrated Christian heroism, both in native converts and the noble Bishop Hannington. The Scotch churches, both Free and Established, have missions in this country, as well as the London Missionary Society, and the United Methodists of Great Britain. The American Board began labor in 1883, and have three stations.

SOUTH AFRICA.

South Africa is largely colonized by the English and the Dutch. Cape Colony, three-fourths the size of Texas, Natal and the Transvaal, are under British authority or influence, comprising a population of 2,500,000. The Orange Free State is an independent Boer republic with a population of 140,000, half of whom are white. The Dutch Reformed Church is the prevailing denomination. In addition to these colonies are Bechuana, Makololo, Damara, and Namaqua lands. The Kaffir race, of which the Hottentot is a tribe, has been the object of missionary effort since the Moravians, represented by George Schmidt, entered the

country in 1736. The Boers as a class in a measure opposed his efforts. The London Missionary Society sent John Theodore Van der Kemp, the son of a Dutch Reformed minister of Rotterdam, a man of superior attainments, yet up to the age of forty-five a confirmed deist. When converted, he offered himself to the society, and chose the Kaffirs as his field. His work among them is not a whit behind apostolic zeal and self-denial. It has been a work of striving with times of darkness ever since. Various other societies are at work in South Africa, the Free Church of Scotland, with an industrial school at Lovedale, being worthy of special mention.

The work among the Bechuanas, a tribe without religious ideas, derives its interest from the name of Robert Moffat. His biography is within reach of all. He died in 1883 at the age of 89. The work among the Bechuanas is somewhat clouded by internal dissensions and immoralities. The work among the Basutos, by the Paris Evangelical Society, has resulted in a Christian communion, numbering 5,000. The Zulus are the finest tribe in South Africa. They have a sense of justice, and a knowledge of right and wrong. Work among them has been in the face of persecution by death.

WEST AND WEST CENTRAL AFRICA.

The most interesting country in this division is the Congo Free State. It is the great experiment of international union of this century. Its organization is so recent that an account is unnecessary. It is divided into the Upper Congo and Lower Congo regions. H. M. Stanley's name will ever be associated with this enterprise. This region is wondrously rich in natural products, but the climate, especially in the Lower Congo region, as in Western Africa generally, is very trying to Europeans. Its population numbers 30,000,000. The Lord's work not only has opened the land, but is slowly filling it with light. The Congo Country is the field of a great missionary experiment. Bishop William Taylor's self-supporting mission began operations in 1885, when the first corps of volunteers started from New York. There is much discussion concerning this mission, but there has not been time for a decision. Missions along the Western Coast, in Liberia, Senegambia, Sierra Leone, Ashantee, and neighboring provinces, have been carried forward with some success, but greater discouragements. Rum is the most formidable obstacle to missionary work, and the same ship often brings the rum and the missionaries. Liberia is the great experiment of negro colonization. Its government is republican, and its missionaries are chiefly of the American negro race.

Prayer for Africa should include:

I. For the success of the Congo Free State.

II. For the destruction of the rum traffic.

III. For the abolition of the slave trade.

IV. For an increase of missionaries.

STATISTICS OF MISSIONS IN AFRICA.

BRITISH SOCIETIES.	MISSIONARIES.			NATIVE PASTORS AND HELPERS.	COMMUNICANTS.
	Ord.	Lay.	Women.		
Church	17	12	4	277	4,164
Universities' Mission	26	28	14		
Soc. for Prop. Gospel	122		12	218	5,341
London	48	1	..	6,052	62,142
London for Jews	2	..	..	27	
United Free Methodist	10	..	..	233	3,035
Primitive Methodist	2	..	..	14	.181
Church of Scotland	2	5	1		
Free Ch. of Scotland	15	15	9	138	3,280
Baptists	20	5	..		
Wesleyan Methodists	33		30	1,427	15,107
United Pres. of Scotland	17	2	9	69	2,073
Soc. for Female Education	..	..	4	....	
Moravians	58			336	2,828
Friends	..	7	20	....	3,500
Bible Society	6				
AMERICAN SOCIETIES.					
American Board	17		25	....	866
Baptist Mission Union	12	1	7	11	429
Presbyterian	9	2	12	22	868
Southern Baptist	6	5	8	8	125
United Brethren	4	5		58	3,929
Protestant Episcopal	2		1	42	540
African Methodist	1		1		
Methodist Episcopal	..		..	76	2,4
Bishop Taylor's Missions	11	22	16	....	..90
Lutheran	1		1	1	..
Free Methodist	4		4	....	..81
United Presbyterian	9	1	16	219	1,84..
Western ColoredBaptist	1	1	..	....	3

Every dollar belongs to God is a truth little realized by multitudes of Christians. Yet it is so. If we have been purchased by the precious blood of Christ, all we are and all we have belongs to him. Dr. William Kincaid tells the following striking incident: "A friend of mine was receiving some money at the hands of a bank officer the other day when he noticed depending from one of the bills a little scarlet thread. He tried to pull it out, but found it was woven into the very texture of the note and could not be withdrawn. 'Ah!' said the banker, 'you will find that all the government bills are made so now. It is an expedient to prevent counterfeiting.' Just so Christ has woven the scarlet thread of his blood into every dollar that the Christian owns. It cannot be withdrawn, it marks it as his. My brother, my sister, when you take out a government note to expend it for some needless luxury, notice the scarlet thread therein, and reflect that it belongs to Christ. How can we trifle with the price of blood?"

There is need of a reconstruction of our giving to missions and to every other benevolent cause.—*Selected.*

Never be discouraged by trifles. If a spider breaks his thread twenty times he will mend it as many. Perseverance and patience will accomplish wonders.—*Anon.*

Woman's Department.

ANNIVERSARY NOTES.

The Women's Executive Committee of Domestic Missions of the Reformed (Dutch) Church held its fifth anniversary on the afternoon of Tuesday, May 8, in the Collegiate Church, Forty-eighth Street and Fifth Avenue. The President, Mrs. Paul D. Van Cleef, presided and commenced the exercises by reading a portion of the sixth chapter of Hebrews, after which the congregation joined with her in repeating the Lord's prayer.

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The report of the Corresponding Secretary, Mrs. Edmund B. Horton, followed. It was difficult to tell the work of the committee during the past year in the short time allowed for the report, but it was right that auxiliaries, whose gifts and sympathy had placed the money in the hands of the committee, should hear in detail of the work. Having sought the Master's guidance, the c ommttee believe not one step has been taken in vain, not one step is to be regretted.

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Thirty-six new auxiliaries have been welcomed by the committee during the past year as "Helpers in the Lord," and new mission bands are constantly forming.

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Five parsonages have been built in the West, greatly by gift sfrom the committee, which has also joined with the Domestic Board in giving important aid to two struggling churches.

The minor work also has not been overlooked. Organs, libraries, communion sets, chandeliers, Christmas boxes, everything has been gladly supplied as soon as the need was known.

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But ——— money is needed, first, last, always.

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Our Northwestern Academy should be second to none, and for this a fine new building is needed. Salem Dakota, needs assistance, while other claims nearer home press upon us. Who will help?

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Our missionary, Rev. F. J. Zweimer, is faithfully at work on our frontier line, while in the peace and quiet of our own homes we look on at the efforts of those in the front of the battle.

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The report of the treasurer, Mrs. U. D. Gulick, was as follows:

Bal. in Treasury, April, 1887	$1,156.38
Receipts during year.....	8,786.18
Disbursements.....	8,688.44
Balance April, 1888.....	1,334.12

The report of the "Paper Mission," in charge of Mrs. John S. Bussing, showed a widespread interest. Papers have come from Montreal and Chili, marked for "Paper Mission." Three hundred and sixty papers besides periodicals have been distributed wherever needed. Some few Indians who can read have asked for and received papers, and children are eager to supply the wants of other children in this respect. While no one can calculate the pleasure and information given by these papers, it is known that more than one soul has been led to the Sa-

viour by them. Thank God for the "Paper Mission."

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The Rev. Henry W. Teller, of Pompton Plains, N. J., gave a fine address on "The Development of the Missionary Idea in the Reconciling of the World to God." In closing his address he alluded to the vision of Zechariah, fifth chapter, and said, "If one woman brought the curse there are many women to take it away," and "may God broaden the wings of the Woman's Board like the wings of the stork, that it may have strength for its work."

Mr. William F. Wyckoff gave an interesting account of "How our Western mission field appeared to an Eastern layman." He spoke of the difficulties under which the Hollanders labored, of their thrift and industry. He paid a glowing tribute to the character of the American born Hollander, of which class our denomination in the West will be largely composed, and said their religion was made a part of their daily talk and life, and to keep this people in our denomination we must build for them and help them until able to help themselves.

The closing address of the afternoon was made by Rev. Charles H. Pool, corresponding secretary of the Board of Domestic Missions. His subject, "Gathering Up the Crumbs." If woman's work be illustrated by gathering up the crumbs, may they find they have twelve basketsful; they are aiding the Reformed Church and working for Christ himself. Let us gather crumbs of Faith—trust in God and trust in God's people. Let us also gather crumbs of inspiration from these anniversary exercises, and go home with more zeal and more Christ-like love for souls.

The closing prayer was made by Rev. E. B. Coe, D. D., who also pronounced the benediction; and the executive committee will commence its sixth year of work, encouraged by the large attendance on these anniversary exercises, and by the words of hearty approval and sympathy they have received.

ELIZABETH P. INGRAHAM,
Recording Secretary.

The bread of life is love; the salt of life is work; the sweetness of life, poetry; the water of life, faith. —*Anon.*

The line of life is a ragged diagonal between duty and desire.—*W. R. Alger.*

We judge ourselves by what we feel capable of doing, while others judge us by what we have already done.—*Longfellow.*

A poplar leaf hides our view of the sun; the slight substance of an earthly care hides from us the immense and radiant God.—*Joseph Roux.*

The growth of grace is like the polishing of metals. There is first an opaque surface; by and by you see a spark darting out, then a strong light, till at length it sends back a perfect image of the sun that shines upon it.—*Payson.*

Faithfulness in little things fits one for heroism when the great trials come. *L. M. Alcott.*

For the Young.

THE "CHURCH BUILDERS."

Children's part in mission work is gaining the attention it deserves. Our Sabbath Schools have aided materially in building churches in the foreign field. In many of the Christian homes of our land are pictures of the Morning Star, a missionary vessel built by contributions from the children of a generation ago. The mission churches of Sio-ke, China, and Tindivanam, India, are the result of a wise movement by the Foreign Board in this direction a few years since. Now the Domestic Mission cause is brought before the Sabbath schools of our Church in an interesting and pointed letter from the corresponding secretary, published below. We believe that the influenec of this movement will be two-fold. It will secure valuable assistance to the proposed plan of the erection of churches. It will also secure an interest in Domestic Missions, on the part of the future leaders and members of Christ's church of the coming generation. We hail the "Church Builders" in the MISSION FIELD and hope to hear from them, both directly and indirectly. Now, boys and girls of the Reformed Church, show how little hands and willing hearts can raise houses of worship in our Western field.

The following is the circular letter of the Secretary :

To the Teachers and Scholars of the Sunday Schools of the Reformed Church.

MY DEAR FRIENDS :

I have just written a letter to your Superintendent and now I want to say a few words to you. I am sorry that I have to do it by pen and ink, for I would rather look right in your eyes when I talk to you.

I want to tell you about the missionary work of our Church, and I hope to interest you so much that each of you will become a helper in the plan I am going to propose. Our Reformed Church has a work for every boy and girl as well as for every man and woman, and we want your school to aid us.

There are a great many places in these United States where there is no Sunday-school or church, just because the people are so poor that they cannot pay the salary of a minister. Many immigrants come from Holland and go out West and start a little town, and we think that these should be looked after by the Reformed (Dutch) Church in America. So we send out a missionary and pay part of his salary out of the money which is sent to the Missionary Department of the Board of Domestic Missions, and we expect the people to whom he preaches to pay the rest of his salary.

But then these people have no churches.

Now we want to have every Sunday-school become a band of "Church Builders." And I will tell you why.

When a new congregation is organized in one of our Western fields the people are almost al-

ways too poor to put up even a frame building; so out on the praries they often, by their own labors, build what they call sod churches. These are made almost entirely of sods, including the roof, and when it rains hard the roof leaks mud. The floor is the bare ground, and the seats—if they have any—are usually rough boards. Sometimes they use a big box for a pulpit. We, who have comfortable churches and Sunday-school rooms, would think it hard to worship in a sod church, sitting on rough boards, with muddy water dropping on our heads.

After a time the people feel that they must have something better, and then they ask the aid of the Church Building Fund of our Board to help them build a plain but substantial church, in which they can meet comfortably in summer and winter.

The Board has helped in erecting many such churches, but is not able to assist all that have applied. There are at present twelve congregations that have asked and are waiting for aid, but we have been compelled to tell them they must wait longer, because there is no money in the treasury. So the Board has decided to tell the six hundred and seventy-two Sunday-schools in the Reformed Church about this work of building churches for new and needy congregations, and ask them if they will not take up this department of our missionary work, and make it *their own* and become "Church Builders."

Would it not be a grand thing if the boys and girls of our Sunday-schools should give enough money to build these churches? Why, do you know that if each one of the 93,000 scholars in the Reformed Church should give *two cents each month* during the year we could buy the boards, and the nails, and the shingles, and the glass, and the paint too, yes, and every thing that is needed in putting up these buildings, and they would always be remembered as the "churches which the Sunday-schools built."

Will not you, the teachers and scholars of this school, join in this movement and send us regularly (every quarter) your "two cents a month collection" for the Church Building Fund? Let all the teachers talk it over with their classes, and then hand in to the superintendent the names of those who are going to give two cents every month to help build churches for those who now have no comfortable place in which to worship.

Please send me word how soon I may place your name on our roll of "Church Builders."

Your interested friend,

CHARLES H. POOL,
Corresponding Secretary.

The Church Builders have begun work in earnest. $142.69 were sent in during April by them. If large bodies move slowly, surely small bodies must move quickly. The prompt response to the Secretary's call betokens good things from the children. The Master was only a boy when He said "Wist ye not that I must be about my Father's business.

Domestic Missions.

Rev. C. H. POOL, Secretary.

Resolved, That we urge upon the Churches the imperative demand of the Board for more money, and express our conviction that we should try this year to raise $100,000 for it, to be devoted in equal parts to its two departments of work.—*General Synod, June*, 1887.

A REVIEW OF THE YEAR.

The fiscal year of the Board of Domestic Missions closed on the 30th of April. The record of the year's work is worthy of note, and is encouraging. A summary of results may be interesting to the readers of the MISSION FIELD. 90 Pastors have been assisted by the Board during the year, and 108 congregations and missions stations supplied with the ministrations of the gospel. 4,802 families and 6,947 church members have been among the recipients of these gospel ministrations. Into the churches helped 756 have been received on confession of faith, and 327 by certificate. 8 new Sunday-schools have been organized, and 108 Sunday-schools regularly conducted. In these schools are 9,349 scholars, and 161 conversions are reported. The Building Fund has aided in wholly or partially erecting 15 churches and 7 parsonages, the latter having been accomplished almost wholly by the money contributed by the Woman's Executive Committee.

These are some of the results, and are a good showing as compared with the results of other years. Yet much more could have been done if the church had furnished the means. The Western Classes are pointing the Board to fields in every direction—in Illinois, Michigan, Iowa, Dakota, Minnesota—that ought to be occupied by the Reformed Church. The stated clerk of the Classis of Iowa calls for *seven* men for Dakota alone. The Board has not the men, as yet, to place permanently in those fields, and if it had the men, it has not the money to send them. The best that can be done is to use the labors of the students of our seminaries during their summer vacations. Nine of these have applied, and will be commissioned to work in Western fields during the summer, and six in Eastern fields. The Board anticipates blessed results from the labors of these consecrated and earnest young men, and hope that not a few of them may decide to settle in Western mission fields when they shall have completed their studies. In the meantime, the Board appeals to churches and individuals to send money promptly to pay these young men for their summer work.

It may also be well for the Church to know that twelve or fifteen young congregations have asked for help from the Church Building Fund, in erecting churches and parsonages, besides those that have been aided, and other applications are expected soon. The Board does not think it wise to borrow, and is therefore compelled to tell these churches they must wait till the money is in hand to help them. How long shall that be? Here is the opportunity for the "Church Builders" to organize in our Sunday-schools, and to pour in their "two cents a

month" (or more if they wish) into our treasury. If "Church Builders" in all our Sunday-schools would "rise and build," how the churches would go up. Superintendents, teachers, and scholars, who have received the Secretary's letters, will please take notice.

It is pleasant to be able to state that the Board closes the year practically without debt. The receipts during April were gratifying, and enabled the Board to meet existing obligations where money had been actually appropriated. But will the Church remember the following facts? The work of the Board goes right on; the pastors aided by the Board, and the students just commissioned, are to be paid; the dozen churches who have applied to the Building Fund are expectantly and patiently waiting for the help so much needed. Will not the Churches and Sabbath-schools considerately and compassionately continue the inflow into the treasury? Do not let the close of the year close up the steady stream of benevolence. The Board has learned to dread the periods of drought when the stream dries up as under the summer sun, or the work is almost as effectually blocked as the roads are blocked by winter snows. Give us the systematic, steady contributions of the whole Church during the coming year, and see if growth and results do not correspond.

The Board, the servant of the Church, is grateful for the support the Church has given during another year, and would rejoice to go forward at the bidding of the Church, to devise larger and more liberal things. COR. SEC.

FINANCIAL STATEMENT.

The last General Synod expressed a conviction "that we (*i. e.*, they) should try this year to raise $100,000 to be devoted in equal parts to the two departments of work of the Board of Domestic Missions.

It may interest the members to see the results of their efforts at the close of the fiscal year.

The following figures show:

1st. The amounts received from the men and the women, and the boys and the girls of our Church.

2nd. The legacies of six friends, who remembered the Board when making their wills.

3rd. The interest from invested funds, and from other sources not enumerated above.

Income from April 30, 1887, to April 30, 1888, for DOMESTIC MISSIONS:

Churches	$19,683	71
Sunday-schools	5,723	56
Individuals	1,886	62
	27,293	89
Woman's Ex. Com...	1,443	63
Total *contributed*....	$28,737	52
Legacies	9,585	00
Other Income.....	2,149	87
	$40,472	39

Income from April 30, 1887, to April 30, 1888, for CHURCH BUILDING FUND:

Churches	$ 5,955	51
Sunday-schools	1,134	67
"Church Builders" (one month).....	142	69

Individuals.....	2,891 92	
	10,124 79	
Women's Ex. Com. ..	6,936 46	
Total *contributed*....		$17,061 25
Legacy		2,000 00
Other Income.....		523 17
		$19,584 42

This shows that the contributions of both departments of the Board by the living members of the church amounted to a total of $45,798.77.

The total amount received shows a very gratifying increase, but the receipts are not as large as had been expected. It is worthy of attention, that the receipts from the churches are $1,430 less than they were last year, while there has been an increase in the gifts from our Sunday-schools of $1,011, and the Women's Executive Committee have sent in $3,144 more than they did a year ago.

But how for the future? The Missionary Department of the Board has $55.37 on hand at the beginning of the year, May 1, 1888. On August 1 we have to pay out $6,000. Where is the treasurer to get the money? Shall he borrow it, or will the churches send on their offerings.

The Building Fund has a balance of $325.47, and has promised $6,750, and many more churches are pressing their claims for loans and aid. What is the spirit of the church? Shall we wait for legacies, or will the living aid us *now?* Synod says give. The Board waits to receive.

TREASURER.

Foreign Missions.

Rev. H. N. COBB, D. D., Secretary.

Resolved, That it is our duty, and entirely within our ability, to raise $100,000 for this purpose (Foreign Missions) during the current year, and that we will use our best endeavors to reach this amount, realizing that in so doing we are simply obeying the Master's call to follow where He leads.—*General Synod, Catskill, N. Y., June, 1887.*

STATE OF THE TREASURY.

"And Jesus sat over against the treasury."

Receipts for April, 1888.....	$ 46,952.19
Previously acknowledged.....	62,998.92
Total receipts from May 1, 1887....	$109,946.11
Deduct for special objects.....	5,847.88
Total for general purposes...	$104,098.62

The $100,000 line is passed at last, and left far behind, never, we hope, to be recrossed in the opposite direction. To fully comprehend the aid extended by the Church to its foreign mission work during the year, it is necessary to add to the $109,946.11 above reported, the amount, $45,335.06, paid in on the endowment of the Theological Seminary in India. This makes the whole amount received $155,281.17. No such amount was ever given by the Church before. Even in the year when the debt was lifted by the generous gift of $56,500 by a single individual, the receipts were only $119,530.89.

The debt existing on the first of April last was $48,000. All but $7,000 has been swept away; all the expenses of the year have been met, and several additional special objects provided for. Of all the receipts, but $1,500 were from legacies, $1,122.41 from other outside sources, and $600 from the American Bible Society for work on the Telugu Scriptures by Dr.

Chamberlain. All the rest is the gift of the Church to her Lord for His work among the nations. While we may well rejoice in such results, let us not glory; let us acknowledge that it is, in very truth, of the Lord, and say with David, "Now, therefore, our God, we thank thee, and praise thy glorious name. Who (are we) that we should be able to offer so willingly after this sort? For all things come of Thee, and of thine own have we given Thee." And shall we not add the prayer, "O Lord God of our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto Thee."

Now, let us give ourselves to the work of the new year with mingled thankfulness and courage. By proper distribution of that work through the year, and by earnest and well-directed effort to bring all the members of the Church into co-operation, all that is needed, and more than all that is now asked, can be done.

As was said last month, the appropriations for the year are somewhat over $99,000. The treasury will require fully $25,000 to meet expenses for the next three months. Last year the receipts for these months were $16,206.51. An increase of 50 per cent. will be needed. Shall it be made?

COR. SEC.

May 10, 1888.

ANNUAL MEETING OF THE WOMAN'S BOARD.

The Fourteenth Annual Meeting of the Womans' Board was held in the Collegiate Church, Fifth Avenue and Forty-eighth Street, on Tuesday, May 8, at 10:30 A. M.

The Managers of the Board occupied seats upon the pulpit platform, a new and admirable feature of the occasion.

Mrs. Jonathan Sturges, President, was assisted by the Rev. Dr. Elmendorf, of the Collegiate Church, Harlem. After singing, Rev. W. J. R. Taylor, D. D., read the Forty-fifth Psalm, and prayer was offered by Rev. H. V. S. Myers, D. D. By this time the body of the capacious church was filled with a large and interested audience, composed chiefly of ladies, and many found seats in the galleries.

After the opening exercises, the Annual Reports were read; that of the Foreign Corresponding Secretaries, by Rev. O. H. Walser, giving an account of the work carried on, for women, in the different mission fields of the Church. The report of the Home Corresponing Secretary was read by Dr. Cobb, Secretary of the Foreign Board, showing the number and names of auxiliaries and Mission Bands organized during the year, the whole number now in existence being two hundred and twenty-nine. He also spoke of the importance of extending the effort and organization into every church, and presented the financial results of the year.

The Treasurer's report was read by Rev. W. W. Clark, and showed that the receipts had been $17,544.81 (a little more than the previous year), and the balance, April 25, 1887, $2,817.84, making a total of $20,412.65. Of this amount $19,202.21 had been paid to Synod's Board.

The Rev. James H. Ballagh spoke of "Woman's Work for her Lord in Japan." He began by presenting some "cold statistics" as to the number of laborers employed in Japan, and the proportion of women workers, and paid a glowing tribute to their character and influence. He closed

with an earnest appeal to the daughters of the Reformed Church to consecrate themselves in greater numbers to so blessed a service.

Mr. Ballagh was followed by Rev. Lewis R. Scudder, M. D., on "India's Exigency and Opportunity." His thought was enforced by the considerations that Hindu thought dominated the East, that Hindu religious systems controlled the great mass of the populations of Asia, that these results were due to the missionary character of the Hindu, that the time of India's awaking to the truth had come, and that the forces at present employed are utterly insufficient to accomplish the work of her evangelization. Assuming the personality of an intelligent, converted young Hindu, he presented an earnest and impressive plea for the gospel from the Hindu side, and closed by expressing his joy in the hope that the Board, "on whose skirts he had been hanging for months," would now be able to send him to the land of his birth and the work for which he longed.

Though the hour for adjournment had arrived, the audience would not be satisfied without listening to Dr. Arthur T. Pierson, of Philadelphia, so well known as an earnest and eloquent advocate of missions and author of "The Crisis of Missions." He spoke for nearly half an hour—all too short—of the greatness of the work, of the intense interest surrounding it, and of its wonderful successes, emphasizing, in conclusion, the absolute necessity of prayer for the Holy Spirit, on whose mighty power the work and workers are dependent for success.

The feeling of the audience was truthfully expressed by Dr. Ormiston, who declared that so far from giving thanks for the attention shown, Dr. Pierson, and all the brethren who had spoken, should receive the hearty thanks of every hearer, and the assurance that their earnest words had made a deep impression on every heart, the results of which would yet appear.

By the kind forethought, and at the joint expense of the ladies of the Woman's Board and the Woman's Executive Committee of Domestic Missions, a simple but bountiful lunch had been prepared in the lecture room, to which all were now invited, and after the singing of the Doxology, and the Benediction by Dr. Ormiston, the large audience was dismissed. It was a most interesting and profitable occasion throughout, and the "social hour" which followed had its own peculiar and positive advantages.

NOTES AND NOTICES.

THE EXECUTIVE COMMITTEE, at its meeting on May 9, voted to appoint Rev. Lewis R. Scudder, M. D., as a Medical Missionary to the Arcot Mission, India. Dr. Scudder is the son of Rev. Wm. W. Scudder, D. D., was born in India, and applied, months ago, to be sent into the field. His appointment will give great joy to the Mission who have earnestly petitioned and anxiously waited for his coming.

At the same meeting two other applications for appointment were deferred for the present, one of a student in the Theological Seminary at New Brunswick, and the other in Union Seminary, New York City, and both members of the Reformed Church and anxious to serve her and the Lord in the foreign field. Ought they to be kept back?

MISS MARY DEYO, of the Reformed Church of New Hurley, N. Y., was accepted in March and has just been appointed to the Ferris Seminary, to fill the vacancy in that institution occasioned by the marriage of Miss Anna H. Ballagh, to the Rev. R. E. MacAlpine, of the Southern Presbyterian Mission. Miss Deyo expects to join

the Seminary in time for the opening of the school year early in September.

THE GENERAL MISSIONARY CONFERENCE of the World will meet in London on June 9, in Exeter Hall, and remain in session till June 19. Representing as it will, by delegates and missionaries, the operations of a hundred and fifty Missionary Societies and Boards of the Protestant world, this meeting cannot fail to have a great and most beneficial effect in promoting the great work of evangelizing the world.

The London Committee have issued an earnest plea that special prayer be made, throughout all the Churches, not only during the time of the sitting of the Conference, but also in advance, that the presence of the Holy Spirit may be graciously and mightily manifested. This request is heartily seconded by the American Committee, and is deserving of hearty and universal compliance. Certainly, without the influence of the Spirit of God, the deliberations of the Conference will be barren of the best and most desirable results. Let earnest prayer be made in all our churches.

THE REFORMED CHURCH will be represented in the Conference by Rev. Henry Stout and L. W. Kip, D. D., from the Missions, and Rev. Drs. T. W. Chambers and W. J. R. Taylor, from the Board, with Elders C. T. Williamson, of Newark, and George Stewart, of Yonkers. It is proper to say that these delegates attend without expense to the Board.

A NEW SCHOLARSHIP in the India Theological Seminary, has been founded by friends who wish to remain unknown. Its title, by the wish of the donors, will be "The In His Name Scholarship." He whose name is above every name must surely bless its founders and the recipients of its benefits.

THE SAD ACCIDENT at New Brunswick by which Clarence G. Scudder lost his life has awakened the profoundest sympathy with his parents, Rev. Dr. and Mrs. Jared W. Scudder, of Vellore, India. Mr. Scudder was a young man of bright promise, and looking forward to the missionary work on the completion of his studies. His manly Christian character had won for him hosts of friends. His terrible sufferings were borne with heroic patience and fortitude. Many hearts will pray that the "God of all Comfort" will sustain those whom he has so sorely smitten.

INAUGURATION OF THE NEW THEOLOGICAL SEMINARY IN INDIA.

BY THE REV. JACOB CHAMBERLAIN, M. D., D. D.

"The Theological Seminary in the Arcot Mission" is established. It was inaugurated yesterday, here at Palmaner. Its permanent location is not yet decided. That will be settled just as soon as some large-hearted gentleman or lady of means gives us $10,000 or $15,000 with which to erect suitable buildings for the use of the seminary, and to be a perpetual memorial to himself or herself, and to his or her large-hearted benevolence.

We had an excellent mission house at Palmaner, unoccupied, for the use of the Missiouary Professor of Theology. Adjacent was a very large building belonging to the Poligar, or Rajah, of Venkatigiri, capitally adapted to the use of a theological seminary, which could be had at a very cheap rent. The building is somewhat over 200 feet long, with a wide verandah running along its front for about 150 feet. The center is a large octagonal room, and back of this, connected by a double verandah, is a large detached room with its own verandahs on three sides

—capitally adapted for a lecture room. There are, I believe, 24 rooms besides the large verandahs, and some of the rooms are 30 and 36 feet long. The building stands in a compound of some five acres, with a large Oriental well of good water, with stone steps leading down to the water. Besides the house itself, there is a large kitchen and butler's house, and a row of houses or barracks occupied by police constables and their families, when this house was occupied by the superintendent of police.

The whole of these premises we found we could secure for the marvelously low rent of about $100 per year. I know of no premises in India so well adapted to our purpose as this. It was, however, not alone the fine quarters at extremely low cost, but other weighty reasons in conjunction, that determined the mission to locate the Seminary temporarily at Palmaner,

Day before yesterday Dr. William Scudder, my son, and myself, assisted by a score of native volunteers, opened out the thirteen boxes of books for the library, which left New York in October and November, and arranged the nearly three thousand volumes on shelves in the room set apart as a library, and which connects with the central octagonal room with folding doors. There is room for the seventeen more boxes now on the way.

The inauguration exercises were held yesterday. The mission had invited all of our native assistants and all the elders of our churches to be present, and a joyous time we had. The exercises were held in the octagonal room, with the library and the corresponding large room on the other side thrown in by opening the folding doors, and with seats also placed in the adjoining verandahs. By appointment of the mission it became my duty to preside. The exercises opened at 10:30 with an invocation, the reading of selected appropriate passages of Scripture in Tamil, by Dr. J. W. Scudder, a prayer by Catechist A. Masillamani, and a hymn sung by the native choir in Tamil, accompanied by Oriental instruments of music.

Dr. William W. Scudder, the new president and professor of theology, then made the opening address in Tamil, setting forth the aims of the Seminary; the kind of men we wished to see enter it, and the spirit of deep consecration in professors and students needed to insure success and obtain God's blessing. It was an earnest and touching address, and will not soon be forgotten.

After a lyric—sung in Telugu by the choir—the writer made an address in Telugu, giving some account of the raising of the endowment, including many a touching incident connected with the founding of scholarships and professorships, and showing the self-sacrifice and devotion displayed by many of the givers, and telling the recipients of these benefits of the many prayers that are daily being offered for the success and welfare of the institution, and its professors and students; and then in English he conveyed to Dr. William Scudder the salutations of the Board, the Synod and the Church at home as their first professor of theology in the Church of India, and bade him "be strong and very courageous" in fulfilling the duties to which God, through his Church, had called him, and closed with a few words of similar salutation and of earnest advice, in Tamil, to the class which was about to enter.

After another hymn, Pastor Abraham Williams spoke on behalf of the Tamil churches, of their interest, their joy and their hopes, connected with this new movement for a thoroughly trained ministry, and on behalf of Telugu churches, Catechist P. Souri gave an address on similar themes.

Dr. Jared W. Scudder, secretary of

the mission, then spoke, voicing the gladness, the gratitude, the thanksgiving of the mission to God, to the Board, to the General Synod, and to the Home Church over the founding of this school of the prophets—this military training school for God's India Army officers.

A prayer of dedication, led by the chairman, and the benediction, concluded the service at half-past twelve.

The inauguration dinner was spread upon mats in the spacious verandah, Ninety guests, not including the missionaries sat down to the feast. The dinner was of rice and vegetable curry with chetnies, and with bannanas and native sweet meats for desert, and betel leaf and areca nut to finish with.

It would have done one's eyes good to see the snow-bank-like heap of beautifully white boiled rice piled up ready for the feast on a clean sheet on the floor of the ante-room, so deftly boiled that each kernel of rice stood out separate and distinct from its neighbor, and not sticking together in one mass, as is the case with our poorly boiled rice in America. No one need speak of the great expense of such a sumptuous inauguration dinner, for, all told, it cost less than ten cents per plate, and that included the plate (made of sewed banyan leaves) on which each one ate, and the sweet meats and betel.

After the dinner was over, we all assembled again in the Octagonal Hall and Library and listened to an hour and a half of after dinner speeches, and they were good. The Tahsildar, or chief native official of the Palmaner Taluk, or county, a high-caste Hindu, was present as an invited guest, and at the close expressed the deep pleasure with which he had listened to the speeches. The Government Sub-Registrar, a Brahmin, was also present and expressed his pleasure.

One from each mission station had been appointed to respond when his station was called. *Arcot* was responded to by S. Daniel, head master of the Arcot Academy; *Chittoor*, by Jacob Raji, Catechist; *Madanapalle*, by John Souri, Catechist; Palmaner, by I. D. Solomon, one of the teachers in the new Seminary; Tindivanam, by John Peter, Catechist; Vellore, by Isaac Henry, Catechist; for Arni, Rev. Moses Nathaniel, native pastor, had been appointed, but as, owing to sickness he was not present, Rev. J. W. Conklin, who has charge of Arni, spoke. He also brought the salutations of the "Arcot Academy" (formerly known as the Arcot Seminary) to its younger and greater brother. In a very pleasant and genial vein he set forth the proper future relationships between these two institutions. Then each of the missionaries who had not spoken before made a three minutes' speech, Dr. John Scudder, in a humorous speech in Tamil, conveying the thanks of those present and of those in our mission not here to the "Prince of Beggars" who had begged the endowment to its completion.

Dr. Lambertus Hekhuis spoke of the work to which we must now look forward with a determination each to do his duty, and Rev. William I. Chamberlain, as the most recent graduate of the New Brunswick Theological Seminary here present, neatly and politely made the bow of that institution to its young Asiatic sister. With some half dozen volunteer speeches from native friends present, in Tamil and Telugu, and a prayer and benediction, the exercises closed.

At sundown the native pastors, catechists, teachers, and choir went into the Bazaar street of the town *en masse*, and had an evangelistic service of song and preaching to the Hindus, and so closed one of the most memorable days in the history of the Arcot Mission.

Of the twelve candidates for admission, eight were to-day admitted by the

Board of Superintendents, and arrangements were made for receiving six of our catechists into an advanced class on the 15th of May, so that we shall have fourteen students the first year. Perhaps three others will come.

Our joy is great. Our hope is greater. Let the Church hold up this institution by unceasing prayer to God.

Palmaner, India, March 8, 1888.

THE JAPAN MISSION.

TOUR IN KIU SHIU.

Of his tour in the island of Kiu Shiu, with Mr. Demarest, of Nagasaki, to which reference was made last month, Mr. Miller writes as follows:

Kurume is at present an important place, but before very long will be much more so, as it will become the center of the railroad system of Kiushiu, and for this reason we are laboring to get a strong hold and be ready for the growth of the place. A successful meeting was held in the evening in one of the theaters. The people wished us to remain over another day, but we had already sent notice that we should go the next day to Yanagawa, where is a church under the care of the Presbyterian Mission. Our reason for returning here was that this church has been in a deplorable state for some time. Although the members are able to do something for themselves, they think that they are not, and so are without an evangelist. Mr. Tomegawa accompanied us, and we held a meeting at the church, to which mostly believers came. Our talks were intended for the benefit of the church, though from what was said afterwards I do not think they suspected as much. We hope that good was done, as they told us before we left next day that they would contribute some six yen every month towards the support of an evangelist.

SAGA.

From Yanagawa we went over to Saga, only a short distance, Mr. Tomegawa accompanying us. Here we found the town crowded with people from the surrounding country, who had come in to see the new assembly building which had been just completed, and was open for the inspection of the public. If we had been able to get a suitable place for a lecture meeting we should have had an immense audience, but the theaters were all engaged and we could do no better than take the preaching place, but as this was not attractive, not so many as we had expected came to the meeting. During the afternoon we had examined one candidate for baptism, and just before the meeting he was baptized in the presence of the other believers.

KARATSU.

From Saga, Mr. Demarest and I went to Karatsu, one of the coal centers of Kiushiu. By starting early, and taking two men apiece, we reached the town in the afternoon, and found two of the Christians waiting for us on the outskirts of the town, who told us that we were to be entertained at the house of Mr. Kurihara, the helper. We were made very comfortable and treated with the greatest distinction. Karatsu is a beautifully situated village, and the prospect from the cliff, where stood the old castle in former times, is singularly beautiful even in picturesque Japan.

We held a very interesting examination of candidates for baptism and reception into the church. We were especially pleased with the replies of a school teacher. His father is also interested in Christianity, and asked me when I returned to Tokyo to call on his younger son who was apprenticed to a firm in the city, as he had heard that he was getting into bad ways. This I subsequently did, inviting him to come and see me, when I had a plain talk with him and gave him some interesting Christian books. There were three who were examined to be received

from the Greek Church. Two of these were ladies, and their answers were clear and unembarrassed. Saturday evening we held a large and successful lecture meeting, although the notice for it had been rather short, owing to the fact that, though it had been engaged before, just the day we arrived the proprietor had come to refuse to let it for a Christian lecture, and it took considerable pursuasion before his scruples were overcome. We expected a much larger audience the next evening, but that night and the next day there was such a heavy storm that in the evening none of the lights could be lit, and the lecture had to be given up. The storm did not prevent the Christians from meeting in the house of the evangelist and celebrating the Lord's Supper. They all brought their lunch, as usual, and staid over to the afternoon when they held a prayer meeting.

UNION IN CHURCH WORK.

It will be clearly seen from the account of this trip that the evangelistic work of the United Church cannot be separated into missions. I went first into places directly under our Reformed Missions, then to a place where the work was started and has been carried out by the Committee of the Tokyo Chukwai, then in the part of the country occupied by the southern mission of the Presbyterian Church; yet some of the stations there were occupied by evangelists whose salaries are paid by the Committee of the Naniwa Chukwai; from thence I went into a field which has been occupied hitherto by our mission, but is now looked after by the Southern Presbyterian Church; then again I went to a station occupied by the Southern Station of the Presbyterian Church, and thence to ground occupied by the Committee of the Chinzei Chukwai, and finally to that which is occupied by the Nagasaki Station of our Church; and yet wherever I went I was equally welcome and felt myself equally at home.

Education.

Rev. G. H. MANDEVILLE, D.D., Sec'y.

NOTES BY THE WAY.

I have recently visited Holland, Mich., to attend the April meeting of the Council of Hope College. I was present at most of the examinations of the Senior class. I also spent two forenoons in visiting the recitation rooms, and heard the professors teach and the students recite in various branches of study. I likewise had the pleasure of attending the commencement exercises of the Theological Seminary at Hope College, at which two of the three graduates delivered excellent addresses, and the Rev. Dr. Collier, of Kinderhook, N. Y., one of the Board of Superintendents, addressed the class very felicitously and impressively in his unique and pleasant way. Very choice music was happily rendered by the choir of the evening. A large audience was present.

I spent more time and made more careful observation in looking into the work of the institution than in any previous visit. I was not disappointed in what I found; most of the readers of this magazine know my convictions of the good character of the work done in Hope College in its several departments. That conviction, growing out of years of connection with the work and the workers, was greatly strengthened by what I saw and heard. One of the objects I had in thought in going to Council at this time was

to satisfy myself by a new personal examination of the work, and thus be able to testify from knowledge so gained, for the encouragement of the many friends who have contributed to the funds of the college, and of those who may have it in mind to make contributions in the future by personal donation, in establishing scholarships, or by bequest. Notwithstanding the inadequacy of endowment, the imperfectness of equipments, and the several disadvantages under which they labor, the president and professers are doing a good and noble work, and their students finish their curriculum of studies and graduate into professional study with minds well disciplined and furnished for future work. Of course, they are not able to do what they might and could do with ampler and better facilities and more instructors. This is not claimed, nor is it to be expected. But what they do accomplish is remarkable, and places their students at no special disadvantage when brought into classes with graduates of other Institutions, medical, legal, or theological. This could not be achieved, certainly, without self-sacrificing labor on the partof the i nstructors (for which, by the way, they receive very small compensation), and faithfulness and carefulness on the part of the students. They have worked together to accomplish such results. The friends of Christian education should recognize the work and its worth.

Another conviction, closely pressed home to my heart, was this: *what a mistake our Church is making, what damage it is doing, in leaving these Institutions so long without adequate endowment and equipment.* Is it not unjust to the professors, and to the students, and to the Church itself? When the Church threw open the doors of these institutions (and I include the North Western Academy, in Orange City, Iowa), the voice that pealed from the bell-towers rang out the cry of invitation through forests and over prairies, "come hither, ye sons and daughters of the Church, and we will do you good; we will furnish the best appliances for your education, your mental and moral development and enrichment, and thus fit you the better to accomplish your work and mission in life." This was the assurance of the act, if not the promise in word. Has she made good the guarantee? Has not the promise been beautiful to the ear, but sadly disappointing to the heart? Surely these things ought not to continue. Every year the Church delays and defers to give the one hundred thousand dollars asked for and needed, sets back the progress of education five, ten, or twenty years. Seize the opportunity which the present offers. Events move rapidly in those growing communities, and may and will sweep past and away from the slow-moving, halting, hesitating ones. We say these things here to help prepare the way for the coming unto you, dear reader, of some one who will ask your help liberally and generously for endowment.

I was urged by not a few to go to the Particular Synod of Chicago, which met at Roseland, Ill. Whether wisely, or not, I at length yielded and went. As I sat among them and looked at the faces and heard the voices of brethren from Michigan, Wisconsin, Illinois, Iowa, and Dakota, I realized, as never before, the great sweep of country in which our Church has become a fixture and growing power, with wonderful promise for the future, if the present is wisely utilized. It was not possible for me to tarry long with them, as they deliberated in the spacious and really beautiful new edifice, which the large congregation, to which Brother Van Ness ministers, has reared during the past year. I was very cordially welcomed, and invited by them to conduct their opening exercises. After they had elected Brother Stillwell, of Dakota, president, and completed their organization, I was invited to address them, which I did in a forty minutes' talk, bringing them the salutations of the Brethren in the East, and assuring them of affection and sympathy, and co-operation, to the utmost of ability, in their great work in the West, in educating the youth and preaching the gospel.

Having a couple of hours to stay in Chicago, I took the opportunity of calling upon the Rev. Dr. Ganse, now Secretary of the Board of Aid for Colleges and Academies in the Presbyterian Church. He opened to me a larger view of the magnificent work they are doing across the continent, to the very shores of the Pacific. It was inspiring and encouraging to faith and hope in the future of our country, to note the progress actually made, and trace in imagination the mighty streams of influence welling from these and kindred fountains that in coming years will make glad the country and the City of our God.

Let our Church do its part, though it must be on a small scale, and come up with enthusiasm "to the help of the Lord against the Mighty.

GILES H. MANDEVILLE,
C. S.

N. Y., May 9, 1888.

GIRLS AND BOYS IN AFRICA.

The girls in Africa, as elsewhere, are fond of dolls; but they like them best alive, so they take puppies for the purpose, and carry them around tied to their backs, as their mothers carry babies. Some of them "play baby" with little pigs. The boys play shoot with a gun made to imitate the "white man's gun." Two pieces of cane tied together make the barrels; the stock is made of clay, and the smoke is a tuft of loose cotton.

In one African tribe the boys have spears made of reeds, shields, bows and arrows, with which they imitate their father's doings; and they make animals out of clay, while their sisters "jump the rope." Besides, the African children, like children all over the world, enjoy themselves "making believe." They imitate the life around them.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following contributions for April, 1888:

Collegiate, N. Y. City	$416 63
Fort Miller, N. Y.	5 00
Mellenville, N. Y.	12 50
Lansing, Ill.	14 17
Gibbsville, Wis.	26 57
Coopersville, Mich.	4 00
Prospect Hill, N. Y. City	10 75
Bethlehem Centre, N. Y. Annual Col.	26 24
Gallatin, N. Y.	7 00
Jamaica, L. I. q. c.	45 40
" " Ladies' Miss'y. q. c.	37 70
3d, Raritan, N. J. m. c.	14 00
S. S., Cherry Hill, N. J.	2 00
" Pottersville, N. J. Easter Off'g.	23 52
Krumville, N. Y.	4 00
Spotswood, N. J.	10 00
Ladies' Aux., N. and S. Hampton, Pa.	9 80
A. M. S. S., No. Newark, N. J. q. c.	105 83
P. M. " " " " "	121 04
Schaghticoke, N. Y.	10 00
S. S., Lafayette, Jersey City, N. J.	42 50
Pella, Neb.	5 00
Ger. Ev., Jamaica, L. I.	10 00
Lebanon, N. J.	15 35
S. S., Lebanon, N. J.	5 31
Wom. Miss'y, Pompton Plains, N. J.	37 77
Union R. C., High Bridge, N. Y. ad'l.	5 00
Cash	12 54
2d, Philadelphia, Pa.	168 50
Kiskatom, N. Y.	17 50
Owasco, N. Y	6 00
Gilboa, N. Y., in part	3 70
Ger. Ev., Hoboken, N. J.	26 77
Ger. Ev., St. Peter's, B'klyn, N. Y.	10 00
Little Falls, N. J.	10 00
North Bergen, N. J.	20 00
S. S., Bloomingroove, N. Y.	13 50
1st, Coxsackie, N. Y	2 92
Wurtsboro, N. Y.	10 00
"A. M."	2 50
Greenport, N. Y.	2 00
Flatlands, L. I.	12 32
S. S., Trinity, Plainfield, N. J.	34 94
" Three Bridges, N. J.	6 00
" 2d, Coxsackie, N. Y.	29 68
Wom's Miss'y Soc., Constantine, Mich.	10 84
Ger., Norfolk St., N. Y. City	15 00
College Point, L. I.	66 17
3d, Pella, Ia.	6 00
S. S., Bergen, N. J.	43 00
" Linden, N. J.	5 00
2d, Jersey City, N. J.	25 87
S. S., Metuchen, N. J.	41 15
" S. Bergen, N. J. ad'l.	1 00
Bellville, N. J.	15 74
Mrs. S. M. Martin, Brooklyn, E. D.	5 00
Trinity, Plainfield, N. J.	58 44
Fairfield, N. J.	9 69
Blawenburg, N. J.	16 09
4th, Albany, N. Y.	20 00
4th, Raritan, N. J.	7 00
Marbletown, N. Y.	58 00
North Branch, N. Y.	35 06
New Hurley, N. Y.	38 00
Sioux Falls, Dak.	6 43
Milwaukee, Wis.	22 80
Catechumens, Milwaukee, Wis.	15 00
Ladies' Miss'y, 3d, Raritan, N. J.	37 50
Newtown, L. I. ad'l.	41 66
S. S. Hope, Holland, Mich.	68 16
St. Johnsville, N. Y	11 50
St. John's Ger. Ev., Bergen, N. J.	10 00
1st, Freehold, N. J.	7 86
3d, Albany, N. Y.	10 00
North Holland, Mich.	13 00
Alton, Iowa	18 50
Utica, N. Y.	49 95
Bound Brook, N. J.	7 73
S. S. Bound Brook, N. J.	13 50
S. S., Broadway, Paterson, N. J.	22 67
Ger. Ev. Mission, N. Y. City	125 00
S. S. " " " "	50 00
Irvington, N. J.	13 68
S. S., Holmdel, N. J.	9 58
S. S., Schoharie, N. Y., for support of a Miss'y	15 00
2d, Coxsackie, N. Y.	11 00
Fishkill-on-the-Hudson	75 41
1st, Lodi, N. J.	10 00
Niskayuna, N. Y.	12 50
Locust Valley, L. I.	21 27
N. and S. Hampton, Pa.	10 75
Tithes, " "	20 00
New Durham, N. J.	43 25
Callicoon, N. Y.	9 00
Millbrook, N. Y.	1 00
1st, Glenville, N. Y.	36 00
S. S., Huguenots, S. I. q. c.	9 18
Hillsboro, Millstone, N. J.	11 69
Wallkill Valley, N. Y.	13 75
Board of Direction, by order of the General Synod	500 00
Huguenots, S. I., q. c.	7 71
Griggstown, N. J.	41 96
Ave. B., N. Y. City	15 00
G. Van Nostrand, Esq., Nyack, N. Y.	75 00
Stanton, N. J.	13 00
Union Hol., Paterson, N. J.	15 00
Coeymans, N. Y.	20 03
S. S., Catskill, N. Y.	30 00
1st, Kalamazoo, Mich.	19 84
Cedar Grove, Wis.	18 88
Grace, N. Y. City	20 00
1st, Hull, Ia.	3 51
S. S., Clinton Ave, Newark, N. J.	25 00
Columbia, N. Y.	5 12
Hope Ch., Dak.	3 00
Van Raalte, Dak.	2 00
Grand View, Dak.	3 00
Claraville, N. Y.	5 00
Linlithgo, N. Y.	21 00
Readington, N. J.	10 37
Boght R. C., N. Y.	4 00
S. S., Brookdale, N. J., for Western S.S.	25 00
Clinton Ave. Newark, N. J.	68 74
Berne, N. Y.	13 78
Beaverdam, N. Y.	4 04
S. S., No. Branch Depot, N. J.	12 75
1st, Brooklyn, N. Y.	13 55
Rev. Henry N. Cobb, D.D.	20 00
Stuyvesant, N. Y.	7 35
Flatbush, Ulster Co., N. Y.	31 50
S. S., Glasco, N. Y., for Western S. J.	6 50
Trinity, Newark, N. J.	18 05
S. S., Trinity, Newark, N. J.	5 30
" West Farms, N. Y.	10 00
2d, Lodi, N. J.	7 00
St Paul's, Mott Haven, N. Y. City.	20 68
"Y. M. C. A.," Jamestown, Mich.	8 74
A Friend, Jamestown, Mich.	5 00
East New York, L. I.	25 00
Ger. Ev., N. Y. City	2 00
Flatlands, L. I.	50 00
Paramus, N. J.	20 40
S. S., Highlands, N. J., "Lambs of the Flock"	2 60
Kinderhook, N. Y.	153 03
2d, Hudson City, N. J.	21 17
Madison Ave, N. Y. City	250 00
Syracuse, N. Y.	27 88
S. S., Ellenville, N. Y.	16 50
Bloomingburg, N. Y.	21 00
Fonda, N. Y. m. c.	21 50
Member, Fishkill, N. Y.	5 00
Leeds, N. Y.	10 00
S. S., 1st, Astoria, L. I. q. c.	18 00
4th, Grand Rapids, Mich.	10 00
Infant Class, 4th, Grand Rapids, Mich.	15 50
Bible Class, So. Holland, Mich.	61 00

Middleburgh, N. Y.	11 24
S. S., Middleburg, N. Y., for Western S. S.	14 50
East Greenbush, N. Y.	5 75
1st Claverack, N. Y.	20 00
Village S. S., Claverack, N. Y.	17 00
Union, Paterson, N. J.	10 00
S. S., Hudson, N. Y.	50 00
Mrs. A. C. McKinney, Peekskill	5 00
Herkimer, N. Y.	11 42
S. S., Herkimer, N. Y.	1 12
A Friend, Ellenville, N. Y.	1 00
Ladies' Miss'y, New Brooklyn, N. Y.	10 00
North Blenheim, N. Y. ad'l	1 01
Scharaalenburgh, N. Y. ad'l	4 00
Fonda, N. Y. m. c. ad'l	5 00
Broadway, Paterson, N. J., monthly Concert	3 38
Unionville, N. Y.	24 26
De Witt Chapel, N. Y. City	30 00
New Hackensack, N. Y.	18 30
Mooresville, N. Y.	4 75
Gilboa, N. Y.	8 56
Franklin Park, N. J. ad'l	15 00
S. S. 1st Ch., Kingston, N. Y.	39 90
1st, Somerville, N. J.	38 25
5th, Philadelphia, Pa.	25 00
Rochester, N. Y. (Classis Kingston)	36 00
S. S., Rochester, N. Y., (Ch. Kingston)	7 00
Catskill, N. Y.	143 37
Broadway, Paterson, N. J.	20 00
North Newark, N. J.	1,200 00
Neshanic, N. J. ad'l	2 05
S. S., Neshanic, N. J.	24 78
S. S., Beaverdam, Mich.	8 00
S. S., Closter, N. J.	4 56
2d, Schenectady, N. Y.	85 45
Norwood Park, Ill.	10 28
S. S., Norwood Park, Ill.	7 77
Fort Plain, N. Y.	20 00
Twin Lakes	5 00
S. S., Norris, Ill.	5 00
Vriesland, Mich.	9 70
A Friend of Missions, Schodack Ch., N. Y.	3 00
Woman's Ex. Com., for salary, F. J. Zweimer	225 00
Chatham, N. Y.	50 00
Montville, N. J.	31 40
Miss Alida Van Dyke, Stuyvesant	5 00
North Hempstead, L. I.	12 00
S. S., North Hempstead, L. I.	10 00
S. S., 34th St., N. Y. City	10 00
S. S., Westwood, N. J.	12 00
Fulton, Ill.	8 33
Ger., Plainfield, N. J.	6 80
2d, Newark, N. J., q. c.	16 45
Family Mission Box, E. R. Atwater	58 38
Spring Lake, Ill.	5 00
Ladies' Christian Work Soc., Ger., Plainfield	5 00
S. S., Peekskill, N. Y.	5 00
Spotswood, N. J.	1 50
Nassau, N. Y.	4 00
South Branch, N. J.	11 15
S. S., 1st, L. I. City, L. I.	2 33
Saugerties, N. Y.	68 92
Coatsban, N. Y.	57 00
* * *	5 00
Hurley, N. Y.	12 37
S. S., Hurley, N. Y.	24 82
West Troy, N. Y.	13 00
1st, Ghent, N. Y.	34 86
S. S., Ghent, N. Y.	25 14
Deer Park, Port Jervis, N. Y.	103 00
S. S., Napanoch, N. Y.	9 50
Berea, N. Y.	21 68
Fultonville, N. Y.	49 19
S. S., Fultonville, N. Y.	34 61
Knox, N. Y.	4 50
2d, Berne, N. Y.	2 50
Livingston Mem'l, Linlithgo, N. Y.	10 00
Ger., West Newark, N. J.	7 00
S. S., " " "	3 00
Clove, N. Y.	32 96
1st, Grand Rapids, Mich.	29 79
S. S., Miss'y Soc., New Lots, L. I.	25 00
English Neighborhood, N. J.	2 50
S. S., Prospect Hill, N. Y. City	5 09
S. S., 1st, Brooklyn, N. Y.	37 97
So. Bend, Ind.	3 77
St. Johnsville, N. Y.	4 50
"A Member," Spring Valley, N. Y.	5 00
Bloomingroove, N. Y. ad'l	73
Port Ewen, N. Y.	14 47
S. S., Bloomingdale, N. Y. City	45 85
"W. A."	6 00
Morristown, N. J.	4 25
Central Ave., Jersey City, N. J.	17 05
S. S., Central Ave, Jersey, N. J.	25 00
Mr. J. A. Moore	7 00
A Member, Vriesland, Mich.	5 00
1st, Chicago, Ill.	30 00
Catechumens, Spring Lake, Mich.	20 00
1st, Princetown, N. Y.	5 00
Total	$7,362 7

JOHN S. BUSSING, *Treasurer*,
63 Wall St., N. Y. City.

CHURCH BUILDING FUND.

April, 1888.

Fort Miller, N. Y.	5 00
2d, Hudson City, N. J.	5 00
Three Bridges, N. J.	3 00
S. S., 1st, Hackensack, N. J., for 2d Rochester	25 00
Ger., Norfolk St. N. Y. City	5 00
College Point, L. I.	5 58
3d., Pella, Iowa	4 00
S. S., Old Bushwick, Birthday Offering, Special for Dakota	9 00
1st, Hackensack, for 2d, Rochester	90 00
Fairfield, N. J.	10 00
4th, Albany, N. Y.	20 00
S. S., Oradel, N. J.	21 00
High Woods, N. Y.	10 17
Plattekill, N. Y.	5 00
Spotswood, N. J.	7 62
Schaghticoke, N. Y.	4 76
Union, R. C., High Bridge, N. Y. City	25 00
S. S., Lafayette, Jersey City, N. J.	42 50
Ger. Ev., Jamaica, L. I.	3 00
Bergen, N. J.	27 85
2d, Philadelphia, Pa.	50 00
Ger. Ev. St. Peter's, Brooklyn, E. D.	10 00
North Bergen, N. J.	5 00
2d, Tarrytown, N. Y.	19 36
North Branch, N. J.	9 60
Young Ladies Miss'y Circle	5 00
Sioux Falls, Dak.	2 42
Canarsie, L. I.	1 50
Belmond, Iowa	5 57
S. S., Rhinebeck, N. Y., for debt on Hope Ch., Dakota	30 00
Family Miss'y Box, Rev. C. H. Pool, Easter Offering	10 00
Madison Ave., Albany, N. Y.	559 63
Ger. Ev., St John's, Bergen, N. J.	2 00
Prospect Hill, N. Y. City	5 00
Fulton, Ill.	3 25
Alton, Iowa	10 00
Ger. Ev., N. Y. City	75 00
Irvington, N. J.	5 00
Mrs. S. A. Sandham, N. Y. City, Special for Sandham Memorial	25 00
Miss Rena Baas, Newark, N. Y.	1 50
Shawangunk, N. Y.	5 00
Niskayuna, N. Y.	19 00
Tithes, N. and S. Hampton, for Pella, Iowa	5 00
Washington, Iowa	3 00
1st, Glenville, N. Y.	5 00
Bloomingroove, N. Y.	5 40
S. S., Bloomingroove, N. Y.	2 16
A. B., N. Y. City	10 00
1st., Schenectady, N. Y.	22 59
G. Van Nostrand, Esq., Nyack	75 00
Tappan, N. Y.	4 53
Ramsay, Ia.	5 00
Coeymans, N. Y.	18 43
Grace R. C., N. Y. City	5 00

Centreville, Mich	8 00
Schoharie, N. Y. An'l Col	7 18
Annandale, N. J	6 00
Ladies' Aux., Upper Red Hook, N. Y., per W. E. C. for Grand View	27 00
Mr. F. R. Hutton, N. Y. City	75 00
Columbia, N. Y	1 88
W. E. C., to repay Loan of 2d, Kalamazoo, Mich	1000 00
S. S., Herkimer, N. Y	18 00
Flatbush, Ulster Co, N. Y	6 98
S. S., West Farms, N. Y	7 39
St. Paul's, Mott Haven, N. Y	5 00
Ger. Ev., N. Y. City	1 00
Acquackanonck, N. J.	15 00
Rotterdam, Kan.	3 00
1st, Holland, Passaic, N. J.	8 39
Madison Ave., N. Y. City	100 00
S. S., Cleveland, O., Golden Rule Soc	10 00
Union S. S., Woodville, N. J	6 00
S. S., Leeds, N. Y., Mrs. Elmendorf's Class	4 00
4th, Grand Rapids, Mich	5 00
Bloomingdale, N. Y	17 08
Herkimer, N. Y	7 00
Bergen, N. J. m. c	32 42
S. S., New Lots, L. I	25 00
S. S., Tappan, N. Y	10 00
B'way, Paterson, N. J	13 50
2d, Jersey City, N. J	19 80
S. S., Secaucus, N. J	2 25
S. S., Spakers, N. Y	3 06
Colts Neck, N. J	7 75
1st Holland, Paterson, N. J	4 00
College Point, L. I	27 00
Young People's Ass'n, Cortlandtown	60 00
Cortlandtown, N. Y	6 23
Belleville, N. J	9 17
5th, Philadelphia, Pa	25 00
4th Ger., N. Y. City	16 41
S. S., Niskayuna, N. Y	10 00
Neshanic, N. Y	13 55
Schoharie Mtn., N. Y	3 22
Kiskatom, N. Y	4 57
No. Newark, N. J	500 00
Norwood Park, Ill	8 00
S. S., Napanoch, N. Y., Xmas Off'g	10 00
Chatham, N. Y	11 93
Peekskill, N. Y	2 50
1st, Harlem, N. Y. City	109 92
2d, Totowa, Paterson, N. J	39 14
Jamaica, L. I	10 54
S. S., Peapack, N. J	18 80
Saugerties, N. Y	12 19
Fultonville, N. Y	15 00
S. S., 29th St. and 5th Ave., N. Y. City	197 71
Clove, N. Y	17 09
S. S. Miss'y Soc., New Lots, L. I	25 00
Clinton Ave., Newark, N. J., Ind	100 00
South Bend, Ind	37
Women's Ex. Com. for Orange City, Ia	2,000 00
2d, New Brunswick, N. J	48 75
Jamaica, L. I	30 00
Norwood Park, Ill	400 00
Total	$6,458 13

"THE CHURCH BUILDERS,"

Sent in during April, 1888.

S. S., Flushing, L. I	28 00
S. S. Am., Orange City, Iowa	2 40
Unionville, N. Y	3 90
Woodside, N. J	20 00
Lebanon, N. J	15 81
S. S., 1st, L. I. City	1 50
S. S. Blawenburg, N. J	26 00
S. S., 2d, Paterson, N. J	28 00
Fairview, N. J	1 00
S. S., 3d, Bayonne, N. J	1 00
S. S., 3d, Bethlehem, N. Y	15 08
Total	$142 69

JOHN S. BUSSING, *Treasurer*,
33 Wall St., N. Y. City.

THE WOMAN'S EXECUTIVE COMMITTEE OF DOMESTIC MISSIONS, R. C. A.

Receipts for April, 1888.

Kingston, N. Y., Fair St. Aux	$12 75
N. Y. City, 48th St. Coll. Aux	48 00
Greenville, N. J	56 95
Albany, N. Y., Madison Avenue	100 00
New Durham, N. J., Grove Ch	10 00
6th Ave Union, N. Y. City	25 00
Clarksville, N. Y	4 00
Grace Ch., "Coral Workers," N. Y. City	13 55
Newtown, L. I	25 00
Miss F. R. Van Vechten	3 00
Bloomingdale, N. Y. City	44 00
Hope, Holland, Mich	18 75
Paterson, N. J., 2d Ch	15 76
Coopersville, Mich	10 00
Bergen Ave., Jersey City, N. J	43 55
Accord, N. Y., Rochester Ref. Ch	8 00
Newark, N. J., No. Ch	110 61
" " Young Women's Mission Band	200 00
Colts Neck, N. J	20 00
Middlebush, N. J	12 80
34th St., N. Y. City	53 00
Newark, N. J., 2d Ch., "Ready Helpers"	6 00
E. M. V. W., East Fishkill, N. Y	5 00
High Bridge Union, N. Y. City	25 45
Mellenville, N. Y	13 00
Queens, L. I	20 00
Hackensack, N. J., Young People's Soc	5 00
East Millstone, N. J	25 00
Jersey City, N. J., 2d Ch	55 21
Harlengen, N. J. "Alida Mission Band."	10 00
Holmdel, N. J	34 13
Claverack, N. Y	53 00
Grace Ch., N. Y. City	5 00
Cash	6 29
Flatbush, L. I., Easter Offering of Mission School	52 00
New York Sunday-school Association for Leaflets	10 20
Farmer Village, N. Y	34 39
Astoria L. I., 1st Ch	17 00
Philadelphia, Pa., Aux. of 1st and 3d	75 00
Readington, N. J	10 00
Schenectady, N. Y., 2d Ch	46 18
Holland, Mich., 1st and 3d	16 32
48th St. Ch., "Adriel Mission Band."	60 00
Harlem, N. Y. City, 2d Coll	22 25
Holland, Mich., "Hope Mission Circle."	3 28
Norwood Park, Ill	25 00
Brooklyn, N. Y., 12th St	60 00
Easton, Pa	24 46
Brooklyn, N. Y., Ch. on the Heights	64 50
Central Bridge, N. Y	5 00
Port Richmond, S. I	78 98
Saugerties, N. Y	36 45
Shawangunk, N. Y	10 00
Bergen Point, N. J	48 36
Fallsburg, N. Y	2 50
Somerville, N. J., 1st Ch., M. M. S	5 00
Middleburg, N. Y	15 00
Albany, N. Y., 1st Ch	119 00
Newark, N. J., Clinton Ave	50 00
Tarrytown, N. Y., 2d Ch	10 00
New Baltimore, N. Y	20 00
So. Branch, N. J	25 00
New Brunswick, N. J., Mission Band, 1st Ch	50 00
29th St. Ch., Infant Class, "Free Will Off'gs."	4 00
29th St. Ch., Four Ladies	19 00
Newark, N. J., 1st Ch. S. S	30 00
Fairview, Ill., Centennial Off'g	100 00
New Utrecht, L. I., The Neighbors	50 00
Griggstown, N. J., Children	1 13
Anon	2 00
Total	$2,251 00

MRS. U. D. GULICK, *Treasurer*,
267 13th St., Brooklyn, N. Y.

BOARD OF FOREIGN MISSIONS.

Receipts for April, 1888.

Mrs. John Palmatier, Leeds, N. Y.	$ 50
Ch., Florida, N. Y.	45 00
1st Ch., Tarrytown, N. Y.	48 56
Ch. of Deer Park, Port Jervis, N. Y.	110 80
No. Ch., Marblestown, N. Y.	12 20
Ch., Glenham, N. Y.	5 75
" High Bridge, N. J.	60 00
Collegiate Ch., N. Y. City	10,700 81
Ch., Warwick, N. Y.	78 27
" Stuyvesant, N. Y	17 71
" Beaverdam, "	90
A. M. V. Romondt, Pompton Plains, N. J.	10 00
Ch., Middleburg, N. Y.	29 50
" Lansing, Ill.	10 00
" New Hackensack, N. Y.	34 35
" Holmdel, N. J	1 00
" No. Branch, N. J.	21 81
" West Hurley, N. Y.	4 29
1st Ch., Newark, N. J.	173 52
" Albany, N. Y.	2,292 24
Christ Ch., Utica, N. Y.	29 44
Ch., New Paltz, N. Y. m. c.	22 00
So. Ch., N. Y. City	1,350 68
1st Ch., Rotterdam, N. Y.	41 00
Interest on Arcot Theol. Sem'y Funds	119 00
Mrs. Chas. Van Wyck, Brooklyn, N. Y.	25 00
Ch., College Point, L. I.	84 81
Mrs. Rapalje, Brooklyn, N. Y.	5 00
Wom. Miss'y Soc., Constantin, Mich.	10 84
Ch., Gibbsville, Wis.	65 92
Ladies' Soc., Ch., Three Bridges, N. J.	25 70
Ch., Boonton, N. J.	24 86
" Acquackanonck, N. J. m. c.	80 00
" Cold Spring, N. Y	2 30
Ch., Helderberg, N. Y.	30 00
1st Ch., Flatbush, L. I. m. c.	175 14
" Flushing " " m. c	47 00
S. M. V. S., Mt. Vernon, N. Y.	3 00
J. V. S. " " "	7 00
Ch., New Lots, L. I.	202 87
" South Bergen, N. J.	5 82
Through "Christian Intelligencer," for debt	22 72
Ch., Metuchen, N. J.	12 40
James Hopkins, N. Y. City	25 00
2d Ch., Jersey City, N. J.	62 51
West Ch., Newark, N. J.	4 00
3d " Pella, Iowa	6 00
Lafayette Ch., Jersey City, Family Mission Box	13 00
Six Friends, Ch., Pompton, N. J.	6 00
Misses Hutton, Rhinebeck, N. Y	3 00
Mrs. T. B. R., Hackensack, N. J.	5 00
J. A. R., " "	5 00
4th Ch., Albany, N. Y	24 00
Ch., Fairfield, N. J.	93 09
2d Ch., Rotterdam, N. Y.	25 00
Ch., Fallsburgh, N. Y	6 00
Samuel S. Doughty, N. Y. City	100 00
Ch., Catskill, N. Y.	233 34
4th Ch., Raritan, N. J	2 00
Ch., Stuyvesant Falls, N. Y.	7 59
2d Ch. Claverack, N. Y	17 17
Mrs. Charlotte Vanderveer, Easton, Pa.	20 00
Ladies' Soc., Ch., Jamaica, L. I.	25 13
Ch., Schaghticoke, N. Y.	10 00
Thomas Jessup, Newburgh, N. Y.	50 00
Ch., East Millstone, N. J.	7 00
" Pottersville, N. J. q. c.	3 48
" Spotswood, N. J.	27 13
E. A. K., Steinway, L. I.	100 00
S. A. K., Steinway, L. I.	100 00
Woman's Miss'y Soc., Ch. Pompton Plains, N. J.	31 41
2d Ch., Philadelphia, Pa.	250 50
J. M. and family, Syracuse, N. Y.	5 00
Ch., N. and S. Hampton, Pa.	37 91
Ger. Ev. Ch., Hoboken, N. J.	28 25
Madison Ave. Ch., N. Y. City	1,308 02
Ch. Soc., Holland, Ill.	150 40
"Oregon, Ogle Co., Ill.	18 00
Woman's Miss'y Soc., 3d Ch., Grand Rapids, Mich.	30 25
Ch., New Utrecht, L. I.	51 52
" Bound Brook, N. J.	7 78
Ch., Cortlandtown, N. Y.	10 01
2d Ch., New Brunswick, N. J.	181 40
F. V. B., East Fishkill, N. Y.	5 00
E. M. V. W., East Fishkill, N. Y.	5 00
Miss'y Soc., Bethany Chapel, Brooklyn, L. I.	80 00
2d Ch., Coxsackie, N. Y.	11 00
Ch., Coeymans, N. Y. q. c.	20 08
" Stanton, N. J	13 00
" Stone House Plains, N. J.	27 20
" Niskayuna, N. Y. q. c.	28 50
" Pella, Neb.	5 00
" Bakreabin, N. Y.	5 74
" North Blenheim, N. Y.	5 86
German Ev. Ch., Jamaica, L. I.	15 00
Ch., Lebanon, N. J.	15 85
" Bergen, N. J.	124 00
" Kiskatom, N. Y.	44 00
" Maurice, Iowa	8 75
3d Ch., Hackensack, N. J.	4 86
Ch., Piermont, N. Y.	24 17
" Spring Valley, N. Y.	25 65
" Owasco, N. Y.	13 50
" Gilboa, N. Y.	8 30
Rev. P. H. Wessells and wife, Gilboa, N. Y.	5 00
Ch., Little Falls, N. J.	30 00
" Ponds, N. J.	11 55
" North Bergen, N. J.	55 00
St. Peter's Ger. Ev. Ch., Brooklyn, L. I.	40 00
Rev. P. K. Hageman and Wife	3 00
A Member of 1st Ch., Hackensack, N. J.	25 00
Rev. J. W. Scudder, D.D., Vellore, India.	10 00
Ch., Canarsie, L. I.	10 00
Lafayette Ch., Jersey City, N. J. m. c.	20 00
Ch., Oyster Bay, L. I.	7 50
Rev. Chas. H. Pool, Family Miss. Box	10 00
Ch., Sioux Falls, Dak.	3 00
" Fairview, Ill.	28 60
" St. Johnsville, N. Y.	6 50
1st Ch., Raritan, N. J.	128 45
St. John's Ger. Ev. Ch., Jersey City, N. J.	5 00
Ch., Schraalenburg, N. J.	29 00
Holland Ch., N. Y. City	5 43
Ch., Mt. Vernon, N. Y.	122 08
" Cherry Hill, N. J.	21 50
1st Ch., Freehold, N. J.	11 26
Harvest Home, Ch., Pompton Plains, N. J	75 00
Conklin Miss. B'd, No. Ch., Passaic, N. J.	230 73
A Member of Ch., New Utrecht, L. I.	88 00
Ch., English Neighborhood, N. J. ad'l	48 00
" Fordham, N. Y.	58 35
" Irvington, N. J.	13 68
Mrs. S. A. Sandham	25 00
2d Ch., Glenville, N. Y.	7 00
Holland Ch., Lodi, N. J.	9 00
2d Ch., Rochester, N. Y.	10 26
" Hackensack, N. J.	90 00
Ch., Sayville L. I.	15 69
Grace Ch., N. Y. City	20 00
Ch., Clover Hill, N. J.	5 69
" Irving Park, Ill.	26 90
" New Baltimore, N. Y.	17 56
Dorcas Vereeniging, Orange City, Ia.	25 00
L. S. F., Po'keepsie, N. Y.	10 00
Hope Chapel, 1st Ch., Schenectady, N.Y.	10 00
"Tithes," Ch., N. and S. Hampton, Pa.	55 90
Ch., Middletown, N. J.	6 29
Abbe Ch., Clymer, N. Y.	22 36
Ladies' Miss'y Soc., Milwaukee, Wis.	30 00
Ch., Nyack, N. Y.	14 14
Mrs. Janette M. Lumby, Bethany Chapel.	25 00
Grove Ch., New Durham, N. J.	75 00
Ch., Canajoharie, N. Y.	76 07
" Chittenango. N. Y.	38 09
" Callicoon, N. Y.	11 00
1st Ch,, Glenville, N. Y.	13 30
Woman's Miss. Soc., Kingston, N. Y.	95 09
Ch., Zeeland, Mich.	100 00
4th Ger. Ch., N. Y. City	33 00
Ch., Franklin Park, N. J.	184 37
" Hillsboro, N. J.	19 29
" So. Bushwick, L. I.	30 00
Mrs. R. B. Farrington, Scarsdale, N. Y.	2 00
Ch., Flatbush, Ulster Co., N. Y.	31 50
" Hope, Dak.	3 50
" Grand View, Dak.	3 50
" Holland, Neb.	44 03
Ladies' Miss. B'd, Ch., Central Bridge, N. Y.	4 00

Rev. Wm. Brush, Morristown, N. J.	10 00
Ch., Paapack, N. J.	4 39
E. R. A. Family Mission Box	53 38
Rev. C. H. Polhemus, Hopewell, N. Y.	10 00
So. Ch., Brooklyn, L. I.	45 00
Coll. Ch., Harlem, N. Y.	166 08
Wom. Chr. Asso., Ch., Spring Valley, N. Y.	10 00
John B. Drury, D. D.	150 00
A Friend in 48th St. Ch., N. Y. City	2 00
Ch., Saratoga, N. Y.	43 19
K.	5 00
5th Ch., Philadelphia, Pa.	60 00
A. M.	2 50
Ch., Belleville, N. J.	18 58
" Rochester, Accord, N. Y.	42 00
" Woodstock, N. Y.	10 00
1st Ch., New Brunswick, N. J.	272 40
A Family, St. Thomas, W. I.	5 00
Broadway Ch., Paterson, N. J.	10 00
Ch., Schoharie M't'n, N. Y.	5 46
Dorcas Soc., 2d Ch., Grand Rapids, Mich.	5 00
A Friend, Warwick, N. Y.	40 00
Rev. J. E. Bernart, Chester, N. Y.	5 00
Ch., Saugerties, N. Y.	114 44
From a Mother and her Children, Holmdel, N. J.	10 00
Ch., Caatsban, N. Y. m. c.	19 00
2d Ch., Pokeepsie, N. Y.	288 22
1st " " "	597 52
Ch., Forreston, Ill.	10 44
" Berea, N. Y.	50 00
" Fultonville, N. Y.	48 50
1st Ch., Coxsackie, N. Y	12 00
Ch., Otley, Ia.	16 69
" Bethel, Ia.	18 31
" Rhinebeck, N. Y.	140 00
" Branchville, N. J.	11 15
" Upper Walpack, Pa.	8 00
" Neshanic, N. J	33 55
A Family in R. D. Ch., Catskill, N. Y.	3 25
Ch., Piermont, N. Y.	24 47
" Montgomery, N. Y.	629 00
Miss Rachel D. Milspaugh, Ch., Montgomery, N. Y.	100 00
Ch., Hurley, N. Y.	24 74
North Ch., Newark, N. J.	1,700 00
Ch. Chatham, N. Y.	131 54
Rev. Philip Phelps, Jr., D. D.	5 00
Ch. Greenpoint, L. I.	258 00
Miss Alida Van Wyck, Greenpoint, L. I.	5 00
Ch. Pompton, N. J.	6 00
Family, Preakness, N. J.	3 00
Two members, 1st Ch., Orange, N. J.	10 00
1st Ch., Pella, Iowa	62 50
" " Hoboken, N. J.	3 05
Miss'y Soc., 2d Ch., Newark, N. J.	11 35
Ch., North Hempstead, L. I.	8 00
H. A. Searle, 34th St. Ch., N. Y.	200 00
Ch. Greenport, Col. Co., N. Y.	45 00
North Ch., Passaic, N. J.	215 00
Ch., Lodi, N. Y.	46 13
1st Ch., Philadelphia, Pa.	46 00
Trinity Ch., Plainfield, N. J.	185 40
Ch., Clymer, N. Y.	11 45
" Hudson, N. Y.	410 38
Young Ladies' Soc., Ch., Hudson, N. Y.	6 00
Jacob W. Brink, Flatbush, Ulster Co., N. Y.	5 00
Prospect Hill Ch., N. Y. City	211 87
Ch., Marion, N. Y.	12 10
" Cooperaville, Mich.	10 00
" Clove, N. Y.	48 75
Chas. S. Ward	10 00
German Ch., Plainfield, N. J.	3 00
* * *	5 00
Ch., Nassau, N. Y.	20 70
Y. P. C. U., Ch., Nassau, N. Y.	7 54
Ch. Esperatah, N. Y.	5 00
A member, 2d Ch., New Brunswick, N. J.	3 00
Ch., Tyre, N. Y.	5 66
Ebenezer Ch., Holland, Mich.	10 00
Ch., Shokan, N. Y.	18 75
Miss Jane Deyo, Shokan, N. Y.	5 60
Mrs. Euphemia K. Corwin, Millstone, N. J.	15 00
Y. P. S. C. E., Ch., New Hurley, N. Y.	10 00
Rev. George J. Van Neste	10 00
" Middlebush, N. J.	58 38
Ch., Columbia, N. Y.	5 68
2d Ch., Schenectady, N. Y.	50 00
Ch., Kinderhook, N. Y	153 05
Ger. Ev. Miss. Ch., Houston St., N. Y.	25 00
Mrs. John Steele	30 00
Ch., Parkersburg, Ia.	39 41
" Mamakating, N. Y.	11 00
" Overisel, Mich.	31 48
" East Williamson, N. Y.	25 70
" Griggstown, N. J.	41 95
Ger. Ev. Ch., Ave. B, N. Y. City	50 00
" " " Norfolk St., N. Y. City	94 00
1st Ch., Brooklyn, L. I.	146 00
Ladies' Soc., Ch., Lisha's Kill, N. Y.	30 00
Clinton Ave. Ch., Newark, N. J.	567 69
Ch., Boght, N. Y.	4 00
Union Ch., (Holland) Paterson, N. J.	30 00
A few members of Ch., East Greenwich, N. Y.	7 00
Ch., Spring Lake, Mich	12 50
2d Ch., Pella, Iowa	8 08
A member of Ch., Zeeland, Mich	100 00
Ladies' Soc., 1st Ch., Claverack, N. Y.	39 88
Woman's Miss'y Soc., No. Orange Ch., Iowa	20 00
2d Ch., Lodi, N. Y.	10 00
Rev. L. Hekhuis, M. D., Arcot, India	20 00
German Ev. Ch., Yorkville, N. Y.	9 00
W. W. Kouwenhoven, Flatlands, L. I.	50 00
Ch. Paramus, N. J.	37 60
Family Offering, 1st Ch., Kingston, N. Y.	100 00
Ch., Highlands, N. J.	3 10
For Catechist, Ind a	90 00
" freight on b ooks to India	2 00
Ch. Bergen Point, N. J.	281 41
Ladies' Benevolent Soc., Ch., Branchville, N. J	72 50
A private gift, Ch., Branchville, N. J.	5 00
"Continued," Rochester, N. Y.	5 00
Ch., Princeton, N. J	9 00
Rev. and Mrs. J. H. Rhinehart	2 00
M. T. C., Attlebury, N. Y.	5 00
Ch., Fort Plain, N. Y.	25 04
Ladies' Miss'y Soc., High Falls, N. Y.	2 58
Ch., Schodack, N. Y.	20 00
Hon. N. F. Graves, Syracuse, N. Y.	100 00
James Myers, Newburg, N. Y.	500 00
Peter Lott, New Lots, L. I.	250 00
Ch. Shawangunk, N. Y.	6 25
" Alton, Iowa	10 00
Mrs. S. R Brown, Cleveland, O.	10 00
A Birthday Thank Offering	50 00
Ch., Ellenville, N. Y.	55 12
" Fonda, N. Y.	110 00
" Leeds, N. Y.	25 00
Simon Toussaint, Milwaukee, Wis.	12 50
4th Ch., Grand Rapids, Mich	31 00
Willing Workers, Ch., Annandale, N. J.	13 75
Bloomingdale Ch., N. Y. City	34 65
Woman's Miss. Soc., Ch. Ellenville, N. Y.	24 00
Mrs. A. McKinney	5 00
Mrs. Mary C. Mead, Eustis, Fla.	25 00
Hattie E. Strong, Ch., Fallsburg, N. Y.	5 00
1st and 3d Chs., Holland, Mich	3 75
Ch. on the Heights, Brooklyn, L. I.	1,825 12
" Schodack Landing, N. Y.	13 00
Some Members, Ch., Beaverdam, N. Y.	1 00
2d Ch., Ghent, N. Y.	15 00
So. Ch., West Troy, N. Y.	12 00
Hertzog Hall Miss. Circle, New Brunswick, N. J.	2 65
1st Ch., Ghent, N. Y.	28 62
Ch., Walden, N. Y.	119 50
Mrs. E. B. Strong, Ch., Fallsburg, N. Y.	6 00
Ch., Herkimer, N. Y.	7 80
Miss S. C. Robinson, Ellenville, N. Y.	2 50
Ch., Norwood Park, Ill.	10 00
" Bethlehem, Wis.	9 00
A Thank Offering	20 00
De Witt Chapel, N. Y. City	26 66
Ocean Hill Ch., Brooklyn, L. I.	5 83
2d Ch., Freehold, N. J.	47 58
A Member of 1st Ch., Orange City, Ia.	25 50
2d Ch., Athens, N. Y	4 00
Ch., Colt's Neck, N. J.	15 00
1st Ch. and S. S. (Holland), Paterson, N. J	10 41
Freight to China	1 00
H. A. B.	2 00

A lady, Ch., Ellenville, N. Y.	2 76
Miss Susan Yntema, Vriesland, Mich.	120 00
"One Who Loves the Master's Work."	5 00
American Bible Society	600 00
Ch., Central Avenue, Jersey City, N. J.	18 12
" South Bend, Ind.	5 07
Rev. J. L. Stillwell	5 00
For tracts	1 00
2d Ch., Paterson, N. J	44 70
R. T. V. W.	5 00
One Cent Mission Band, Milwaukee, Wis.	40 00
Mrs. Geo. Washburn, Saugerties, N. Y.	10 00
Rev. John Scudder, M. D., Tindivanam, India	50 00
Edwin Hyde, Coll. Ch., N. Y. City	25 00
Ch. of Comforter, Wiltwyck, N. Y.	3 00
Rev. J. Whitbeck, Ithaca, N. Y.	2 00
Miss'y Soc., 2d Ch., Grand Rapids, Mich.	80 00
Rev. W. B. Darrach	1 00
"Catskill."	20 00
Ch., Port Richmond, S. I.	68 43
S. Squires, Port Richmond, S. I.	5 00
Flatbush Mission, L. I.	41 47
Total	$37,189 01

CHILDREN'S MISSION FUND.

S. S., Ch., East Williamsburg, N. Y.	$20 5
" " Blooming Grove, N. Y.	13 50
" " No. Branch, N. J.	20 00
Infant Class, S. S., 1st Ch., Chicago, Ill.	100 00
S. S., Amer. Ch., Orange City, Ia.	2 50
" Ch., College Point, L. I.	80 00
" Trinity Ch., Plainfield, N. J.	34 93
" Ch., Bergen, N. J.	43 00
" " Gibbsville, Wis.	25 25
" 2d Ch., Tarrytown, N. Y.	60 00
" 1st " Hackensack, N. J.	25 00
" Ch., Three Bridges, N. J.	7 00
" " Cold Spring, N. Y.	2 70
" West Ch., Newark, N. J.	5 00
" Ch., Williamsburg, L. I., Infant Class	30 00
Mellenville S. S., 2d Ch., Claverack, N. Y.	12 50
S. S., Ch., Cherry Hill, N. J.	2 00
2 Classes, S. S., Ch., New Holland, Mich.	12 50
Jacksonville S. S., Ch., Pompton Plains.	20 00
Beavertown, S. S., Ch., Pompton Plains, N. J.	5 00
Churchville, S. S., Ch., N. and S. Hampton, Pa.	5 33
S. S., Ch., Holmdel, N. J.	9 57
" " Bound Brook, N. J.	13 50
" 1st Ch., Rochester, N. Y.	30 00
" Ch., Coeymans, N. Y.	13 43
" No. Orange Ch., Newkirk, Ia.	6 50
" Ch., Lebanon, N. J.	5 31
" " Rhinebeck, N. Y.	30 00
" " Marbletown, N. Y.	10 00
" Hope Ch., Holland, Mich.	68 16
Johnnie De Pree, Zealand, Mich.	8 68
Jamie De Pree, " "	8 43
Alyda De Pree, " "	3 94
King's Daughters, 2d Ch., Claverack, N. Y.	3 92
S. S., Ch., Catskill, N. Y.	25 00
" " Annandale, N. J.	20 40
Mine Brook S. S., Ch., Bedminster, N. J.	30 00
S. S., Ch., New Baltimore, N. Y.	67 48
" 1st Ch., Schenectady, N. Y.	60 00
Feasterville S. S., Ch., N. and S. Hampton, Pa.	5 00
S. S., Abbe Ch., Clymer, N. Y.	22 84
Boys' Club, Madison Ave. Ch., Albany, N. Y.	60 00
S. S., Ch., Canajoharie, N. Y.	23 93
" 4th Ger. Ch., N. Y. City	12 00
" Clinton Ave. Ch., Newark, N. J.	25 00
" Ch., Flatbush, Ulster Co., N. Y.	4 27
Glasco, S. S., Ch., Flatbush, Ulster Co., N. Y.	6 50
S. S., Ch., Helderberg, N. Y.	12 00
" " Middlebush, N. J.	27 12
" Ger. Ev. Miss. Ch., Houston St., N. Y.	50 00
" Rocky Hill, N. J.	13 00
S. S., Ch., Lafayette Ch., Jersey City, N. J.	192 40
" De Witt Chapel, N. Y.	100 00
Smaller Catechumens, Englewood, Ill.	5 00
Peter and Nettie's Organ Bank, Englewood, Ill.	4 55
Johnnie Broek's Miss. Box, Holland, Mich.	3 00
S. S., Ch., Hudson, N. Y., for Debt only.	102 00
" " Schodack, N. Y.	31 58
" " Flushing, L. I.	30 00
Golden Rule Soc., Ch., Cleveland, O.	10 00
S. S., So. Ch., N. Y. City	50 09
" Ch., Branchville, N. J	42 35
Eddie B. Rhinehart's Miss'y Box.	1 00
S. S., Ch., Ellenville, N. Y.	24 00
" " Schodack Landing, N. Y.	40 00
" 1st Ch., Astoria, L. I.	18 00
" Park Ch., Jersey City, N. J.	57 68
" 1st Ch., Hoboken, N. J.	4 06
" Ch., Niskayuna, N. Y.	15 00
" " Wawarsing, N. Y.	24 50
" 1st Ch., Ghent, N. Y.	25 14
" Ch., Waldeon, N. Y.	25 00
S. S. Ch., Herkimer, N. Y., 2 Miss. Boxes	2 36
" " Norwood Park, Ill.	7 78
" 1st Ch., Pokeepsie, N. Y.	50 00
Katie, Ida, and Tillie, S. S., Wyckoff, N. J.	1 20
S. S., Wyckoff, N. J. ad'l	55
Fort Hamilton S. S., Ch. New Utrecht, L. I.	10 00
S. S. 1st Ch., Kingston, N. Y.	114
" Ch., Fort Plain, N. Y.	30 00
" " Fultonville, N. Y.	34 61
" " Chatham, N. Y.	60 80
" " Peapack, N. J.	18 80
" " Oyster Bay, L. I.	20 00
" " Rochester, Accord, N. Y.	8 00
" " Neshanic, N. J	46 62
" " Hurley, N. Y.	49 63
" " " " Sales Miss'y Coru.	8 37
Catechumens 1st Ch., Pella, Iowa.	7 50
S. S. Ch., Westwood, N. J	18 00
" " North Hempstead, L. I.	1 16
" 34th St. Ch., N. Y. City	10 00
" Ch. Port Richmond, S. I.	50 00
" " 5th Ave. 29th St., N. Y. City.	31 90
" " Kinderhook, N. Y	76 76
" Prospect Hill Ch., N. Y. City. ad'l.	5 00
" Ch., Clove, N. Y.	34 15
Alligerville S. S., Ch., Clove, N. Y.	12 00
"Buds of Promise," 1st Ch., Pokeepsie, N. Y.	7 00
S. S. Ch., Peekskill, N. Y.	5 90
" 2d Ch., Bethlehem, N. Y.	15 07
" Ch., Central Av., Jersey City, N. J.	5 00
" Bloomingdale Ch., N. Y. City	45 82
" Ch., Acquackanonck, N. J.	200 00
Total	$3,015 99

FOR FERRIS SEMINARY ENLARGEMENT.

Mrs. M. S. H.	$50 00

FROM THE WOMAN'S BOARD.

S. S. Coll. Ch., 48th St. N. Y. City	$ 50 00
Ladies' Soc., Ch., Pompton, N. J.	70 00
Aux., Gibbsville, Wis	40 00
Bright Hope Mission Band, Plainville, N. J.	80 00
Aux., 4th St. Coll. Ch., N. Y. City	100 19
Young People's Soc., 1st Ch., Pokeepsie, N. Y.	60 00
Aux., Montville, N. J.	50 00
Band of Little Workers, 2d Ch., Pella, Iowa.	80 00
2d Ch., Pella, Iowa.	100 00
Aux., Christ Ch., Utica N. Y.	10 00
Ladies of 2d Ch., Pokeepsie, N. Y.	112 50
Ladies Miss'y Soc., Irving Park, Ill.	80 00
Aux., Fairview, Ill.	100 00
Mrs. A. J. Bogert, Schraalenburgh, N. J.	25 00

Aux., Gravesend, L. I.	62 00
" Fair St. Ch., Kingston, N. Y.	29 00
Ferris Aux., Ch., 6th Av., N. Y. City	18 00
Aux Ch., Newburgh, N. Y.	70 00
" Upper Red Hook, N. Y.	60 00
Mission Circle, Nyack, N. Y.	60 00
In Memoriam, Mrs. C. W. Duryee	55 00
Young Ladies' Soc., Holland, Mich.	25 00
S. S. Ch., Caatsban, N. Y.	30 00
Aux., 2d Ch., Jersey City, N. J.	64 40
" South Bergen, N. J.	31 90
" Madison Av. Ch., N. Y. City	200 00
" 19th St. Ch., Brooklyn, L. I.	60 00
" Saugerties, N. Y.	25 00
Mission Band, Saugerties, N. Y.	21 50
Aux. Ch. on the Heights, Brooklyn, L. I.	100 00
" " Williamsburgh, L. I	125 00
Crystal Soc. Ch., Williamsburg, L. I.	60 00
Aux., 5th Av. and 48th St.	140 00
Mrs. D. P. Ingraham, for debt	2 00
Adriel Miss. Band	10 00
Mrs. John Steele	2 00
Merry Helpers, 1st Ch., Newark, N. J.	10 00
Married Women's Soc., Holland, Mich.	18 00
Wide-awake Miss. B'd, 2d Ch., Raritan, N. J.	60 00
Mrs. H. N. Cobb	15 00
Aux., Montrose, N. Y.	7 00
" Bergen Point, N. J.	20 00
" Middleburg, N. Y.	30 00
" 1st Ch., Albany, N. Y.	58 70
" Canajoharie, N. Y.	40 00
" Ch., Bergen, N. J.	45 00
Young Woman's Miss. B'd, 1st Ch., New Brunswick, N. J.	30 00
Aux., Mott Haven, N. Y.	30 00
Wom.'s Miss. Soc., Ch., New Brooklyn, L. I.	10 00
Miss. B'd, Suydam St. Ch., New Brunswick	20 00
Woman's Board for Schools	4,050 00
Aux., Dashville Falls, N. Y.	25 00
Miss Josephine Penfold, N. Y. City	120 00
Total	$6,697 19

RECAPITULATION.

From Churches, etc	$37,189 01
From S. S., etc	3,015 99
From Woman's Board	6,697 19
For Ferris Seminary Enlargement	50 00
Total for April	$46,952 19
Previously acknowledged	62,993 92
Total receipts for the year	$109,946 11

JOHN M. FERRIS, *Treasurer*
35 Elm St., N. Y.

New York, April 30, 1888.

WOMAN'S BOARD OF FOREIGN MISSIONS.

Receipts from April 10, to May 10, 1888.

Aux., 34th St., N. Y. City, omitted in last by mistake	$ 80 00
" Piermont, N. Y.	36 87
Mission Band, 1st Ch., Claverack, N. Y., Willing Workers	3 47
Aux., Farmer Village, N. Y.	34 38
" Nyack, N. Y.	1 00
Married Women's Miss. Ass., 1st and 3d Ch., Holland, Mich.	21 50
Aux., 2d Ch., Harlem	22 25
Franklin Park, N. J. Mission Guild	11 50
Aux., Fairview, Ill.	10 00
Wide-awake Mission Band, 2d Ch., Somerville, N. J.	60 00
Aux., South Bergen, N. J	31 90
Hope Ch., Mission Circle, Holland, Mich.	3 29
Mrs. Dr. John Steele	2 00
Mrs. Henry N. Cobb	15 00
Aux., Montrose, N. Y.	7 00
Aux., Rochester N. Y., 2d Ch.	8 06
" Bergen Point, N. J.	48 36
" Middleburgh, N. Y.	47 00
" 1st Ch., Albany, N. Y.	110 00
" Fallsburgh, N. Y.	14 72
" Ch., Boght, N. Y.	8 00
" 2d Ch., Tarrytown, N. Y.	10 00
" New Baltimore, N. Y.	29 00
Mission Band, 1st Ch., New Brunswick, N. J.	30 00
Aux., St. Paul's Ch., Mott Haven	30 00
" Belleville, N. J.	26 00
" Caatsban, N. Y.	68 99
" Suydam St. Ch., New Brunswick, N. J.	20 00
Carmel Mission Band Ch., Central Ave., Jersey City Heights	5 70
Aux., 5th Ave. and 48th St., N. Y. City	10 00
" Newburgh, N. Y.	5 00
" Dashville Falls, N. Y.	25 00
" Amity, N. Y.	16 00
Mission Band S. S., 1st Ch., Albany, N. Y.	40 00
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of the

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CONTENTS.

EDITORIAL..... 1

CONTRIBUTED..... 2 to 6

The Opening of our Mite Boxes.

What a Pastor Can Do For Missions. II.

Farewell Address to Rev. Dr. Scudder.

MISSIONARY CONCERT..... 7 to 10

WOMAN'S DEPARTMENT..... 11-12

The Happiness of Duty.

China.

"Mither."

FOR THE YOUNG..... 13-14

DOMESTIC MISSIONS..... 14 to 16

After Synod—What?

FOREIGN MISSIONS..... 16 to 23

Financial Statement.

The Work Before us.

Resolutions on Foreign Missions.

Notes and Notices.

The Arcot Mission, India.

Japan.

EDUCATION.....23 to 24

The Board of Education.

ACKNOWLEDGEMENTS.....31 to 32

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THE MISSION FIELD.

Rev. I. W. GOWEN, Editor.

VOL. I. JULY, 1888. No. 7.

Editorial.

The Board of Education should have the support of all the Churches. Every church that desires a pastor should see that the succession of the ministry is assured. During the history of the operations of the Board a very large proportion of the ministry have received aid from its treasury. As this Board has charge also of the growing institutions of our Church, it is essential that a liberal supply should be laid in its hands. A friend of education in the First Church at Hackensack, N. J., has given $1,000 for Hope College. Institutions of learning should receive donations by thousands rather than by single dollars.

* * *

$110,000 for Foreign Missions and $75,000 for Domestic Missons are the sums fixed by General Synod as absolutely required for our missionary work this year. To secure these sums there must be earnest, steady, effort from the start. There must be a strong conviction that these sums are not benevolence, but obligations. To pay the minister's salary is by no means a benevolent contribution to him. No more is the support of our missionaries at home and abroad. The Church is simply to pay its bills promptly. There must be no discord as to the relative value of either department compared with the other, any more than over the support of two children of one family. Both are essential to the life of the Reformed Church, and both must be fully supported. These amounts will be raised provided the spiritual life of the Church is present. Giving is a grace of the Holy Ghost; without His power, the raising of these sums for missions will be dreary business. Are our Churches among the living or the dead? Are our minister's leaders of the Lord's army or custodians of spiritual cemeteries?

* * *

A fund that is likely to be shoved in the corner by its more persistent neighbors is the Disabled Ministers Fund. While earnestly pleading for the support of the volunteers by the Board of Education, and the regular army under the care of the Boards of Foreign and Domestic Missions, we should not forget the *veterans*, honorably discharged from active service. The retired list of an earthly army carries with it an ample support for declining years. Shall the army of the Lord dismiss its veterans without adequate support? This is a work which the consistories should carry forward with zeal and generosity.

THE OPENING OF OUR MITE BOXES.

BY THE REV. J. A. BILLINGSLEY.

It was with considerable uncertainty and trepidation that our Woman's Missionary and Aid Society came together for its first quarterly meeting, when the mite boxes were to be opened and the offerings counted. I could see in the faces of the mothers and the young girls the deep concern with which they awaited the gathering of the mite boxes, fearing lest the contents of their own box might not conform favorably with the others. But as the results became known, and the hour passed with singing, prayer, and the experience of the mite gatherers, there was an expression of surprise and joy in every face.

Scarcely a member of our society can be said to be free from the hard struggle of earning daily bread, with barely enough to make ends meet from year to year. But it may prove an incentive to other churches to read some of the experience related in our Quarterly meeting last night at Manor Chapel. Each member told how she had gathered the contents of her mite box. The President said: "I have been going without a certain dainty for my table, which I have always liked very much. Every day instead of buying that dainty I have put the price of it in the mite box."

One of the vice-presidents said: "I have been able to earn a few crude extras very often in my work at house cleaning, and sometimes my car fare is given me. Instead of riding home after my day's work I have walked and, although an intemperate husband had robbed the mite box, I have replaced the amount taken, and can give to missions $1.40."

Another of the Vice-Presidents said: "When the husband of one of my friends was brought home injured, I was so thankful it was not my husband that I put something in my mite box. For the privilege of hearing two excellent sermons on our Sunday I put in twenty-five cents. As a result I have $2.25 for missions."

Another mother said: "I was so thankful one night, when a neighbor came to ask me to help search for her daughter who had strayed away into the great city, to know that my own dear child was safe at home that I put something in my box.

One morning the world seemed so dark to me, and our own prospects so uncertain, that I felt like giving up the struggle. Then some one came in and showed me so much to be thankful for, and how many sorrows other people had far worse than my own, that I put in a quarter, and I have ninety-four cents for Christ."

Another member said: "I have made it a rule when out shopping, if I find a bargain and saved something in buying, the difference between the bargain and the regular price would go in the mite box. Also any pennies gotten in change."

An invalid sent her box with

the report that when she had been given a good night free from pain she put twenty-five cents in her box, and when she had a comfortable day another twenty-five cents would go in. As a result she had $4.00 to send to missions.

A delicate little girl brought her box with $2.01, and in explaining how she got it said: "Some of the pennies papa and mamma gave me, and instead of spending them I put them in my box. One of the twenty-five cents mamma gave me for making her a tidy. The other twenty-five cents is a gift for thankfulness, and grandma put in ten cents on Easter.

"This dollar was sent by one of the Lord Jesus' servants to me, and I put it in my mite box praying it may bring some one to the Lord." It is scarcely necessary to say this dear child is a bright and consistent Christian.

Other members of the "Church Builders" said they saved the pennies given them for candy, for running errands, and doing little things about the house for mother. One child receives five cents every week from papa, and this she has put in her box. Another child, who is a cash girl in a large store, is allowed a few pennies each week from her wages, and this has been given to Jesus.

Not a single child brought in less that fifty cents as the result of this self-sacrifice. Thirty-four boxes were opened, and when the contents had been counted and placed opposite the proper names you can imagine the amazement and astonishment with which the society heard the total of $41.04 announced.

The fact that all took their mite boxes for another quarter, and declared how easily they had gathered the money for the Lord, while over twenty boxes are still out, to be heard from, shows how much can be done by people in very humble circumstances through proper organization and encouragement.

There has been a peculiar sacredness about this money, as I have counted it over and know what self-sacrifice it represents, and what earnest prayers are following it upon its mission of mercy. It is a real joy also to anticipate the return shower of Divine favor and refreshing which we are sure to get.

WHAT A PASTOR CAN DO FOR MISSIONS.

The information thus obtained can be supplied in a variety of ways. (1.) By repeated and carefully prepared discourses on different aspects of the subject, *e. g.*, objections to missions, and their answer; a single field, like China; the character and effects of heathen religions, as shown in the condition of the people of India or other heathen countries; the obstacles to progress, or the wonderful history of the removal of many of them; "God's hand in missions"; the position of woman in heathen countries; the life and its lessons of such men as Henry Martyn, William Carey, Adoniram Judson, Robert Moffat, David

Livingstone, Bishop Pattison, and a host of others akin in spirit and alike in worth. (2) By the familiar talks upon such themes, made possible by the regular monthly concert or missionary prayer meeting. This meeting ought to be revived in every church, and ought to be one of the most interesting of all its meetings. Once, perhaps, there may have been an excuse for dullness from lack of information. There can be none now. (3.) By the use of maps, pictures, and other illustrations. Either familiar or formal discourses may be alike enlivened by such means, and their impression deepened. (4.) By seeking to provide in connection either with the church or with the Sunday-school, a library of the best missionary books, and by recommending and even lending them to those who will read. (The writer was able to change the whole current and tone of thought of a man who "did not believe in mission" by lending him, from his own library, the "Life of Bishop Hannington." (5.) By seeking to promote the circulation and reading of the missionary periodicals of the Church, and by the distribution of such other publications as are freely provided for that purpose, calling attention to them and urging that they be read.

4. He can seek, and generally secure the thorough organization of his people for regular systematic effort and contribution. Perhaps not at once, nor to the degree he may desire. Congregations move slowly often, especially in the direction of pure benevolence, and for purely spiritual objects. They are apt to be wedded to old ways, and to none more firmly than to that which is *no system*, the old, single "annual collection for the Boards." Large or small, rain or shine, full congregation or "little flock," this has sufficed and must suffice. Such habits, and even prejudices, cannot easily be changed. The change certainly can be forced. But changed they can be, for they have been in a multitude of instances They ought to be in all. And the pastor can do much to secure this result. He can devise some system, adapted to his congregation, for gathering regular and frequent contributions, and *work toward it*. In nine cases out of ten, with faith, patience, persistency and prayer, he can secure its adoption. And the sum that would seem, and perhaps be, impossible to raise in one annual collection, will be easily exceeded, and even multiplied several times, by such a general system of weekly, monthly, or quarterly contributions.

He can secure, if it be not already an accomplished fact, the organization of the women of his church for active labors in aid of missions. And in so doing he will accomplish far more for the cause than the simple addition of such a sum of money as such an organization might be able to contribute to the general treasurer. He would do much to secure the introduction of thought and plans

and work and prayer for the Lord's service into the *homes* of his people, than which no work could be greater or more hopeful.

And he can secure the same thing in the Sunday-school. It is a source of weakness, and a sign of evil for the future, that, while some do nobly, so few of our Sunday-schools, barely one-third, have any part in the missions of our church. Some of them have a generous share. All might have and all ought to have a part. The work itself is going, and will go forward. No power of man can hinder or long delay it. But from our Sunday-schools must chiefly come those to whom, in a few years, it must look for its support. They ought *now* to be in training for that high privilege and most solemn responsibility.

There are pastors who have done much in all these directions, or in many of them. They are impossible to none. Those who attempt them can do nothing of greater promise to secure richer spiritual blessings for themselves and the people of their charge.

FAREWELL ADDRESS TO REV. DR. SCUDDER.

Editor of MISSION FIELD.

DEAR SIR: The Rev. W. W. Scudder, D.D., who has been instructing us in the gospel during the last fouryears, has been posted to Palamanary, to prepare native pastors for India. The Christian community gave him a farewell address, which I send herewith, and request you will be good enough to publish it in a corner of your valuable paper.

In the hall of the mission bungalow, when the address was presented, there were present Mr. and Mrs. Scudder presiding over, and the Rev. Dr. J. Chamberlain, M. D., D. D., Mrs. Chamberlain, and the Rev. W. J. Chamberlain, M. A., Miss M. K. Scudder, Dr. T. Ward, and some other gentlemen. The meeting began by reading out some stanzas by M. R. Ry, Pappayya Sanskrit Pundit describing the work done by Dr. Scudder during the last four years, and bidding him farewell to Palamanary. A lyric was then sung.

Address read by Mr. James Hydatullah:

To the REV. DR. W. W. SCUDDER,
D. D., Arcot American Mission,
Madanapalli.

DEAR FATHER IN THE LORD:

We the teachers and pupils of the Arcot American Mission Boys' School, Madanapalli, beg to approach you on the eve of your departure from our midst to express our feelings of love and joy for you.

You came to this place in 1884, and from that time to the present you have been conducting us in all the upright ways, teaching us all the doctrines of the gospel to our understanding, and infusing into us the moral principles and the true light of Christianity. We were for a long time in darkness, and you took a great deal of trouble in bringing us into the light, and making us understand the true greatness of our Saviour.

Besides this we warmly thank you for the utmost care and careful inspection you had over us in educating us in the English and the Vernacular languages. All the time you were here we are glad to state that you were kind to us, and showed real interest in the improvement of our studies, and especially of our moral nature. In conclusion we gladly affirm that we are much indebted to you and that we shall love and remember you and hope that, though you may not be among us, the principles you have taught us will remain strong in us, and prove useful to us in after life in the belief of Jesus Christ, and further pray to God that we may be happy to hear often and often of your sound health and prosperity.

We beg to remain, etc.

Vayalapaud, Feb. 24, 1888.

REV. FATHER IN THE LORD:

We the Boarding School teachers and girls meet you on the eve of your departure with mingled joy and sorrow in succession. When we are meditating about your departure many, many of your tender kindnesses, which you have shown in different ways, passed through our imagination.

1st. Especially the untiring zeal you have shown during the last last four year towards the welfare of our souls has really had its fruits in bringing many of us to the feet of our Saviour Jesus Christ. Aye! even a considerable growth in the grace and in the knowledge of Him who gave himself for us.

2d. We have also made a good progress in all our studies in English as well as Telugu by your continual efforts towards our education. Therefore, we are really sorry when we see so kind a father and mother and miss about to depart from us, but we are glad that it is in the Providence of the Almighty for the good of many. Lastly, with our earnest prayers for your success in the new sphere of labor you have undertaken in preparing many native ministers for India.

We beg to remain, Rev. Father in the Lord, We the Teachers and Girls of Arcot American Mission Boarding School, Madanapalli.

Mr. Y. Tirnvangaliah, the elder of the congregation, read a short but very impressive and enthusiastic report on the work he has done in the teaching of the gospel both to the Christians and heathens.

A lyric was then sung beautifully by David Souri and Eliza Souri. Then followed presents, which were a Bell metal vessel from M. R. Ry Payyah Sastry, and two copper vessels with pictures engraved upon them, and presented by John Souri on behalf of the Christian Community and the teachers at Vayalapaud to Mrs. and Miss Scudder, and a golden stick to the Rev. Scudder, and three Holy Bibles.

The meeting ended with some warm words of affection and love, and a short prayer to the Almighty for the prosperity of the Madanapalli station. The whole proceedings were finished off with a display of fireworks in front of the American Mission Bungalow.

I remain, Sir,

Yours truly,

LAZARUS MARIAN,

Bible Teacher,

American Mission School,

Vayalapaud, India.

Missionary Concert.

SUBJECTS FOR 1888.

January.....The World.	July.....The Islands.
February.....China.	August.....Roman Catholic Lands.
March.....Mexico.	September.....Japan and Korea.
April.....India.	October.....Turkey and Persia.
May.....Burma.	November.....South America.
June.....Africa	December.....Syria.

THE ISLANDS.

THE ISLANDS.

He shall not fail nor be discouraged till He set judgment in the earth: and the Isles shall wait for His law. "With such a prophecy the Church of Christ may hope and attempt great things for the islands of the sea. It is impossible to give an inclusive account of missions in the islands A few notable examples will suffice to show God's purpose and power with reference to all.

MADAGASCAR.

Madagascar is a bright star in the crown of modern missions. It is the third largest island in the world. Its area is 230,000 square miles, nearly four times the size of England and Wales. Although known to commercial nations for a thousand years the country in the interior was but little known until the present century and there remains yet much unexplored territory. The people are of Malay stock, mingled in some parts of the island with African or Arab races. There are numerous tribes, the Hovas and the Sakalavas being the most prominent; collectively the races are called Malagasy. The Hovas is at present the reigning tribe. The language of the country is essentially one, with numerous dialects. Missionary effort has given the people a written language. The people are law-loving and loyal, living in settled communites, having a fixed government after the patriarchal system. The present sovereign is Queen Ranavolona III.

Their primitive religion occupies a middle position among heathen people. They have no organized system of worship, no temples, no priesthood. They have a conception of God when they call Andriamanitra, or "The Fragrant one." Their religion, however, is a kind of idolatry, a belief in charms. To this people the gospel came in 1818 through the London Missionary Society. Radama I was the sovereign, and under his reign both missions and country flourished. Schools were established, a written language invented, and Christian Churches organized. The king died at the age of thirty-six and was succeeded by Ranavolona, one of his wives. At her coronation she took two idols in her hand and said, "I have received you from my ancestors, I put my trust in you, therefore support me." This act was was followed by bitter hostility to Christianity, which was declared illegal in 1835. The missionaries,

were driven from the island. There reigned a bloody persecution, brightened by the faithful witnessing for Christ of over two hundred martyrs by death. The Bible and all religious gatherings were forbidden. The first Malagasy martyr was Rasalama, a godly woman. All forms of cruel torture were employed to destroy the faith, but without avail. Ranavolona died in 1860, and with her died opposition to Christianity. With the coronation of Romonso, whose title was Ranavolona II, the cause of Christ in Madagascar became thoroughly established. The crown of the land and the word of God were side by side at her coronation. The queen became a Christian and during her reign the idols of the land were burned and churches of Christ established. The present queen is Ranavolona III, who was crowned in 1883, and is also an earnest Christian. There are now in Madagascar 1,300 congregations, 80,000 communicants, 300,000 adherents. There is still much work to be done, but the history of the past is indeed a glorious prophecy for the future of Madagascar.

THE SANDWICH ISLANDS.

The providence of God is wondrously manifest in the history of missions in the Sandwich Islands. At the opening of the present century the inhabitants of these islands were depraved heathen, human sacrifices forming a part of their religion. To-day they are Christian missionaries to other lands. The reigning chief of Hawaii in 1800 was Kamehameha, who proved to be the instrument in God's hands to weld the islands into a central government, and hand them over to Great Britain for protection. He was succeeded by his son Liholiho as Kamehameha II. Under this sovereign idolatry was completely destroyed Thus did God prepare the way for His gospel before a single missionary entered the land. In 1809, a Hawaiian boy of fifteen, Oboodiah, sat weeping at the entrance of Yale College, New Haven, because there was no one to instruct *him*. That boy was God's instrument to arouse the church at home. He became a Christian, studied for a missionary to his own people, and *died* before his plan was realized, but not before God's purpose was fulfilled. Through Oboodiah the American Church heard the call of God. On October 23, 1819, the band of missionaries sailed from Boston, amid prayers and fears for their safety. On landing at Kailna, April 4, 1820, they found a nation without idols waiting to be taught of God. No greater surprise in the workings of Providence has ever been seen in the history of missions. The work thus inaugurated, has witnessed wondrous manifestations of Divine Power in the conversion of souls. In royal palace and in lowly hovel, the gospel of grace took possession. As a result of the revival of 1837, 20,297, were after careful examination, admitted to the Church. In 1848, the field ceased to be a foreign missionary one, the "Hawaiian Church Evangelical Associa-

tion" becoming both self-sustaining and missionary. The native population of the islands is fast dying out and foreigners are the controlling element. In July, 1887, a bloodless revolution took place, because of the hopelessness of expecting a good government from King Kalakana, and a new constitution vesting the power in a legislative assembly was ratified by the people and signed by the king. The Sandwich Islands are a trophy of Divine mercy in the salvation of a people ready to perish through natural decay.

Seventy years ago the inhabitants of these islands were depraved heathen, and human sacrifices formed a part of their religion. In 1820 the American Board sent the first missionaries to the islands. From the report of the "Hawaiian Evangelical Association," made in 1886, we gather the following: There are fifty-eight Hawaiian churches connected with the Association, reporting 5,387 members, who paid $8,463 for pastors' support; $9,829 for church building; $3,655 to send the gospel to others; $5,593 for miscellaneous purposes — a total in one year of $28,142. There are also eight churches that are not Hawaiian, but are reported as "Associate Churches." The Association supports Hawaiian missionaries to the Marquesas and Gilbert Islands, and also makes grants in aid of home work among the Hawaiians, the Chinese, and Japanese.

THE SOUTH SEA ISLANDS.

THE name of John Williams will ever be associated with missionary work in the South Sea Islands. Of nine young men ordained as missionaries in September 30, 1816, two were wondrously blessed of God, as John Williams and Robert Moffat. The former sailed for the South Sea Islands in 1816. He embodied all the requirements of a missionary. A born leader of men; he was also a sincere follower of his Saviour. Landing at Tahiete, he found the work already organized, so he started for the regions beyond. In ten months he mastered the language, and thus equipped he started to master the natives in the name of the Lord. His first labors were at Raiatea. He taught the people the trades of civilization as well as the teachings of Christ. The people were benefited by both. The inhabitants of Raiatea became missionaries to neighboring islands, and the first cargo of produce ever shipped from the South Seas was given by the natives for missionary purposes. This cargo of cocoanut oil was sold for £1,800 in England. Thus the light of the gospel was communicated from island to island, from the Society to the Hervey, and thence to the far lost groups, both by native workers and their faithful leader. Williams was killed by the natives of Erromamga, an island in the New Hebrides group, at the age of 43. The annals of missions has no brighter name than that of Williams. An account of the work in the Fiji Islands will suffice to illustrate the methods and triumphs of missions on the islands. The Fiji Islands are 125 in num-

ber; about 80 of these are inhabited. The population is about 140,000.

Mr. Croil gives the following account of the people:

"The natives are a muscular, rather well shaped race, with a dark purple complexion, and the head covered with a mass of long, curly black hair. By nature they are the most savage, and in habits the most depraved, of the South Sea Islanders. Their religion seems to have been idolatrous, without idols. Every island had its own particular god, priests, and temples, but without any visible representation of their deities. Human sacrifices were an important part of their ritual. But the most repulsive and appalling custom was their cannibalism. It was not an occasional or fitful impulse with them. It was their regular habit. The completion of a temple, or the launching of a canoe was not duly celebrated without a feast of human flesh. A dozen men would be killed, cooked and eaten in honor of a canoe. Infanticide was fearfully prevalent. Women from the day they were married wore a cord around their necks with which, when they became widows, they were willingly strangled, that their spirits might accompany their brutal husbands into the spirit land, or that they might escape the barbarities that awaited them.

"It is interesting to know that the first efforts to evangelize the savages of Fiji emanated from the native missionary society of the Friendly Islands. When in 1834 the little Tongan church was blessed with a religious awakening; when the king and queen and thousands of their subjects were converted their first impulse was to send the gospel to the benighted people of Fiji. In 1835 two of the Tongan missionaries were appointed to commence the new mission.

"There are now connected with the Wesleyan Mission stations in Fiji about 23,000 church members. Upward of 104,000 attend public worship in the churches which number 900. The Sabbath is sacredly observed. In every Christian family there is morning and evening worship. Over 42,000 children are instructed in the 1,500 schools, and the last relics of heathenism still lingering in some of the remote mountainous regions are rapidly dying out."

Miss Gordon Cumming, in her "At Home in Fiji," says of the islands: "You may pass from isle to isle, and everywhere find the same cordial reception by men and women. Every village on the eighty inhabited islands has built for itself a tidy church, and a good house for its teacher or native minister, for whom the village also provides food and clothing. Can you realize that there are 900 Wesleyan Churches in Fiji, at every one of which the frequent services are crowded by devout congregations; that the schools are well attended; and that the first sound which greets your ear at dawn, and the last at night, is that of hymn-singing and most fervent worship rising from each dwelling at the hour of prayer?"

Woman's Department.

THE HAPPINESS OF DUTY.

"If ye know these things, happy are ye if ye do them."

"'The Woman's Foreign Missionary Society of the——Street ——Church will hold its next monthly meeting in the church parlors, Wednesday afternoon at 3 o'clock. Subject—Japan.' It's the heathen way over in Japan they are after. Japan better retaliate by sending a few missionaries over here to work among the heathen in this country." This notice and the comments upon it lately appeared in a paper published in this city. We know it breathes no friendly spirit toward missions, and may think the writer of it furnishes proof in himself of the need of the labors of home missionaries. Still, it will be well for members of Christ's kingdom to take a lesson from his remarks, learning, as we often may, of our deficiencies from an enemy.

Did this man know nothing of the efforts put forth by the churches of our land to win it for Christ? Are there others equally ignorant? Then we have not yet sown "beside all waters."

While we may wonder at the lack of knowledge he displays, we may ask ourselves if *we* are as fully informed as we should be regarding the missionary movements of our own church. Our Woman's Executive Committee of the Board of Domestic Missions celebrated its fifth anniversary on the 8th inst.; yet at a recent missionary conference, held in the West, a venerable man—a minister in the Reformed Church—said, after the reading of papers stating the work of the two executive committees: "I am glad to have heard those papers. I never knew before just what the work of the ladies was." Another brother was enthusiastic in the praise of the work of the Woman's Board of Domestic Missions in the *Presbyterian Church*, giving details which he thought worthy of imitation by our ladies, evidently not knowing they are working in the same systematic, painstaking way he admires in the sisters of that denomination. If the ministers, then, are not well posted in regard to the work of this organization we may feel sure there is a lack of knowledge concerning it also among the ladies of the church. And this is evident, too, from the small number who contribute to it, in comparison with the whole number of ladies belonging to the denomination.

Were they all thoroughly acquainted with the history of the work of the committee, as recorded in their four annual reports, I think there would be few, indeed, who would not earnestly desire a share in it.

We, perhaps, all feel that we know something more than we did about "blizzards" since the recent experience of the East, and her greetings to the northwest on that subject, and we realized anew its devastating work when, a few months ago a brilliant statesman died, after weeks of illness resulting from exposure in that

terrible storm. We had ready sympathy, too, for the sorrow wrought by last winter's blinding snows in the northwest as we learned them from telegraphic reports of suffering and loss of life there. And now details are given in song and story which we read with kindling admiration or starting tears. Yet, from the beginning of their existence as a society, the Woman's Executive Committee have known of facts concerning our home missionaries in that field just as heroic or pathetic as these. They had obeyed the command "go." We, tarrying at home in our "ceiled houses," choosing to "give" rather than to go, had given in measure too scanty to furnish them and their families in many instances with houses which properly sheltered them during such pitiless storms. To give them comfortable homes has been a part of the work of the Woman's Executive Committee. If you read their entire record, you will learn of many wants supplied, and of others urging their claims. And, knowing our neighbor's needs, who will wish to pass by "on the other side?"

In the group of loving followers at the cross of our suffering Saviour were women who had "ministered unto Him of their substance." Even there and among those may we be found and numbered; for inasmuch as we have done it unto one of the least of these my brethren, we have done it unto Him."

MARIA PERRY MOERDYKE.

Grand Rapids, Mich.

CHINA.

Those of us who see the *Mission Gleaner* will doubtless read with much interest the letter in the May and June number from the young Chinese medical missionary, Miss Y. May King sent out to Amoy last year by the Woman's Board. She is doing a most noble and unique work among her countrywomen, but the results of her work would be much greater, if she could have at her disposal a dispensary with a hospital attached. The Chinese government as well as individuals are willing to aid, but money from the numerous friends of the cause of Foreign Missions in our Reformed Church is needed, and needed at once.

Opportunities now offered, if there is no immediate response, may be lost.

When we think of the summer heat, and the overcrowded population of China, we must feel that the time to give is *now*. Dr. King writes:

"The people are anxious to come to be relieved of their physical ailments, it is true, but can there be a better opportunity of showing them how to obtain everlasting life, or of demonstrating more clearly, the beneficence of Christianity."

The women of the better class, who it is said, never enter the general hospitals, will enter one where a lady physician is in charge, if the opportunity be offered. It is also said that, although both the general hospitals in Amoy have a woman's ward,

they have very few patients, and the number diminishes every year. So the call is imperative, if we wish to benefit the women of China, both physically and spiritually, and if them, then their children, for no one can deny the far-reaching power of a mother's influence. Her's is the first bending of the twig. By the blessing of God it is hoped that appeal will not be made in vain, and that the opportunity offered Dr. King may prove a golden one, in more than one sense of the word.

H. H. BERGEN,
Recording Secretary
for the W. B. F. M.
Brooklyn.

"MITHER."

An old gray-headed Scotch-woman lay on her dying bed, and called again and again for her mother. Friends, kindred, family, and associates were forgotten; the only word upon her lips, the only memory lingering in her heart, was "mither." That mother had been sleeping in her grave for more than fifty years; and yet, like a weary child, the gray-haired woman, with her furrowed countenance and withered heart, longed like an infant to nestle in her mother's arms.

Mother, do you know the power God has given you? You touch strings that may vibrate in the great beyond—keys that may wake eternal melody. You stamp your image first and deepest on the human soul.

For the Young.

THE LIGHT OF LOVE.

A little girl of three years was being taken to bed by her mother. On the staircase she whispered, "Take my hand, mother, and then the dark will be all light."

SPEAKING FOR US.

A gentleman talking to a Sunday-school infant class asked what was the meaning of Christ "making intercession" for us. After a pause a bright little fellow of six, holding up his hand, answered, "Speaking a word to God for us."

THE WORLD'S SUNDAYS.

The following days of the week are set apart for the public observance of religion in different nations: Sunday by the Christians; Monday by the Grecians; Tuesday by the Persians; Wednesday by the Assyrians, Thursday by the Egyptians; Friday by the Turks; Saturday by the Jews.

DEDICATION TO MISSION WORK.

The parents of a boy of four years watched over his sick bed with hearts trembling for his life. They vowed that if he was spared they would dedicate him to missions among the heathen. The sickness passed off, and in time John Geddie entered the Presbyterian ministry in his native country, Prince Edward's Island. He knew nothing of the vow, but he worked indomitably for For-

eign Missions, and introduced a resolution into the Synod of which he was a member in favor of a mission of their own. After three years the resolution was carried, and young Geddie went as the first foreign missionary of a body numbering only twenty ministers. His father was dead, but when he wrote to his mother she told him the story of twenty-five years before.

Five and twenty years more have passed. Aneitem, of the wild New Hebrides group, has been Christianized, so that even family worship is universal, and native missionaries now go thence to the whole group. All this has been the result of God's blessing upon the missionary zeal and devotion of the child who, fifty years ago, hung between life and death, and has now, when his work was done, fallen asleep in Jesus. Upon his tombstone it is inscribed that when John Geddie came to Aneitem there was not a single Christian, and that when he died there was not a single heathen.

If tempted not to pray, pray the more. If tempted to postpone prayer, pray at that very time; most probably God has a blessing for you; Satan suspects he has, or he would not be so anxious to persuade you to put off prayer.—*Dyer.*

Christ did not die for the sake of dying, but to save a world; and he does not inculcate self-denial for the sake of self-denial, but for the sake of others.—*Josiah Strong.*

Domestic Missions.

Rev. C. H. POOL, Secretary.

Resolved, That the General Synod express their conviction that the Reformed Church is both able and bound to raise at least $75,000 for Domestic Missions during the ensuing year, and that they instruct the Board to base the appropriations to the field upon that amonnt, looking to the churches for loyal support.—*General Synod, June*, 1888.

AFTER SYNOD—WHAT?

The General Synod of 1888 has met and adjourned. Among the most important matters considered was the home missionary work of the Church. All the other branches of church work had proper attention. Everyone rejoiced that the Foreign Board could come to the Synod with its burden of debt so nearly lifted. The affairs of the Domestic Board, however, were regarded with exceptional interest, because it was felt that a sort of crisis had been reached in our home mission work. What had been accomplished the past year was a question eagerly asked. An extract from the report of the Board will give financial results:

General Synod's resolution last year urging the churches to try and raise $100,000 for the Board's use was certainly not passed in a trifling spirit, but its intention is far from being realized. If, in the Synod's opinion, the Board actually needed that sum to do its work, the reason is not hard to see why it has not done more—all it ought to have done. Some items from the treasurer's report will explain.

The contributions of the churches to the Missionary department were $19,683 71; of the Sunday-schools, $5,723.56; individual gifts, $1,886.62; from the Woman's Executive Committee, $1,443.63.

These are the sources from which the Board receives the regular flow of gifts for its work; these only can be depended upon; and the total receipts from these are $28,737.52. Each year brings some special gifts, but these are not to be counted as certain. The special gifts of the past year are as follows: $1,000 from Mr. Garret E. Winants towards the debt; interest, $649.87; General Synod's contribution of $500 towards the interest on debt; legacies, $9,585. Add to these the amount given through the regular channels of benevolence, and you have a total of $40,472.39 received for the Missionary department of the Board. A comparison of these figures with those of the previous year shows an increase in gifts from regular sources of $618.54; from special offerings of $1,235.87; and from legacies of $7,201, making a total increase from all sources of $9,055.41 over the sum reported for this department in 1887.

The receipts of the Building Fund are as follows:

From Churches, $5,955.21; from Sunday-shools, $1,277.36; individuals, $2,891.92; Women's Executive Committee, $6,936.46. Thus from the regular sources of income the total is $17,061.25. Other receipts of $523.17 and a legacy of $2,000 added to the above makes a total from all sources for the Church Building Fund of $19,584.42. Here also a comparison of incomes from all sources shows a gratifying increase in the income of 1888 over that of 1887, viz.: $6,859.55. But let it be noted that the income from Churches shows a decrease of $1,187.55, while the increase is due to the enlarged contributions from Sunday-schools, individuals, and especially from legacies and from the Woman's Executive Committee, the latter having nearly doubled their gatherings for this Fund. While the Board is thankful for this increase, and remembers that the receipts of the Woman's Executive Committee are largely gatherings from the Churches through the auxiliary societies, yet it would deplore the fact that in the midst of increasing opportunities and the growing demands of the Board's work in this department, the regular offerings of the churches should show a falling off. Would that all the Lord's people might see that the liberal support of the Building department of our Church is essential to her life as well as growth.

The expenditure of money has been upon a work summarized as follows in the report:

Combining the two departments, East and West, we find a total of 108 churches and stations served by ninety pastors. The whole number of families is 4,802, and of members, 6,947. These churches have received 756 on confession, and 327 by certificate. There has been an increase of eight new Sunday-schools, making a total of 108 schools under the care of the Board, having an average attendance of 9,349 scholars; 161 conversions are reported in the Sunday-schools. The amount contributed to Home Missions is $1,672, and to other objects, $4,474, a slight increase in benevolent gifts over those reported last year.

Your Board feels that the above are results, not to boast of, but to be thankful for, and sufficiently stimulating to urge the Church to better work. If any say that the showing is not a large one for a whole year of denominational work, the answer is that the Board has prayerfully and seriously done the best it could with the means placed at its disposal; results have been left with God.

What is to be done the coming year? Just what the Church will

permit. General Synod has directed the Board to make appropriations for home work on the basis of $75,000. That means the Church is asked to give $15,000 more than was received from all sources last year. Will the Church do it? An advance is sounded all along the line. The Foreign Board is recommended for $10,000 more than it asked for last year. The Methodist Churches have pledged $100,000 advance to Home Missions for the coming year. The Presbyterians made an advance last year of $130,000, and have planned larger things for the future. The Congregationalists say they must have $50,000 more than last year. Let the Reformed Church, with a spirit not less enthusiastic and loyal to its Home Missions, wheel into line, and responding heartily to General Synod's call, give at least $75,000 to the Board to do the work of the coming year.

COR. SEC.

Charcoal and diamond are the same material—carbon. One absorbs the light, the other reflects. There are charcoal Christians and diamond Christians. Examine their creeds, they are the same; examine their religious experiences before a church committee, they are the same. But one is gloomy and the other glistens; one is dark, the other luminous. The first thing for a young Christian to do, looking about for some means of doing good, is to look to himself and see to it that he is a diamond and not a charcoal Christian.—*Christian Union.*

Foreign Missions.

Rev. H. N. COBB, D. D., Secretary.

As my Father hath sent me even so send I you."

Resolved, That the Church raise during the year, for this object, the sum of at least $100,000. This amount will be required in order to end the year without debt.

FINANCIAL STATEMENT.

Received in May	$3,406.37
Deduct for special objects	200.00
Total for general work	$3,206.37

The receipts for May were $3,804.44 less than in May, 1887. This was, perhaps, to be expected, in view of the heroic effort made in the month of April to rescue the treasury from debt. A brief period of rest may easily have seemed desirable to many of the brethren and churches. Nevertheless, it must be always remembered that neither the work nor the expenditures of the treasury know any rest whatever. If the money to provide for them does not come in, there is no other resource than to borrow. This was done in May to the extent of $4,000. If this deficiency in receipts is to be kept up during the summer and fall, as in previous years, the borrowing process must go on. There is surely a better way, and it is much to be desired and hoped, in view of past experience, that the churches will find it, and adopt it speedily.

June 15, 1888. COR. SEC.

THE WORK BEFORE US.

The resolution of General Synod, which will stand at the head of these columns during the year,

indicates that the Church, as there represented, does not intend to fall behind in this great work. Having reached and passed the point it has been striving to gain for the last four years, it now sets the standard one step forward. The resolution rightly says that "this amount will be required in order to end the year without debt." The appropriations are $99,173, and the remainder of the the debt $7,000. A margin of $2,000 or $3,000 is always likely to be needed for expenses arising during the year which could not be foreseen when the appropriations were made in the preceding November. If, then, the year is to end without increased debt, which every friend of the work must desire, this sum is absolutely necessary.

As to carrying on work for the spread of the Gospel of our Lord Jesus Christ, His command leaves us no option. We *must* do it, or be faithless and disobedient. The denomination or the individual church that attempts to ignore His command will wither and die. It is not, to apply the words of the Apostle, too much to say that for this cause many are weak and sickly among us, and many sleep, or are in danger of doing so.

As to the extent to which this work is to be prosecuted by any Church, the Lord's will must be gathered from His providences. Judging by these in our own case, the limit set by the Synod is the very least we should attempt. It simply provides for the necessities of the work as it is, with no enlargement whatever. It turns a deaf ear to the Japan Mission, pleading for at least ten more men with whom to do our share in making that empire a Christian nation, and setting the entire Church free from further calls for its evangelization, *in twelve years;* to the Arcot Mission, asking now, as for these four or five years past, for men to occupy six of the large towns in the Arcot district, where, as yet, no missionary has ever lived; and to the Amoy Mission, for the means to take advantage of their increased and increasing opportunities and power for effective service.

That this amount can be raised, if the proper steps are taken, there can be no doubt. What those are the action of the Synod sufficiently indicates. If the Church is really in earnest to do the Lord's work as it ought to be done, those steps will be taken heartily and at once. If they are, we may expect that the end of this year will have as many and great causes for satisfaction and gratitude as the year just closed.

RESOLUTIONS ON FOREIGN MISSIONS.

ADOPTED BY THE GENERAL SYNOD, JUNE, 1888.

Resolved, 1. That the Church raise during the year, for this object, the sum of, at least, $110,000. This amount will be required in order to end the year without debt.

2. That the usual method of apportionment be recommended to the Classes, and that the apportionment be made as equitable as possible, and that the Board make the apportionment as soon after the meeting of Synod as possible, and that such appor

tionment be sent to the missionary agents of the several Classes as soon as made.

3. That the Board continue the issuing of leaflets, now and again, containing concise statements of the work and its needs.

4. That the monthly concert of prayer for missions be commended to our Churches, in order to supplicate the Divine blessing upon the world; and to disseminate such information and present such motives and obligations as shall promote missionary zeal.

5. That, in order to add to the efficiency of the missionary agents in the future, each Classis nominate, and the General Synod confirm, the missionary agents, after the method of the superintendents of the Theological Seminary.

7. That each Classis be urged to organize within its bounds a Classical Missionary Society, and hold meetings, in order to stimulate each Church and Sunday-school to active mission work.

8. That each Church and Sunday-school be urged to organize Mission Societies so that all adults and children may become interested in missions, and contribute for their support.

9. That pastors, consistories and school superintendents be earnestly requested to consider and adopt the best methods for promoting systematic offerings for this object.

11. That the Synod gives most hearty endorsement to the work of the Woman's Board of Foreign Missions, and earnestly requests from all our churches their co-operation in the organizing and sustaining of Auxiliary Societies.

12. That the Synod congratulates its senior missionary, the beloved Rev. Dr. J. V. N. Talmage, D. D., of Amoy, China, that after forty years of faithful service, he sees the largest nation of the world yielding, though slowly, to the power of the truth, and the union in mission work, for which a quarter of a century ago he so earnestly pleaded, has become a leading idea in the mission world.

NOTES AND NOTICES.

THE SPECIAL ATTENTION of pastors and officers of Churches and Sunday-schools is called to the ninth resolution of the General Synod. It points the way to a more efficient and a much easier way of securing the increased prosperity of our mission work. With frequent contributions, in which all participate, both old and young, it need not and will not be difficult to accomplish all for which the first resolution calls. Indeed, much more could be raised with proper system and with much less difficulty than has always attended our efforts heretofore. Try system, brethren—some system. If you cannot find one suited to your case, make one.

TO AID in the development of systematic giving, the Board has for years furnished missionary boxes without cost. They have been used in many churches with the best results. But they have been found especially useful in the Sunday-schools. Many schools by their use largely surpass the churches with which they are connected in their gifts to missions. The Board is still ready to send them to those who wish when called for, in any quantity. To those who prefer them, the Board will send jugs or barrels.

THE GENERAL SYNOD formally elected the Rev. W. W. Scudder, D. D., its Professor of Theology, in the Theological Seminary in the Arcot Mission, India. The Classis of Arcot was directed to take steps for his formal installation, in the name of the General Synod. The new institution is thus recognized as one of the Theological Schools of the Church.

THE GENERAL CONFERENCE on Foreign Missions, sitting in London, was

frequently and earnestly remembered in the supplications of the Synod. A cable message was sent, urging the Conference to take decided action in regard to the rum traffic on the Congo, which is doing so much to demoralize and destroy the native tribes in the Congo Free State.

REV. E. S. BOOTH writes, Yokohama, May 17: "The trenches for the foundations of Van Schaick Hall (the new building), were begun to-day. The outstanding pledges should be sent in at once. We hope to have the building complete by the first of September." The pledges to which Mr. Booth refers amount to $2,836. Will subscribers please take notice, and relieve the Board and Mr. Booth of possible embarrasment.

INTERESTINGS MEETINGS of ladies were held at Catskill during the session of Synod, on Tuesday, June 12. The Baptist Church was kindly placed at the disposal of the ladies, and proved admirably adapted for their use. The meeting at 11 A. M. was in the interest of Domestic Missions, and at 2.30 for Foreign Missions. Both were well attended and much enjoyed by those who were permitted to be present. We shall hope to give some report of them in our next issue.

PRESENT STATE OF OUR FOREIGN MISSIONS.

The annual reports of the Missions enable us to present the following statement of their strength and work:

AMOY, CHINA. — This Mission is stronger than it has ever been before, having six ordained missionaries and one unordained, who is a physician, together with nine ladies (assistant missionaries), three of whom are unmarried and one a physician.

Of the eight churches, five have pastors and are self-supporting. The number of communicants was 835, (of whom 56 were added during the year), and their contributions $2,866.70. Besides the five pastors there are 19 unordained native helpers.

The Girls' School on Kolongsu had 50 pupils; the Theological School 7 students, and nine village schools 109 scholars. One of these schools is taught, for the first time, by a woman educated in the Girls' School.

The Charlotte W. Duryee Home, a school for training Bible women, had 40 in attendance during the year.

ARCOT, INDIA.—In the Arcot Mission there are eight missionaries, all ordained, of whom four are physicians, and seven ladies, of whom two are unmarried. Another ordained missionary, who is also a physician, Rev. Lewis R. Scudder, M.D., is now under appointment to this Mission.

Connected with the eight stations, there are 83 outstations. The number of churches is 23, with 1,755 communicants, a net gain of 86 for the year, though 140 were received. The contributions of the native Christians were $756.50. According to Dr. Chamberlain's computation, in his tract, "How Hindu Christians Give," this should be equivalent to $7,500 among us.

The number of congregations was ninety-three, and the aggregate of Christians, or "adherents," five thousand five hundred and eight. The native pastors numbered three, and all other native helpers, both male and female, one hundred and eighty-five.

In the four boys' boarding schools there are one hundred and sixty-four scholars, and in the two girls' schools ninety-eight. Eight caste girls' schools had five hundred and eighty-six scholars, and ninety-seven day schools two thousand five hundred and three.

In the hospital at Arcot five thousand eight hundred and eighty-three out-patients, and four hundred and seventy-five in-patients were treated. All heard the Gospel, beside receiving medical or surgical care.

Beside the regular services at the stations and outstations, the Gospel

was preached to the heathen eighteen thousand and six times in eight thousand nine hundred and seventy-eight places, and in the hearing of three hundred and ninety-five thousand nine hundred and seventy-nine souls. The wide public preaching of the Gospel is doing much to break down prejudices and enlighten the minds of the people.

The "Theological Seminary in the Arcot Mission" was opened on March 7, 1888, with appropriate services, already set forth in these columns, and with thirteen students.

JAPAN.—The number of our missionaries in Japan is eleven, of whom two are engaged in teaching and unordained. Of married ladies there are ten, unmarried four, and one under appointment.

Of the fifty-eight churches in the United Church, eighteen were established by our own missionaries. The Kaigan Church of Yokohama was the first and is the largest, having a membership of four hundred and eighty adults and twenty-four children.

The total membership of the United Church was 6,859, of whom 5,966 were adults. An average of five each day, and a total of 1,887, were added during the year. The contributions were about $14,250.

The Ferris Seminary at Yokohama had 135 girls on its roll. A gracious work of the Holy Spirit brought 45 to the confession of Christ as their Saviour.

In the Sturges Seminary, at Nagasaki, there were 17 scholars, girls, and in the Steele Memorial (Boys') Seminary, 70.

The Meiji Gakuin (of the United Church), at Tokyo, had 32 students in the Theological and 164 in the Academical Departments. In this institution four of our missionaries are instructors.

To sum up—the entire number of ordained missionaries of the Reformed Church was 25, and of unordained, 3. Of married ladies there were 21; unmarried, 9. The total, 58, is the largest number ever in the service of the Church in our mission fields. Assuming that one-third of the results of the work in Japan may be set down to our missionaries, we have, for all the fields, 11 stations, 123 out-stations, 47 churches, 4,559 communicants, 26 native pastors, 173 helpers, male, and 47 female, 11 seminaries or academies with 608 scholars, 4 theological schools with 37 students, and 106 day schools with 2,612 scholars.

A work such as this may well claim the interest, the prayers, and the liberality of the Reformed Church, even to a greater degree than they have ever yet been given. It is the blessing of God on what it has already done and attempted "In His Name."

THE ARCOT MISSION, INDIA.

LIFE IN INDIA.

Miss M. K. Scudder has written from Madanapalle the following letter to a scholar in one of our Sunday-schools. It will interest many others, and so is kindly furnished to be printed here:

Your note asking me to write you about the people, how they act and dress, has been received, and I will try to answer.

Of course, you would first see the people in the streets as you drive along, and perhaps you would wonder why all of them so persistently walk in the middle of the road, until you notice that there are no sidewalks. This requires the horse-keeper, who is perched on a little seat behind the carriage, to be ever on the alert, to warn people, with his peculiar, explosive cry, to get out of the way. Sometimes he has to jump down and run ahead, and push them out of the road. Coolies carrying loads on their heads are often addressed by the name of their bundle, as "straw, straw! go to one side!" Everyone who carries even a small

bundle, places it on the top of his head. If it is a heavy load, a roll of cloth is placed under it as a cushion.

Women, dressed in their gay-colored, graceful cloths, with large brass pots, that shine almost like gold, on their heads, going to and from the large wells, form a most attractive picture in the shifting panorama. These wells are either round or square, and vary in size from five to fifty feet in diameter. These larger ones often have stone steps to the water's edge, and when surrounded with a low stone wall and trees, are most picturesque in appearance. I think you would be interested sometime to look up in your Bible all the incidents that transpired at the wells mentioned. You will find among them contentions, courtesies, and romances. But best of all, I love to think of our Blessed Jesus as He sat, wearied with His journey, waiting to speak words of salvation and joy to one of His sinful, erring ones. And every sacrifice you make for Him, is as if you sat beside Him now to tell these, your heathen sisters, of the full redemption waiting for their acceptance.

There have been so many descriptions in the *Mission Gleaner*, and papers about the dress of women and girls that I will not attempt to describe that, but will try to mention some of the peculiarities in men's attire.

You will notice the large turban, either pure white or gay colors, with bands of gold, more or less wide, according to the wealth of the owner. Coats and jackets are made of almost any material, pongee silk, flannel, broadcloth, linen and white materials, in pique and dotted, striped, or checked muslins. Vests buttoned to the chin are sometimes worn under these. Young boys seem fond of colored calico jackets. The lower cloth is generally white, with a pretty colored border, often in silk, and varies from three to six yards in length. When it is long and knotted prettily at the waist, it hangs in graceful folds. Often a scarf of white, thin, soft material, with a gilt border, is worn around the neck or thrown over the shoulder. Coarse wooden sandals or rough leather pointed slippers are often worn in the street, and as only the toes are slipped into them, they clatter with every step. These are always left at the door of the house, outside; and often a man will slip them off, and stand beside them when greeting a superior on the street. The men of India wear their hair quite long, sometimes letting it hang in a braid half-way down the back, and others twisting it up in a knot. But we will not allow our Christians to do so, as we consider it a mark of heathenism. They must cut their hair short. The heathen have many curious ways of shaving the head. Some will leave only a little tuft of hair on the crown; others will shave off all the front hair, and others again will have a width of three or four inches bare from the forehead to the crown with long flowing side locks. When a Hindu has performed his daily ablutions and prayed to his God, he evinces the fact by disfiguring his face with streaks of ashes, or stripes or dots of red and white paint.

Students do not carry their books on their head, but in a civilized manner. You will often see them and grown men walking hand in hand. I often wonder how it is that as these men become more and more educated they do not embrace Christianity. I believe caste is the terrible barrier. They are not willing to break that. Even in the terrible famine many would rather die than eat food cooked by one of lower caste and thus break their own.

I know you will pray for them that they may be led to see the fearful thraldom they are in, and be led to break off their fetters and come into the glorious liberty of the gospel of Christ.

JAPAN.

A REMARKABLE WORK OF GRACE.

The Rev. E. R. Miller sends from Tokyo the following account of the establishment of a new church, self-supporting from the start:

The beginning of the work at Mombetsu and Mororan is remarkable. In the winter of 1886 and 1887 Mr. Yoshida, an evangelist from the church at Sendai, was sent to Hakodate to labor. While there some of the Christians thought that he ought to start work somewhere in the country, and suggested the town of Mororan, to which the little steamers cross Volcano Bay from Mori, on the overland road between Hakodate and Satsuporo. Mr. Yoshida was willing to go provided the necessary funds were raised; whereupon some of the believers raised seven yen and gave it to him for his traveling expenses. He went with a letter of introduction to one or two principal men of the place, who received him kindly and became interested in Christianity. One of them, who was an officer in the town of Mombetsu, across the bay, invited him to send for Mr. Oshikawa, the pastor at Sendai, and come with him to teach in the town where he lived.

This matter was telegraphed to Mr. Oshikawa, who replied that if this officer wished to be baptized he would come, otherwise not. He did this in order to know whether they were in earnest in their desire to learn of Christianity, or only wished to hear in a general way. This answer of Mr. Oshikawa was shown to the officer, who said that since he had already made up his mind to embrace Christianity they might reply that he would be baptized.

Upon receiving this response Mr. Oshikawa went up and joined Mr. Yoshida. Having seen what appeared to them to be a real work of grace in the hearts of the inquirers, as shown in their conduct after instruction for a short time, they baptized some of them. By the autumn of 1887 the number of the believers had so increased that a church was organized under the name of the Iburi Church, with nearly sixty members. Even before this church was organized the believers paid all the expenses connected with their preaching services, and contributed largely every month to the funds of the Board of Missions; and on the day on which the church was organized and its officers ordained, their pastor, Mr. Kitayama, a graduate from the last class in the Theological School, was installed, the church undertaking to pay the whole of his salary. This is the first example in Japan of a church calling a pastor, and having him installed on the day the church was organized.

Livingstone's prayer for Africa, just before he died, on his knees, in the night, all alone: "All I can say in my solitude is, may Heaven's rich blessing come down on everyone, American, English, Turk, who will help to heal this open sore of the world."

The Christianized South Sea Islanders are still, all things considered, taking the lead in Christian liberality. At the last annual meeting on Savage Island subscriptions amounting to $1,531 were given for a new yacht to be employed in the mission work in New Guianea.

Results the most vast are brought about by the aggregate of small separate exertions. . . . . Let none of us try to prove that we have but little responsibility. —*Canon Farrar.*

Education.

Rev. G. H. MANDEVILLE, D.D., Sec'y.

THE BOARD OF EDUCATION.

The work of the Board of Education for the year ending 30th April, 1888, has been submitted to and reviewed by the General Synod at its session held in June in Catskill which adopted several resolutions for the guidance of the Board in its work for this year.

It found that two hundred and seventeen churches were reported as not having made any contribution for this work during the year just closed. Moved by this fact, it adopted the following resolution:

"*Resolved*, That in view of the increased number of students dependent upon the Board of Education; in view of the need of these men to our own Church; in view of the crying needs of our western institutions and our measureless obligations through them to our own land, and to the cause of Christ; in view of the Church's growth and growing need of men in her mission fields, among the neglected masses of the great cities, and in her own pulpits, the General Synod kindly but earnestly admonishes each and every one of these two hundred and seventeen churches that they are unfaithful to a most important duty, and exhorts them to hasten, by liberal gifts, to atone, so far as possible, for the injuries already wrought by their indifference and inaction."

The secretary also, in his personal statement to the General Synod, said that according to the minutes eighty-seven pastors of churches were members of the Synod of 1887, and presumably voted for the resolutions commending the Board and its work, to the liberality of the churches during the year; and that the treasurer reported that of these eighty-seven churches no offerings were received from thirty-two, reporting 5,300 members in communion. Using this as a basis of proportion, it is easy to see how large a number of the members and attendants of our Reformed Church were not given the opportunity and the privilege of making any contribution whatever to this cause. It is easy, also, to see that an average of five cents per person from this number would have enabled the Board to make its usual appropriations to Hope College and Northwestern Academy, and thus have saved them from anxiety and the necessity of reporting to Synod a large deficiency in their income. Will the members of the Synod of 1888 make a better record on the page of history? Will the entire church come up to the help of the Board in the work which it lays upon the Board through the Synod? Will the church, with a liberality worthy of itself, its history, and its institutions, lay its gifts upon the altar of her King, and thus keep His blood-stained banner floating at their front?

Hope College was recommended for aid to the amount of twenty-four hundred dollars. Northwestern Academy was recommended for the same sum. In addition, the Board was instructed to pay to

each institution one-fourth of any increase to its contributions from the churches, to liquidate in whole or in part the deficiency caused by its smaller appropriations during the past year.

From the present outlook the Board will have between eighty and ninety, say eighty-five students, under its care during the year.

Eleven of the young men graduated from Academies into the Freshman class of Rutgers College; and four or five have entered the Freshman class of Hope College. In the case of some of these, there will be an increase of appropriation above what they received in the Academy, and some others come on the Board for the first time.

We lay these facts plainly and fully before the readers of *The Mission Field*. Here is the work. Here are the needs. Have you any stewardship in the matter? This work appeals not only to the ministers now at work who were aided in their preparatory studies by the Board, but to all those who serve at the altars of the Reformed Church; and not only to all her ministers, but to all her people who have the privileges of her sanctuaries, and worship Jehovah, our Lord, in her courts.

The Board can comply with the recommendations of the Synod only so far as the Church may furnish the necessary funds.

Other matters were commended to the consideration of the Board by the Synod. Of these the Secretary may not speak until the Board takes action and gives instruction.

Meanwhile, we ask is the Reformed Church ready to haul down its flag, which it has unfurled at these educational centres? We do not believe that she can be so untrue to her history and to her implied pledge to stand by the cause. We do believe that the Church, if properly appealed to by her pastors, will furnish the fuel for the fires in the engine room, by which all the wheels of the machinery of her work in home and foreign fields can and will be kept in active motion, through the supply of young ministers each year introduced into the service. The work of the Board is largely out of sight; makes no noise, no parade. It does not draw delighted and enthusiastic attention to its movements. It can relate no tender incidents to appeal to your sympathies, nor stirring facts to arouse your enthusiasm. It gathers to itself and its work only the sentiment and consecration that clusters around the kingdom and name of Jesus, the Saviour. It asks you to bear your share in this vital work of the Church in which you have your spiritual heritage.

GILES H. MANDEVILLE, C. S.

The turning point in every man's religious experience is not when he says, "I believe," but when he says, "I will." A man is not a Christian in proportion to the amount of truth he puts in his creed, but in proportion to the amount of truth he puts into his life.—*Dr. J. Walker.*

THE LITTLE WEAVER.

Once in an Eastern palace wide
A little child sat weaving.
So patiently her task she plied,
The men and women at her side
Flocked round her, almost grieving.

"How is it, little one," they said,
"You always work so cheerily?
You never seem to break your thread,
Or snarl and tangle it. Instead
Of working smooth and clearly,

"Our weaving gets so worn and soiled,
Our silk so frayed and broken,
For all we've fretted, wept and toiled,
We know the lovely pattern's spoiled
Before the King has spoken."

The little girl looked in their eyes,
So full of care and trouble;
And pity chased the sweet surprise
That filled her own, as sometimes flies
The rainbow in a bubble.

"I only go and tell the King,"
She said, abashed, and meekly,
"You know, he said, in everything"—
"Why, so do we!" they cried, "we bring
Him all our troubles weekly!"

She turned her little head aside;
A moment let them wrangle.
"Ah, but," she softly then replied,
"I go and get the knot untied
At the first little tangle!"

O little children—weavers all!
Our broidery we spangle
With many a tear that need not fall,
If on our King we would but call
At the first little tangle!

—*Anna Burnham.*

NO ADMITTANCE.

BY REV. LYMAN ABBOTT, D.D.

A bill has been introduced into Congress for the admission of Utah as a State. The argument for it is, of course, very simple. Utah has the necessary population; she has passed a constitution forever prohibiting polygamy; thus she has all the conditions for statehood, and the only objection has been removed.

But this argument is not even specious. The United States is a great partnership; every new State is admitted to co-equal privileges and prerogatives in this partnership. She has equal representation with New York, Pennsylvania, Illinois, Iowa, in the Senate of the United States. She has a share in the House of Representatives proportioned, not to the quality but to the quantity of her population. In a closely contested presidential election, she may elect the President. Owing to the anomalous nature of our Electoral College her vote may overbalance the vote of Virginia —the mother of Presidents—or of the old Bay State, or of the Empire State. It is not a matter of course to admit into this great partnership any territory that knocks at the door for admission and presents a census showing a certain population per square mile. We have a right to demand that any people asking a share in the control of this great empire shall show qualities which fit them for such joint control.

Now, the people of the Territory of Utah do not possess such qualities. A vast majority of them are almost wholly un-Americanized foreigners. They have been brought to our shores, not by the attractiveness of our free institutions, but by the summons of a superstitious faith and a fanatical egotism. They have been whisked across the continent to

the land of the Saints. They know nothing of our history and little of our institutions. The American flag has no meaning for them. They know the United States only as a power which has recently prosecuted a number of their leaders for polygamy, imprisoning some and driving others into exile. They have no spirit of attachment to the United States, and no true loyalty to it. On the contrary, their loyalty is to a wholly un-American ecclesiastical dynasty—to an *imperium in imperio*—a body which has shown no affection for the American nation, no spirit of allegiance to it; a hierarchy which has always been independent of the national supremacy, and often antagonistic to it. Quite apart from any question of polygamy, this is not the kind of community that we want to welcome to a participation in our National Government.

But the adoption of a State constitution forever prohibiting polygamy, gives us no guarantee that polygamy will not still flourish in Utah. Constitutions do not enforce themselves—they require legislation. Statutes do not enforce themselves—they require public opinion. Public opinion is manufactured by the school-house, the press, and the church. The school system of Utah is under the control of the Mormon church; the press of Utah—that portion of it which appeals to Mormon readers—is under the control of the Mormon church; and polygamy is one of the fundamental tenets of the Mormon church. It cannot be eradicated from Mormon theology without laying Mormon theology in ruins. It cannot be abandoned by the Mormon hierarchy without destroying the prestige of that hierarchy and the faith of the people in it. When the Mormon church has declared that polygamy is a sin against God and man, when the Mormon press thunders against it, and when the Mormon school teaches the purity of the family—a family based on one wife married to one husband—it will be time enough for us to consider the question whether a Mormon population is a population which we desire to invite to joint participation with us in the control of this great western empire. Until then, whoever in the American Congress votes, log-rolls, or bargains to admit Utah as a State may count on the indignation of all men and women who have at heart the purity of the home, and who have any measure of acquaintance with the facts respecting Utah and its past history.—*The Christian Union.*

RIGHT GOOD ADVICE.

My son, when you hear a man growling and scolding because Moody gets two hundred dollars a week for preaching Christianity you will perceive that he never worries a minute because Ingersoll gets two hundred dollars a night for preaching atheism. You will observe that the man who is unutterably shocked because F. Murphy gets one hundred and fifty dollars a week for temperance work seems to think it is all right

when the barkeeper takes in twice as much money in a single day. The laborer is worthy of his hire, my boy; and he is just as worthy of it in the pulpit as he is upon the stump. Is the man who is honestly trying to save your immortal soul worth less than the man who is only trying his level best to go to Congress? Isn't Moody doing as good work as Ingersoll? Was not John B. Gough as much the friend of humanity and society as the bartender? Do you want to get all the good in the world for nothing, so that you may be able to pay a high price for the bad?

Remember, my boy, the good things in the world are always the cheapest. Spring water costs less than corn whiskey; a box of cigars will buy two or three Bibles; a gallon of old brandy costs more than a barrel of flour. Fifty cents for the circus, and a penny for the little ones to put in the missionary box; one dollar for the theater, and a pair of trousers frayed at the end and baggy at the knees for the Michigan sufferers; the race horse scoops in two thousand dollars the first day, and the church fair lasts a week, works twenty-five or thirty of the best women in America nearly to death, and comes out forty dollars in debt. Why, my boy, if you find yourself sneering or scoffing because once in awhile you hear of a preacher getting a living, or even a luxurious salary, or a temperance worker making money, go out in the dark and feel ashamed of yourself, and, if you don't feel above kicking a mean man, kick yourself. Precious little do religion and charity cost the old world, my boy; and when the money it does get is flung into its face, like a bone to a dog, the donor is not benefited by the gift, and the receiver is not, and certainly should not be grateful.—*Burdette.*

As to our foreign mission work, its great, its imperative need for the past few years, the outpouring of the Holy Spirit, has begun to be met most gloriously in Japan, and we may expect as well as pray that the blessing will extend to the land of Sinim, and to India's coral strand, so that all our missions will be baptized with the Holy Ghost and with fire; then will the gratitude and enthusiasm of our home churches be aroused, the Sunday-schools will catch the inspiration, and mission work in them will be easy and effective.

The description given by missionary Ballagh, of two of God's chief instruments of blessing in Yokohama, doubtless will remind those who were boys or young men in New Brunswick, N. J., in 1837, of God's two chief instruments in beginning the wonderful revival there. One is of a very gentle and refined manner, and is remarkable for his fervency of spirit and knowledge of the scriptures. The other is very emotional and earnest; he was the chief one who addressed me. Could any one of those who were participants in the revival of 1837 write a truer description of Raymond and Ketchum? If this Ferris Seminary revival of 1887 shall prove to be as pure as that Rut-

ger's College revival, not only will the half century, but the world's end rise up and call it blessed.

The reading of missionary Booth's condensed description of the immediate results of the Ferris Seminary revival will make a strong impression on the scholars of any Sunday-school. He writes: "I wish to tell you that to-day has been a red letter day with us. We have had a Pentecostal blessing; forty-five of our dear pupils have professed their faith in Christ. The new light seen in their faces to-night, is a beatific vision, like that we shall see on the streets of the New Jerusalem. It is good to be here. Pray for us, and rejoice with us in the gracious visitation of the Holy Spirit we are enjoying.

The practical question of this department of mission work in our Sunday-schools is how to get the knowledge that will result in action, before the minds and hearts of our scholars? There are two ways. The one of these is to communicate the missionary news as we obtain it, in connection with the regular school exercises. The other and better mode is to form missionary associations in connection with the schools, through which the facts about domestic and foreign missions will flow in a continuous stream. This, with continuous prayer for the Divine blessing, will create and nourish a missionary spirit, and bring in plentiful money contributions into the treasuries of our mission boards. And thus, with the other practical work of bringing in the destitute children and adults around them into their schools, the "mission work in our Sunday-schools" will be done, and well done.

VANDERBILT AND HIS FATHER.

The son was then thirty-two years old, and himself a father. They were on board the steam yacht Northern Star, on their way to St. Petersburg. William, who was an habitual smoker, was puffing his favorite cigar. "Bill," said the Commodore, "I wish you'd give up that smoking habit of yours. I'll give you ten thousand dollars if you will."

"You needn't give me anything," was the son's answer as he flung the cigar overboard. "Your wish is sufficient." He never smoked afterward.

Would that more of our young men would follow his example!—*Ex.*

We like the spirit of the drummer boy in Napoleon's army. At a critical time in the battle, the commander said, "Boy, beat a retreat." The little fellow did not stir. "Boy, beat a retreat." The boy said: "Sire, I know not how. Desaix never taught me that. But I can beat a charge. I can beat a charge that will make the dead fall into line. I beat that charge at Lodi. I beat it at the Pyramids. I beat it at Mt. Tabor. May I beat it here?" And over the dead and wounded; over the cannon and battery-men; over the breastwork and ditches, he led the way to victory. These pages will be conductors of alarms to go forward; they will be non-conductors of treacherous or cowardly cries to retreat.

HUNTING EGGS.

"Who wants to hunt eggs?" shouted
Charley the bold;
"Who wants to go climb on the
hay?"
Oh, I!" "Yes, and I!" clamored
Fannie and Will,
"And me, too!" pleaded three-year-
old May.

So they rushed to the barn, helter-
skelter, and soon
Were diving about with a zest,
In the corners and rafters, the mangers,
and hay,
To see who could find the first nest.
"And who gets the most eggs shall beg
grandma to bake
A cake we can share all around,"
So Fannie suggested; the boys cried:
"Hurrah!
We'll have every egg can be found!"

Nimble Charley went clambering about
like a cat,
And soon counted, "One, two, three,
four!"
And then, with the pearly-white eggs
in his hat,
Slid carefully down to the floor.
"There's a nest!" Fannie cried, from
far up on the mow,
"Right here in the hay! One, two,
three!"
And in her white apron she gathered
them up,
As happy and glad as could be.

"Old Speckle's on mine!" shouted
Will, but just then,
With a cackle, away the hen flew,
"Dear me!" said poor Will. "I was
sure I would beat,
And here I have only got two!"
"Where's May?" they all questioned;
"Oh, where has she gone?"
"Here, here I is! I'se foun' a nes'!"
And her curly brown head from the
manger popped up,
Just under the nose of Black Bess.

"Oh, oh! sit still, May, or the horsey
may bite!"
But she counted, "One, two, fee,
four, five!"
And they rushed to her rescue with
laugh and with shout:
"She's got the most, sure as you
live!"
But there she was sitting in sweetest
content,
And down in her snug little lap
Five soft, little kitties lay rolled into
balls,
Contentedly taking a nap.

—*Exchange.*

THE NEED AT HOME.

See nearly eight millions who went from barbarism into slavery, and from slavery came out the poorest of the poor, the most ignorant of the ignorant, the most dependent of the dependent, without true religion and with no opportunity to know what true religion is unless we tell them. Africa is in America, China is in America, the barborous heathen Indian is in America, and two millions of white people in the mountain region in four hundred counties, where ignorance is solid, are in America.—*American Missionary.*

The tears of earth's night hang as dew-drops on flower and tree, presently to sparkly like diamonds in the morning sun.—*Edersheim.*

Preach every day, everywhere. By letting Christ shine out of every chink and crevice of your character, so shall your whole life be full of light. The sermons in shoes are the sermons to convert an ungodly world.—*Rev. Theodore L. Cuyler.*

NAMING JAPANESE BABIES.

The ceremony of naming the child in Japan is quite peculiar. On the thirtieth day the child is brought to the temple where the parents usually worship, and after certain religious ceremonies the father hands three names to the priest. The priest shakes them up in a sacred dish, repeating over them prayers and incantations, and then throws them into the air. The one which falls first to the floor is supposed to have the name which the gods would have bestowed upon the child. The name is then written upon a sheet of ornamental paper and given to the father, who pays a liberal fee in return.

This part of the ceremony is followed by feasts, music, processions, and the giving of presents according to the wealth and position of the family. Among the presents two fans are always bestowed upon a boy, which are considered emblematical of swords; and a pot of pomade upon a girl, as suggestive of the beauty which she is expected to develop. A ball of flax thread is always presented, which signifies a wish for a long life.

A boy receives a second name on becoming of age, a third when he is married, and a fourth if ever appointed to a government office. —*Little Helper.*

It is a strange denoting of the aspect of the Son of man, taken at the mere letter, "like unto a jasper and a sardine stone;" but read them as the fervent, attesting colors of suffering and love, and how full the face and presence are, so briefly likened!—*Mrs. Whitney.*

Lately Mr. Green, of Tahiti, landed there with a supply of bibles. The natives wanted them all, but the missionary was not authorized to give away, and there was not $5 in money on the whole island. However, he sold them all on credit, trusting for remittance from money to be received from the ship's purchases of provisions on land. He thus disposed of $100 worth of bibles. Anxious to redeem their pledges, gladly made and in perfect honesty, the natives brought their fowls and pigs and goats to the officer, and every promised dollar was paid to the missionary. And this among a population of only one hundred and forty persons so poor that even the women were dressed in garments of grass.

"Still, how shall it be kept?" Jesus has himself answered: "If a man walk in the day-time, he stumbleth not, because he seeth the light of the world." "Walk in the light," "looking unto Jesus," and so shall we be "kept by the power of God through faith." —*Frances Ridley Havergal.*

The Crown Prince of Germany, when told of the serious and probably fatal character of his malady, replied: "A bullet might have struck me during the last war. If it so pleases God, this illness of mine will take the place of that bullet."

OUR BOOK SHELF.

The Cosmopolitan for April was a charming number. Shakespeare's Midsummer Night's Dream is the subject of profuse illustrations partly in color. E. P. Roe's Southern story, "Miss Lou," continues with added interest. John Burroughs writes with his usual interest on "Science and the Poets," and Max O'Rell defends "Home Life in France" against attacks made in certain quarters, based upon insufficient observations. Moreover D. Conway's Reminiscences of Kaiser Wilhelm, and a biographical sketch of Louisa May Alcott are interesting, both in subject matter and manner of treatment.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following contributions for the month of May, 1888:

Middletown, N. J.	$6 20
A. G. Clearwater, Kingston, N. Y.	18 34
1st, New Brunswick, N. J.	50 46
Suydam St., New Brunswick, N. J.	7 71
1st, Kingston, N. Y.	50 00
S. S., Riverside, Paterson, N. J.	3 31
Marbletown, N. Y. m. c.	7 30
Flushing, L. I. m. c.	12 00
Nyack, N. Y. m. c.	14 34
New Paltz, N. Y. q. c.	16 50
Ladies' Miss'y, Knox Mem'l, N. Y. City.	10 00
"Member," Spring Valley, N. Y.	10 00
L. S. Hunt, Madison Ave., N. Y. City.	5 00
Fonda, N. Y. m. c.	10 40
Millstone, N. J.	9 91
2d, Coxsackie, N. Y. m. c.	11 50
Mrs. Maria Demarest, Schraalenburg.	10 00
Oostburg, Wis.	3 50
Peapack, N. J. q. c.	3 52
S. S. Ass'n, 1st Philadelphia, Pa.	25 00
J. H. Whitbeck, Ithaca, N. Y.	3 00
Hogaburg S. S., Wallkill, N. Y.	4 15
Forreston, Ill.	9 10
Mr. M. S. Squires, Port Richmond.	5 00
2d, Ghent, N. Y.	31 00
"W. A." ad'l.	10 00
Deer Park, Port Jervis, N. Y. ad'l.	13 50
1st, Claverack, N. Y.	35 00
Ger. Ref. S. S., Peoria, Ill.	8 70
S. S., White House, N. J., for S. S. Work.	14 82
Bal. of Interest on Legacy of Mrs. Rachel Ann Ryerson, to May 1, per J. Van Nest.	63 56
Newtown, L. I.	6 00
A Former Missionary's Wife.	5 00
Fishkill, N. Y.	4 69
S. S., 2d, Hudson City, N. J.	5 00
Mrs. E. D. Markle, N. Marbletown, N. Y.	3 00
Miss R. B. " " "	2 00
S. S., Fonda, N. Y.	5 00
Oyster Bay, L. I.	10 00
1st, Brooklyn, Bedford Ave., E. D.	7 10
Friend of Missions, New Lots, L. I.	5 00
S. S., Clarkstown, N. Y.	4 09
1st, Orange, N. J.	7 06
Bergen, N. J. m. c.	32 56
S. S., Boonton, N. J.	2 80
6th, Paterson, N. J.	9 34
12th St., Brooklyn, N. Y.	13 08
Union R. C., Paterson, N. J.	10 00
Alton, Ia.	14 40
Legacy of Wm. S. Myer, per Stephen Cordes.	17 92
Spring Lake, Mich.	8 00
S. S., Hyde Park, N. Y.	6 00
Holland, Neb.	22 12
Total	$929 89

JOHN S. BUSSING, *Treasurer*,
33 Wall St., N. Y. City.

May, 1888.

CHURCH BUILDING FUND.

Jamestown, Mich.	$11 70
Callicoon, N. Y.	1 29
"Member," Spring Valley, N. Y.	5 00
S. S., Lower Ten Mile Run, Franklin Park, N. J.	7 32
Brinkerhoff Miss. Band, S.S., Fishkill N.Y.	6 50
Mrs. W. J. Conklin, Fishkill.	5 00
So. Blendon, Mich.	7 00
2d, Ghent, N. Y.	3 00
S. S., 2d, Hudson City, N. J.	5 00
Catskill, N. Y.	50 47
Glen, N. Y.	11 50
Peter Lott, New Lots, L. I.	200 00
Greenpoint, L. I.	20 23
Miss E. Gatterer, Bergen, N. J.	3 50
Rev. N. F. Chapman.	10 00
Park R. C., Jersey City, N. J.	13 18
S. S., Twin Lakes, Mich.	3 50
Total	$364 19

JOHN S. BUSSING, *Treasurer*,
33 Wall St., N. Y. City.

May, 1888.

"THE CHURCH BUILDERS,"

S. S., Fishkill Landing, N. Y.	$50 00
" " N. Y.	10 00
Manor Chapel, N. Y. City	10 00
S. S., New Paltz, N. Y.	3 44
" Clarkstown, N. Y.	2 00
" Marion, Dak.	2 50
" 1st, Paterson, N. J.	8 00
" Schodack, N. Y.	15 00
Total	$100 94

JOHN S. BUSSING, *Treasurer*,
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BOARD OF EDUCATION, R. C. A.

Receipts for May, 1888.

Ch., So. Bend, Ind.	$2 77
Peekskill, N. Y.	5 00
Knox, N. Y.	1 65
2d Ch., Berne, N. Y.	1 50
Clove Ch., High Falls, N. Y.	16 61
Ch., Fultonville, N. Y.	15 00
Union Ch., 6th Ave., N. Y.	11 53
Ch. of Guilford, N. Y.	5 30
Port Richmond, S. I.	37 95
1st Ch., Poughkeepsie, N. Y.	22 24
" Hackensack, N. J.	60 00
Ch. of Bruynswick, N. Y.	4 25
1st Ch., Kingston, N. Y.	30 00
Ch. of Hillsboro, N. J.	9 06
Gallatin, N. Y.	3 58
Spring Valley, N. Y.	12 80
A Friend, Albany, N. Y.	5 00
Broadway Ch., Paterson, N. J.	17 67
Ch., Cherry Hill, N. J.	12 55
Knox Memorial Chapel, New York.	10 00
So. Ch., New York.	63 00
2d Ch., Hudson City, N. J.	5 00
Ch., New Hackensack, N. Y.	13 29
8th Ch., Paterson, N. J.	9 34
Ch. of Stanton, N. J.	8 00

Glenham, N. Y.	2 67
2d Ch., Hudson City, N. J.	14 00
Total	$399 76

SPECIAL ACCOUNT.

Rev. Geo. J. Van Neste	$10 00
Ger. Ev. Ch., Brooklyn	15 00
Franew Verein	8 00
Confirm. Class	10 00
Total	$43 00

F. J. Hosford, *Treasurer*,
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Receipts for May, 1888.

BOARD OF PUBLICATION.

Fonda, N. Y., Ref. Ch.	$6 70
Port Richmond, N. Y., Ch.	21 78
Holmdel, N. J., Ch.	14 27
2d, Kalamazoo, Mich., Ch.	5 54
So. Bergen, Jersey City, N. J., Ch.	2 16
Gravesend, N. Y., Ch.	21 88
Franklin Park, N. J., Ch.	17 14
S. S. of 2d, Hudson City, N. J, Ch.	5 00
Shawangunk, N. Y., Ch	3 50
Knox Memorial Chapel, N. Y. City.	10 00
Total	$107 97

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BOARD OF FOREIGN MISSIONS.

Receipts for May, 1888.

Ch., Stuyvesant, N. Y. m. c.	$17 64
Ch. of Deer Park, Port Jervis, N. Y. m. c.	9 90
2d Ch., New Brunswick, N. J. m. c.	24 76
Ch., Greenleafton, Minn.	7 10
So. Ch., N. Y. City. m. c.	41 51
1st Ch., Athens, N. Y.	100 00
2d " Coxsackie, N. Y.	11 50
A. T. Clearwater, Kingston, N. Y.	13 33
Ch., Aquackanonck, N. J. m. c.	21 00
1st Ch., Flatbush, L. I., N. Y. m. c.	86 46
Mrs. D. J. B.	1 00
Ch., Suydam St., New Brunswick, N. J.	7 72
3d Ch., Raritan, N. J. m. c.	12 25
Two Sisters.	60 00
A Thank Offering	10 00
Ch., Glen, N. Y. q. c.	23 08
Atlantic Mutual Insurance Co., Scrip and Int.	114 60
3d Ch., Holland, Mic	9 84
" Grand Rapids, Mich.	9 48
Busy Workers, Jamestown, Mich.	10 00
Ladies' Soc., Knox Mem'l, N. Y. City.	25 00
Member of Ch., Spring Valley, N. Y.	10 00
Ch., Fonda, N. Y. m. c.	12 40
" Bergen, N. J.	30 25
Lafayette Ch., Jersey City, N. J. m. c.	10 00
Member of Ch., Newburg, N. Y.	75
Ch., Le Mars, Ia.	3 74
2d Ch., Claverack, N. Y. m. c.	8 42
Ch., Warwick, N. Y	58 17
W. A. Jones, Fishkill-on-Hudson, N. Y.	100 00
Miss M. W. Alden, Millbrook, N. Y.	25 00
Ch., Bronxville, N. Y. m. c.	4 71
Cash	93
Ch., Blawenburg, N. J. m. c.	4 80
Broadway Ch., Paterson, N. J. m. c.	8 57
Ralph Voorhees, Clinton, N. J.	800 00
A Thank Offering, Member, Ch., Vriesland, Mich.	5 00
Union Ch. (Holland), Paterson, N. J.	20 00
Ch., Caatsban, N. Y. m. c.	15 50
" Piermont, N. Y. m. c.	6 18
Mrs. M. S. Nevins, Franklin Park, N. J.	20 00
Ch., New Hackensack, N. Y.	5 00
Ch., Fishkill, N. Y.	12 76
3d Ch., Holland, Mich.	7 06
Miss Emma Gaterer, Ch., Bergen, N. J.	3 50
For Freight to China	1 00
Mrs. S. R. Brown, Cleveland, O.	10 00
Ch., Clymer, N. Y	6 00
" 19th St., Brooklyn, N. Y.	21 29
" Belleville, N. J.	14 55
Rev. W. H. Steele, D. D., $11.00 a week, May to May	572 00
Total	$1,908 70

CHILDREN'S MISSION FUND.

S. S., Orange City, Ia.	$3 55
" Ch., New Paltz, N. Y.	15 00
" " Mohawk, N. Y.	16 65
" Riverside Ch., Paterson, N. J.	3 31
" Park Ch., Jersey City, N. J.	7 57
" Presbyt'n Ch., Pine Plains, N. Y.	30 00
" German, Peoria, Ill.	8 70
" Hyde Park, N. Y.	6 00
" Ch., Pompton, N. J.	16 46
" Deer Park Ch., Port Jervis, N. Y.	50 00
" Am'n Ch., Orange City, Ia.	2 85
" Miss'y Soc., 1st Ch., Philadelphia, Pa.	50 00
" Fonda, N. Y.	5 00
" 2d Ch., Hudson City, N. J.	5 00
" Ch., Fishkill, N. Y.	17 00
" " Clarkstown, N. Y.	7 00
" " Boonton, N. J.	2 90
" Miss E. C. Lusk's Class, 2d Ch., Coxsackie, N. Y.	7 00
Total	$ 253 89

FROM THE WOMAN'S BOARD.

1st Ch., Albany, N. Y.	$40 00
Miss. Band, Forest Glen, N. Y.	3 86
Married Women's Soc., Zealand, Mich.	50 00
Mrs. Morris K. Jesup.	100 00
Miss'y Soc., Grace Ch., N. Y.	9 00
Mrs. C. B. Fuller.	25 40
Total	$227 86

LEGACIES.

W. C. Meyer, Saugerties, N. Y.	$17 92
Rev. C. N. Waldron, D. D.	1000 00
Total	$1,017 92

RECAPITULATION.

From Churches, etc.	$1,908 70
From S. S., etc.	253 89
From Woman's Board.	227 86
From Legacies.	1,017 92
Total	$3,408 37

John M. Ferris, *Treasurer*
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New York, May 31, 1888.

WOMAN'S BOARD OF FOREIGN MISSIONS.

Received from May 10 to June 14, 1888.

Aux., Grace Ch., N. Y. City.	$9 00
Mount Vernon, N. Y., Mrs. Fuller.	25 00
Mrs. Morris K. Jesup.	100 00
Aux., Ch., Bergen, Jersey City, N. J.	24 80
Mem'l Miss. B'd, Lafayette Ch., Jersey City.	14 00
Golden Rule Miss. B'd, 1st Ch., Albany.	20 00
Ladies' Miss'y Soc., 1st Ch., Grand Haven, Mich.	30 00
Aux., 29th St. and 5th Ave., Miss K. Van Nest.	5 00
King's Daughters' Bible and Mis'y Class, No. Ch., Newark, N. J.	150 00
Ladies of Prospect Hill Ch., N. Y.	11 50
Total	$389 30

VOL. I. No. 8.

The Mission Field

of the

REFORMED CHURCH IN AMERICA.

·PUBLISHED·MONTHLY·
BY·THE·BOARD·OF·PUBLICATION
·26·READE·STREET·N.Y.

AUGUST, 1888.

CONTENTS.

EDITORIAL..... 1

CONTRIBUTED..... 2 to 8

The voice of the Lord in the Tempest.
Interest in Mission Work.
The World Missionary Conference.
Moravian Missions.
Money in a Napkin.
Civilization without Christianity.

MISSIONARY CONCERT..... 9 to 12

Roman Catholic Lands.

WOMAN'S DEPARTMENT..... 14 to 16

The Meeting of the Women's Board at General Synod.
Put Yourself in Her Place.
Woman's Work.

FOR THE YOUNG..... 16-17

A Penny Parable.
Offering a Son.

DOMESTIC MISSIONS..... 18 to 20

Work at Castle Garden.
A Missionery Picture.
Startling Figures.

FOREIGN MISSIONS..... 20 to 29

Financial Statement.
Notes and Notices.
The Amoy Mission, China.
The Japan Mission.
The Arcot Mission, India.
The Theological Seminary.
Letter of a Native Pastor.

EDUCATION.....29 to 31

Seminaries—Some Questions of To-Day.

ACKNOWLEDGEMENTS..... 32

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The Mission Field

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THE MISSION FIELD.

Rev. I. W. GOWEN, Editor.

VOL. I. AUGUST, 1888. No. 8.

Editorial.

We are indebted to the women of the church for much of the original matter of this issue of THE MISSION FIELD. It is becoming more evident every day that no department of church activity can do without the women.

* * *

The careful readers of the MISSION FIELD must have been startled by the arrangement of matter of the last six pages of the July issue. It surely needs a word of explanation. It is simply a specimen of the way a printer would edit a missionary magazine without editorial supervision. Among the many mistakes, we find the article of Rev. N. D. Williamson, on Mission Work in our Sunday-Schools, without its head.

* * *

Systematic benevolence has a special committee in all our ecclesiastical councils. We believe it should have a larger place in individual Christian action. It is well enough to sing

"Were the whole realm of nature mine,
That were an offering far too small,
Love so amazing, so divine
Demands my soul, my life, my all."

But it is far more helpful to the interests of Christ's Kingdom, that the hymn should find its expression in the giving of at least one tenth of our income to the Lord's work. Systematic benevolence is as helpful to personal growth in grace, as systematic prayer or regular reading of the Word.

* * *

The World's Missionary Conference, which was held in London, from June 9 to June 19, was a fitting commemoration of the completion of one hundred years of missionary work. The delegates represented all parts of the world, having most of them seen service in foreign work. All phases of the work were discussed ably, and a spirit of enthusiasm prevailed steadily to the close. One hundred years of missions has resulted in the existence to-day of 716,364 native communicants in the foreign missionary field, and 37,704 missionaries. There is, therefore, one missionary, on an average, to 258 native converts. All the difficulties considered, this is not a bad showing. The proportion of ministers to population to-day in the foreign field is about 1 to 400,000. The same proportion in New York City would give this city five ministers, who would have much less to contend with here than is met abroad.

THE VOICE OF THE LORD IN THE TEMPEST.

PSALM XXIX.

Oh, give ye glory to the Lord,
Ye sons of God His praise proclaim!
Honor and might to Him accord,
Give Him the glory due His name,
And worship Him in beauteous dress,
The spotless robes of holiness.

Jehovah's voice is on the deep,
The God of glory thunders loud;
His voice is heard when waters sweep
In torrents from the river cloud.
Jehovah's voice, in depth and height,
Is full of majesty and might.

Jehovah's voice the cedars breaks,
It breaks the pride of Lebanon's steeps;
The listening mountain hears and quakes,
And Hermon in its terror leaps.
His voice hews out the lightning flash
That clears the sky with tempest crash.

Jehovah's voice the wild woods hear,
And tremble in their depths concealed;
The forests stripped and bare appear,
With all their dark retreats revealed.
But in His temple with acclaim,
They all say—Glory to His name!

Jehovah sat a Kingly form,
Upon the flood's all-whelming wave;
And still He sits, on flood and storm,
Our King, forever strong to save.
His people's strength He will increase,
And keep their hearts in perfect peace.

E. A. C.

Male converts usually outnumber the female converts in Japan.

Since 1810 the contributions of this country for Foreign Missions have been $57,000,000. That is not much. Pennsylvania alone pays far more every year for strong drink! And nearly or quite as much for tobacco.

INTEREST IN MISSION WORK.

BY MISS MARY DEYO.

It comes to me with great force this question of how to rouse the interest of the uninterested, for it is one of personal moment.

That is using the word *interested* in connection with Foreign Mission work with the same force and meaning with which we apply it to other pursuits, or with any just regard to the importance of the subject.

We do not call that child *interested* in his studies who spends the least possible time over his work. We say he is interested in his play for there is where his thoughts go if left to themselves. When we speak of a man as *interested* in his business, or a woman in her housekeeping, we do not mean merely that they are absorbed in their work during working hours, but that their minds are constantly turning toward it at the slightest suggestion. They are delighted to talk about it; read about it, and plan for it, and begrudge nothing that may improve the quality of their work.

There are many people interested in missions in just this way, but there are many more church people who are not.

We all know we ought to be. The infinite importance of the work of informing the world of its Saviour is generally admitted now, and so also are the obligations of Christians to accomplish this; but the duty, though recognized, is not realized; for the ap-

athy yet existing in the masses of Christians is astounding, and hangs like a dead weight on the zeal of those aroused. Like Gallio, they care for none of those things, and the most stirring statements and fervent appeals go by like the wind.

When, in that terror-stricken and anguishing camp in the wilderness, the wonderful brazen serpent was lifted up to the eyes of the people, and those nearest looked and were healed, can we think it possible that these in their glad gratitude could go on busily and quietly with their own selfish pursuits, and even though commissioned to spread the good news, give not a thought to the writhing and suffering brethren on the outskirts still in fatal ignorance of the cure within their reach? It seems incredible, and becomes even more so, if we conceive of them as, indeed, thinking frequently of those sufferers, inquiring often as to the peculiarities of their condition, and even showing a lively interest in their methods of gathering manna (and dressing quails), and yet making but slight effort to tell them the way of relief from their anguish. It is past conception.

But now how shall we get the lacking zeal? The pulpit and the religious press are ever exhorting and appealing; frequent and pitiful cries for money to rescue the failing cause come periodically from our Board with ever appalling and threatening accounts of debt accumulated and accumulating, till their repeated iteration becomes monotonous, and uninterested people naturally get very tired of the subject. They are moved to give a little, but give it ungraciously, as under pressure, either to ease their consciences or from an instinctive desire to "stop the noise" of the appeals.

The very character and repetition of these appeals seems but to reveal the more clearly the seriousness of the trouble, and how little they can do to remedy it.

When Ezekiel, in his wonderful vision, looked over the valley of dry bones he never imagined for a moment that any *mechanical* process of stirring up, however vigorous, could make of them live men. The command was, "Prophesy unto them; oh ye dry bones, hear the word of the Lord."

The foundation—the root, yes, and the trunk, branches and leaves of missionary effort, must be a high degree of spiritual life in individual Christians. Missionary work is the natural fruit of this, but without it no amount of eloquent discourses on the heathen's needs, or fervent appeals or ingenious devices to attract the attention, will have any effect beyond the squeezing out of a little reluctant lucre.

Our Saviour's statement: "Where your treasure is there will your heart be also," is capable of transposition, for where the heart is the treasure gladly follows. Until our hearts are in the mission field the gifts we send there will be of small consequence. And to the mission field our hearts will never go unless the love of God sends them there—the love of God and the spirit of Christian

work—work for the Master in any field he may devise. If we are not interested in and busy with the Lord's work that lies at our doors, how can we be interested in that across the seas, and if we are careless ourselves about holy living, we cannot attach much importance to the command to show others the way to a holy life. Only when we fully realize the exceeding preciousness of Christ's salvation to us will we be constrained to publish it to others.

It seems to me that there is more missionary stimulus in one spontaneous, fervent local prayer-meeting than in a number of perfunctory, ill-attended auxiliary meetings; and that in trying to gain over a person who has never been entirely engaged in any Christian work, more will be done by getting her to take a class in Sunday-school, and to read the Bible to some invalid, than by a whole series of mission tracts or statistics.

Yet we must have the missionary meetings and literature also. When a real desire to work for the Master is aroused in our hearts, we must acquaint ourselves with every field that needs laborers and be informed and interested in every branch of the work. A missionary education is necessary to lead out our thoughts to the more distant fields, for how can we take a hearty interest in that of which we know nothing. We need to learn and to teach everything possible about mission work, its needs, aims, methods, and progress, that we may join in it, not merely from a sense of duty, but heartily and intelligently, "both with the spirit and with the understanding."

Even statistics do a rousing work in our souls *after* the missionary spirit has entered.

We had studied Japan in our auxiliary for over six months, had read books and prepared papers on mission work there, till the subject was seemingly exhausted. But yet when I first thought of going to work there myself, I found that I knew practically nothing about it. What I have learned since I have remembered.

If only each individual Christian could be drawn to regard the work as a matter of personal, private concern, not *our* work, not the work of *our church* or *our society*, but *my* work, there would be no lack of money or of men or women.

So, if we have gained a slight interest in mission work, let us see that we live up to it. We learn to do by doing, and we learn to give by giving. Let us carefully nurse and *be sure to give free expression to* every bit of missionary zeal we possess. Work because we ought, if we cannot, yet do it because we like to; meanwhile praying earnestly for the spirit of consecration that we may live and work only for the Lord.

When Dr. Murray Mitchell was asked, "What is being done for the missionary cause in India?" he promptly answered, "Very much and very little," which he explained as, "God is doing very much, but man is doing very little."

THE WORLD MISSIONARY CONFERENCE.

The General Conference on Foreign Missions opened in Exeter Hall, London, on June 9. For the number and representative character of its members, the importance of the subjects considered, and the sustained interest manifested in its proceedings, it has probably never been equalled. It is destined to make an epoch in the history of Foreign Missions.

There were present 157 delegates, representing fifty-eight American (U. S.) Societies and Boards (of which twenty-eight were Woman's Societies); twenty-nine delegates from Canada and other British Colonies, representing twelve Societies; fifty-two delegates from seventeen Continental Societies, and 1,300 from fifty-four Societies of England, Scotland and Ireland. The whole number of societies represented was 141, and of delegates 1,500. Among the latter were many missionaries from their fields in all parts of the world. These figures show how truly it is entitled to be called a Missionary Conference of the World.

The programme, or "Syllabus," as it was called, of meetings and topics was simply stupendous. It embraced three meetings daily of members only, for the presentation and discussion of papers on assigned subjects, a general meeting for open conference, and three public meetings. At these last, different missions, missions fields, and aspects of the work were presented in popular addresses, while the formal labors of the conference were performed in the meetings for members. The holding of two and three meetings simultaneously, made necessary by the great number of topics to be considered, rendered it impossible, of course, for any one to be present at all the sessions, and broke the conference up into sections. But the attendance at the great public gatherings and receptions attested both the interest and the magnitude of the occasion. Of the opening gathering on the afternoon of Saturday, June 9, the *Non-conformist and Independent* says:

"Scores of times we have seen it (Exeter Hall) crowded, but never more so than on Saturday afternoon. The time is one not usually regarded as favorable for religious gatherings, but missionary zeal and enthusiasm had triumphed over all obstacles, and as many thousands as the building could contain were crowding together on a hot and stifling afternoon in June to testify their interest in the great work of Protestant Missions carried on in every part of the globe by Societies of various nationalities and by Christian bodies of every name and denomination."

All the mission fields were represented by those who had labored in them and were able to speak from their own experience. The papers presented were from those who were fully entitled to speak as experts. The meetings and subjects that seem to have awakened the greatest interest were those relating to the "In-

crease of Islam, and the Social, Political and Religious Influence of Mohammedanism," "The Condition and Increase of the Heathen," "The State of the World One Hundred Years Ago and Now," "Woman's Work," "The Evangelization of Africa," "Medical Missions," and "The Relation of Commerce to the Spread of Christianity."

A large meeting for young women only was held on Sunday evening, June 17, presided over by the Countess of Aberdeen. The members of the Conference were welcomed by the Earl and Countess of Aberdeen to a garden party at Dollis Hill, their residence, at which Mr. Gladstone was present, and the American delegates entertained a large number of the members at a luncheon in Freemason's Tavern, where about five hundred sat down together.

The sessions were to have closed on the 19th, but were prolonged another day. Reports of the last day's proceedings have not reached us, but it was proposed that resolutions should be adopted concerning some of the gigantic evils which hinder the progress of the gospel, as the opium trade, the drink traffic, especially on the Congo, etc.

Great admiration was expressed for the addresses made by the ladies, especially those from America. On this subject the *Christian World*, says: "The United States contributed some of the best speakers to the meetings—men who are not only not afraid to speak their minds, and whose notions are solid, but who can also, independently of notes, clothe their thoughts with commanding language. But in speaking of it, it would not be fair to overlook the lady-speakers, whose winning manner of utterance and able descriptions brightened many a meeting. Mrs. Armstrong telling her straightforward narrative of the Karens, Mrs. Nind dwelling on the virtues of godly thrift and the shorter catechism, and Mrs. Thompson depicting the humanity of the African mother, are ladies whose silver sayings will be cherished for many a day by those who heard them."

Of the results of the conference, *The Christian* says, in words that we may well adopt: "These 1,400 delegates cannot longer abide together; it now remains for the various societies and the friends of missions to give effect, under the leading of the Spirit of God, to the enlarged conceptions and the quickened enthusiasm evoked by this great occasion. For a new era has dawned upon them, and the missionary army which they direct has received an impetus which will necessitate a corresponding advance all along the line both in counsel and in generalship."

The Christians of the United States hold in their hands wealth that cannot be counted; namely, nine billions of dollars, and every year adds four hundred millions of increase. What a small percentage God gets from His stewards!

Forty languages are spoken in India.

MORAVIAN MISSIONS.

The Moravian Missions are the oldest Protestant missions to the heathen in existence. They were established in 1732, long before any of the modern missionary societies were founded. The Moravian missionaries have not sought the easy places, but have entered the hardest fields, and wrought, bearing the burden and heat of the day. They have missionaries in Greenland and Labrador among the Greenlanders and Esquimaux, in South America, the West Indies, Demerara and the Mosquito Coast, Surinam, South Africa, Australia, Thibet and Alaska, besides the leper hospital at the Jaffa Gate in Jerusalem. They have 105 missionary stations, 285 missionary agents, 41 native missionaries and assistants, 1,603 native helpers, and 29,000 communicants, and of their communicants *one in every sixty is a missionary.* They have 17,281 scholars in 215 day schools, and about 14,000 children in 91 Sunday-schools. Their entire mission work is carried on for about $200,000, more than half of which is raised by the labors of *the missionaries themselves,* and among the poor people whom they have won from heathenism.

There is no Moravian missionary *society.* The missions are not conducted by a *society,* but by the church itself, and this gathering was a gathering of persons who simply *aid* the Moravian mission work by contributing to its funds. The statements made are full of interest. An instance is mentioned of a young woman who about 150 years ago entered the the mission field, and who became not only the wife of a missionary, but the mother of missionaries; her descendants *for seven successive generations,* even down to the *present day,* having been engaged in mission work.

Among the latest efforts of this heroic people may be named the translation of the New Testament into Thibetan language. They have long been hovering about that last stronghold of the devil, almost the only country from which the gospel is excluded, and now they have had placed in their hands a medical mission, and are in position to move upon the enemy's works as soon as opportunity is afforded.

The Moravian brethren have always recognized the unity of the Church of Christ, have avoided many of the sectarian strifes into which others so often have fallen, and instead of laboring to make divisions and build up sects among the people of God, they have mainly devoted themselves to the work of spreading the gospel of Christ among the multitudes who sit in darkness and death. In this work Christians of every class can but bid them God speed. Their missions are supported, not entirely by their own contributions, but by the free gifts of Christian believers in all parts of the world, who have fellowship with them in their work.—*The Faithful Witness.*

Of the thirty-seven millions of people in Japan, not more than one million have heard the gospel.

MONEY IN A NAPKIN.

According to recent estimates, it is computed that there are now $8,000,000,000 hoarded up in the hands of American Christians, a sum so great that it staggers our mathematics to compute it. Now, making a fair provision for sickness and old age, it is unquestionable that a vast proportion of this sum would still come under the description of our Lord's parable of money "kept laid up in a napkin." That napkin may be cut according to the strictest pattern of commercial integrity; it may be hemmed with the most rigid rules of political economy; nevertheless, I fear that if our Lord were suddenly to return from that far country whence He has gone, He would shake this napkin clear of its contents and exclaim, "Thou wicked and slothful servant, thou oughtest to put My money to the exchangers, that at My return I might have had My own with usury"—the usury of saved souls, the usury of evangelized nations, the usury of eternal praise returning to Him Who, "though He was rich, yet for our sakes became poor, that we through His poverty might be rich."

And the most solemn consideration is that our Lord will not take one cent of this hoarded wealth by compulsion or seizure. He who saves no man without his consent, taxes no man without his consent. For our freedom of will is the most sacred thing in the universe—the very crown jewel of manhood. And God will never in any circumstance violate it. Think what an awful strain this fact puts upon your free will. The grip of avarice upon your purse-strings can strangle our missionary enterprises. But that is not all. As by a slight leverage of his bar the workman can hold a hundred tons' weight from moving down an incline, so by the purchase of your unsanctified will you may thwart and hold back from a lost world the redemption of God, "who will have all men to be saved." Your "I will not," may defy God's "I will," who is "not willing that any should perish."—*Rev. Dr. A. J. Gordon.*

CIVILIZATION WITHOUT CHRISTIANITY.

The Rev. James Chalmers, one of the ablest and most experienced of the missionaries in Polysenia, speaking of the Gospel as a civilizer, says: "I have had twenty-one years' experience amongst natives. I have seen the semi-civilized and the uncivilized. I have lived with the Christian native, and I have lived, dined and slept with the cannibal. I have visited the islands of the New Hebrides. . . . I have visited the Loyalty group, I have seen the work of missions in the Samoan group, I know all the Islands of the Society group, I have lived for ten years in the Hervey group, I know a few of the groups close on the line, and for at least nine years of my life I have lived with the savages of New Guinea; but I have never yet met with a single man or woman, or with a single people, that your civilization without Christianity has civilized."—*The Spirit of Missions.*

Missionary Concert.

SUBJECTS FOR 1888.

January	The World.
February	China.
March	Mexico.
April	India.
May	Burma.
June	Africa
July	The Islands.
August	Roman Catholic Lands.
September	Japan and Korea.
October	Turkey and Persia.
November	South America.
December	Syria.

ROMAN CATHOLIC LANDS.

PAPAL EUROPE.

Protestant missions in papal lands to many seem a questionable enterprise. Is not the Roman Catholic Church a true Church of Christ? If so, why spend money and men needed so much elsewhere to proselyte Christians from another fold? These and other questions of similar import surround every effort to propagate Christianity in papal lands. The simplest solution of all these questions lies in the very idea of Protestant Christianity. The causes which explain the existence of Protestantism argue with equal power its propagation in papal lands. The reason for existence is the reason for extension. Protestantism represents an open Bible, a free conscience, an intelligent faith, an uncorrupted sacrament, a pure worship, a spiritual church. Rome offers its followers none of these elements of the Christian religion. It is the duty and mission of those who have the greater light to cause it to shine upon those who sit in the darkness of Roman Catholicism. Granted that Rome is an old wine skin, the Spirit of God has formed a new wine skin in Protestantism for the new wine of the kingdom.

Rome's best specimens are to be found in Christian countries. Protestantism blesses Romanism by its very presence. The Roman Catholic of the second generation in the United States is a very different product from the followers of Rome who live in Ireland or in Spain. What Protestantism does for the Roman Catholic through its civilization, it could do more powerfully through its Christianity. The principles of the Bible, embodied in civil liberty, would bring greater blessings to every Roman Catholic if received directly. Thus, Protestant Missions have a sufficient warrant for their prosecution in papal lands. Since South America falls to our notice later on, we shall consider Protestant Missions in the papal lands of Europe.

FRANCE.

France for centuries was the stronghold of Roman Catholicism. To-day the large proportion of its population is Roman Catholic. The census of 1881 gave 29,201,703 Roman Catholics, 692,800 Protestants, 53,436 Jews, and 7,684,906 who made no declaration of religious belief. France as a nation has combined Protestant ideas of government with Roman Catholic faith. The two are by no means kindred, and as a result,

freedom of religious belief is guaranteed by law, and unless a truer type of Christianity come in, this freedom will degenerate into atheism and infidelity. Seven and a half millions who have no religious belief is a menace to the French Republic. The Protestant population of France is the remnant of the Huguenots, the persecution of whom in Reformation days cost France untold glory and strength. The Reformed Church of France has 750 ministers and about 600,000 members. The Free Churches also have a considerable membership. These churches are witnesses to the purer faith in their beloved country. But the work of special power and promise is that of the McAll Mission.

Its history reads like a chapter from the Acts of the Apostles. "Sir, are you a Christian minister? If so, I have something of importance to say to you. You are, at this moment in the very midst of a district inhabited by thousands and ten of thousands of us workingmen. To a man we have done with an imposed religion, a religion of superstition and oppression. But if any one would come to teach us a religion of another kind—a religion of freedom and earnestness—many of us are ready to listen."

Such were the words addressed to Rev. R. W. McAll, an English clergyman, on the evening of August 18, 1871, in the city of Paris. It was the last day of a four days' visit. Mr. McAll and his wife were spending the last hours in distributing Scriptural tracts to the passers-by. While thus at work, God called them through the workman who uttered in English the above words. McAll never saw the man again, but he obeyed the message. Since January 1, 1872, the work has gone on with growing success. With a knowledge of only two sentences in French "God loves you" "I love you," McAll began his work, but those sentences hold the key of the Gospel to the opening of France and of the world, to the Gospel of Christ. The meetings have developed into a well-connected system of evangelization which has extended from Paris to many of the cities and villages of France. The Mission is supported largely by funds from Protestant countries.

The last annual report of the Mission shows the receipts for the past year from all sources to have been $77,000. Great Britain contributed $34,000; the United States, $25,000; France and Switzerland, $15,000; Canada, $1,000, and Australia, $200. Fourteen new stations were opened, making a total of 113. It is said that some Americans have undertaken to build three large churches in different quarters of Paris for the use of those who now regularly frequent the mission halls.

In addition to the work of this mission and the work of the French churches, the American Baptists, and the Wesleyans, Baptists, and Welsh Calvinistic Methodists of England have successful missions.

ITALY.

Italy is the center of Roman

Catholicism. Rome is the Mecca of the faithful papal adherents. For ages the tiara of the pontiff was superior to the throne of the potentate. Italian nobles were vassals of the Pope. But the spirit of civil freedom from papal control has changed all this. To-day the occupant of the papal chair sends forth anathemas against a reconstructed Italy, and mourns the loss of his temporal sway. But Italy in religion is mainly Roman Catholic, although with independence of the pope came religious freedom. There were 62,000 Protestants in 1881. The tendencies in Italy to-day are in the direction of Protestantism. Liberty of conscience, enlightenment of the understanding, need only the saving quality of Christianity to make a strong national life. To secure this, Protestant Missions are making earnest endeavor. The Waldenses are the witnesses of the faith proved faithful in many a bloody persecution. The Free Church, represented so eloquently in this country at times, by Gavazzi, is doing a good work for Christ in the very shadow of the Vatican. A number of American Churches, the Methodists, Southern Baptists, and Southern Presbyterians have missions there.

SPAIN.

Spain is loyal to Rome. The persecutor of the Protestants in the days of the Reformation, she has never shown a welcome front to Protestant missions. The result of such opposition is plainly evident in her loss of position among the powers of the world; in the illiteracy of her adult population, more than half of whom cannot read. Notwithstanding opposition, Protestant missions have made progress in Spain. The number of Spanish Protestants is about twelve thousand, gathered in sixty congregations, exclusive of small preaching stations. There are four periodicals that circulate evangelical principles in the Spanish language. The laborers are partly Spaniards, a number being converted priests, partly foreigners from Europe and America. Among the societies at work are the Episcopalians, the Methodists, the American Board, besides English, Scotch and Swiss Societies.

PORTUGAL AND BELGIUM.

Both these little ones among the powers of Europe are Roman Catholic. The former tolerates missionary work, and the Wesleyans have a small mission. The former has come into missionary importance from the fact that the Congo Free State is nominally under the protection of its King. As Holland is avowedly Protestant, Belgium is strongly Roman Catholic. There is, however, a "Synod of the Christian Missionary Church," with fourteen ministers and four thousand members.

Our consideration of Romanism abroad should lead us to consider the subject of Roman Catholicism in the United States. Alarming statistics are published showing the increase of Roman Catholic population and its constant danger to American institutions. In that suggestive work "Our Country," Romanism is considered one of the perils that confront the Christian civilization of our country. It is

true that Rome has no sympathy with American institutions. Papal encyclicals are not wanting as proof of this fact. But while Protestant principles are embodied in the very structure of our government, and a strong evangelical piety pervades the Protestant Churches of our land, there is no immediate danger from Rome, only watchfulness against her subtlety and earnest effort for the salvation of souls under her errors are needed. Work among Roman Catholics in this country is not carried forward by direct efforts by the various Protestant bodies. There are individual accessions to Protestant Churches from the Roman Catholic faith. As it is with much of Christian effort, we send missionaries to convert the Romanist in Europe, but we make no effort for the Romanist who cooks our meals or tends our horses. A movement upon Rome in our houses might be productive of good. A distinct work for Roman Catholics is carried on in New York City by Father O'Connor, a converted priest. The work in Canada has been carried forward by Father Chiniquy, whom the readers of THE SOWER AND MISSION FIELD know so well.

Every Christian, for the sake of his own spiritual life, needs to know about the progress of Christ's kingdom in pagan and Mohammedan lands. Whoever offers the Lord's Prayer should take sufficient pains to learn how his petition for the coming of God's kingdom is being answered.– *Missionary Herald of Boston.*

Woman's Department.

THE MEETING OF THE WOMAN'S BOARDS AT GENERAL SYNOD.

On one of those rare perfect days in June, when the clergy and laymen of our denomination were holding solemn conclave in the stately old Dutch Church at Catskill, with the softened light pouring in through the stained memorial windows, the women of the church also "assembled themselves together" in the pretty Baptist Church opposite, made so attractive and dainty by our sisters of another persuasion.

The day good Dr. Van Slyke set apart for us in his especial invitation was Tuesday, 12th inst.; a day wedged in between two evenings, one devoted to Foreign and the other to Domestic Missions, the sessions of which were largely attended by the women representatives of the church.

It was truly a day,
"So calm, so pure, so bright,
The bridal of the earth and sky,"

that there was reason to feel that a special blessing had descended upon all, since "His Banner over us was Love."

Reversing the order of the annual meeting in New York, the Woman's Executive Committee of Domestic Missions occupied the morning session.

It is said that the mistress of the household strikes the keynote for the day in her family at the morning assembling; so the president of the Woman's Executive

Committee, Mrs. P. D. Van Cleef, was very happy in her selection of the Thirteenth Chapter of I Corinthians, in which she adopted the new version of substituting the word "Charity" for the greater one "Love," in her appropriate remarks in connection with the reading of the morning lesson. Heartfelt prayers and the singing of a hymn followed, after which the only man admitted to either session, the Rev. J. F. Zweemer, our own young enthusiastic missionary, gladdened our hearts with thrilling accounts of his zealous, indefatigable work in Dakota, the story of the "coffee box" pulpit and "sod" church stirring keenly our sense of humor. When he had finished, he left us for his colleagues, and the representatives of numerous auxiliaries, many of whom were not accustomed to "speak in meeting" were "moved" so to do, and the free acknowledgment of various successfully tried plans, made the work seem easy.

Mrs. Bussing then told of the great work accomplished by the "Paper Mission" under the auspices of the Woman's Executive Committee of Domestic Missions," the correspondence of which she has in charge.

Miss Cornelia Anderson, one of the Vice-Presidents, whose practical remarks so many have listened to, and who was "bristling with points," made the closing address; and, with the singing of the doxology, the audience dispersed.

The managers of the Woman's Board of Foreign Missions were delighted at the afternoon session, to have visible evidence that the interest was not waning.

There was a good audience in the morning; in the afternoon it was forcibly demonstrated that great discretion had been shown in the "prohibition" of the opposite sex.

The church was full when Mrs. Henry N. Cobb, of the Executive Committee of the Woman's Board of Foreign Missions, and the editoress of our especial organ, "THE MISSION GLEANER," gave the welcome.

Mrs. Strain, of Albany, through whom the spirit of her sainted mother, the late Mrs. Mary V. N. Pruyn, of Japan, seemed to shine, opened the meeting with appropriate remarks, taking for her subject the great missionary text, "Go ye therefore and make disciples of all nations," emphasizing the assurance that as Christ has promised to be with us ALWAYS, how dare we limit His power, or be fearful of the results? Urging personal consideration to the work, absorption in Christ, self-abnegation; calling all exercise of implicit faith, work, as well as worship; citing as an illustration Abraham's offering and intended sacrifice of Isaac.

Mrs. Strain then led in prayer, after which the audience joined heartily in singing the well known hymn of personal consecration, "Nearer my God to Thee."

Mrs. H. N. Cobb, who had the meeting in charge, offered prayer immediately after, and also gave a full statement of the work in China, India and Japan, speaking

most earnestly of the new undertaking, namely, the opening of the medical work in Amoy, China, where the Woman's Board has recently established its young Chinese Medical Missionary, Dr. Y. May King.

Mrs. P. D. Van Cleef, a Vice-President of the Woman's Foreign Board, followed with a short history of Dr. King's life, and the reading of a most comprehensive letter from her former guardian, Dr. MacCartee, praising the satisfactory work she has already accomplished in her native land.

Miss Bergen, the recently appointed recording secretary, spoke on "Individual Effort," insisting that it was necessary for the forming and successful maintaining of auxiliaries.

It was a great satisfaction to all to have the privilege of listening to the newly appointed missionary to Japan, Miss Mary Deyo, whose well written paper clearly showed that she was fitted both intellectually and spiritually for the life-work to which she has consecrated herself.

Mrs. W. H. Gleason, foreign corresponding secretary for India, had a most efficient "mouthpiece" for her charming essay on "How to Interest the Young," in a maiden from Hudson, who was evidently one of the practical results of her thoughts and experience.

Miss Lawrence, the new foreign corresponding secretary for Japan, made a short address on the perfect consecration which love alone can complete, giving a most comprehensive analysis of the word, at the same time remarking the hallowed feeling that seemed to permeate the whole assembly.

There was more or less discussion among the audience regarding the foreign work, and a request for Mrs. E. C. Scudder, who had spent twenty years in that work, and whose missionary son had addressed the General Synod the evening previous. Although she could not be prevailed upon to make an address, she graciously consented to answer the many questions asked her regarding her long experience in the foreign field.

After giving a student-like attention to the facts and suggestions given out by various speakers, the meeting came to a close with the reading by Mrs. H. N. Cobb of her gracefully written episode "The Story of a Carpet." A stair carpet, to the visible eye worn and faded step by step, but to the eye of faith the dullest figures had a glory not their own; the story of a consecration that mounts higher and higher, is a story of "stepping heavenward." The words of Hannah More might have been added:

"My impious doubts are put to flight,
For my own carpet sets me right."

With the singing of the doxology ended our first Woman's Day at Synod. The fragrance of June flowers which penetrated the church was not more potent than the blessing which seemed to hover over us like a benediction in the air.

H. H. BERGEN,
Recording Secretary
of the W. B. F. M.

PUT YOURSELF IN HER PLACE.

BY MARY J. PORTER.

Imagine yourself, gentle reader, the wife of a Western home missionary. Suppose, for a moment, that having been reared among the comforts, and, perhaps, the luxuries of life, you are dwelling, for the Master's sake, where necessities are sometimes wanting. Suppose yourself a woman of education and refinement, living among people whose whole time and thought must be given to the winning of daily bread. Placed in such a position what help or encouragement would you like to have?

In the first place you would like to have your sisters in the church take an interest in your work; for your husband's parish, you know, would be, in a measure, your own as well. You would be glad if other Christian women should care enough about you to inform themselves as to whether your abode was in a mining region or a growing village, or a prairie, or a "waste howling wilderness."

If they should really care whether it was built of sod or logs, or boards, and whether it was simply a rude lodge or a comfortable dwelling; I think you would be glad of that.

If they should inquire somewhat about your boys and girls, and should see to it that Harry and James and Susan and Hannah had fit clothing in which to brave the summer's heat or the winter's cold, you would probably not take it amiss.

If they should send you from their own well-filled larder occasional delicacies to remind you of home, you would perhaps be grateful for the attention.

If in remembrance of your intellectual and spiritual needs, some one who has fresh literature at command should send you a weekly religious journal, or a monthly magazine, or even a new book just out of the printer's hands, how that some one would brighten the monotony of your daily life!

If—a very possible if—you had musical tastes, and ability, and if you *could* have a parlor organ, and somebody like-minded with yourself should send you, now and then, a new voluntary or two, or a book of sacred songs, would not the whole world be attuned for you in sweeter harmony because of the precious gift?

Above all, I am sure you would be very happy if you knew that many upon whose faces you had never looked and whose hands you had never clasped, were constantly praying for your success. More grateful than any material benefit would be the help that would insure for you blessings from the right hand of the Most High.

Sisters in Christ, it is well for us sometimes to think ourselves into the place of others, that we may help them to bear their burdens. While we remember the wants of those about us, while we devote ourselves with enthusiasm, as so many do, to our own proper Church work, let us not forget those who in distant parts of our country are working for our Lord and theirs.

WOMAN'S WORK.

Miss Wilder, daughter of the late editor of the *Missionary Review*, on her way to India by way of England, sends back some interesting items of news. She traveled from London in company with some ladies who were on their way to China in connection with the China inland mission. Two of these ladies were going at their own expense. Another, Miss Hanbury, has her passage paid by her brother. She leaves a beautiful home and a class of some sixty workingmen; several of them were notoriously wicked, but are now earnest Christians. In a farewell to Miss Hanbury, these men knelt in prayer, and one after another the prayers followed, some praying for the first time. Upon rising to their feet, they found they had been praying an hour and a half. "As our train moved out of London," says Miss Wilder, "I noticed salutes from many officials. All along at stations between London and Southampton these farewells were repeated, and here and there a railway man slipped a note into the hand of dear Miss Campbell. All was explained when I learned that some hundreds of railway men have been brought to Christ through the efforts of this Scotch lady. Miss Campbell's going to foreign work has enlisted four ladies to take up her home work." Work for Christ at home is the best preparation for work in His cause abroad.—*The Missionary.*

For the Young.

A PENNY PARABLE.

BY REV. JOHN CRAWFORD, A. M.

At an English missionary meeting, an earnest speaker had been telling about God's work among the heathen, about its trials and its triumphs.

A collection was then taken, and as it was a children's meeting the plates came back with a great many pennies. These looked very much alike, but the Steward who counted them over said they differed wonderfully.

"How so?" asked a teacher.

"Because of the different feelings with which they were put into the plate," answered the Steward.

Then he gave a little history of what had happened as he passed the plate among the classes.

One boy thought collections should not be taken at a missionary meeting. "When I give," said he, "I want to give without being asked. But as the plate is here, right under my nose, I suppose I must give something. Pity, though, that I can't come to a meeting without being dunned for money."

With this the boy threw the penny in. "I call that *an iron penny*," said the Steward. "It came from a hard, iron heart, and the hand that gave it was a cold and merciless hand."

As the plate passed on it reached another boy. He was laughing and talking with a boy in the class behind him at the time. The

plate waited a second, while the boy's teacher tapped him on the shoulder, saying, "Have you a penny ready?" "A penny?" said the boy, turning about; "What's a penny! of course I'll give a penny; a penny's nothing; here goes a penny for the heathen!" And so saying, he tossed his penny in, and at once looked about for some more fun. "That boy's penny," said the Steward, "I call *tin.*"

The plate went on its way and presently met a boy of another sort. His penny was ready. He had been holding it between thumb and finger in such a way that his classmates might all see it. Looking round to make sure that they were all now watching him, he dropped it in with a self-satisfied air and with a loud thump. "A *brass penny*, that," said the Steward, as he kept on counting.

"But the next kind that I got was a great deal better," he pursued. "It came from a little fellow who had been listening to every word of the speaker, and whose heart was touched with the real pity."

As the plate drew near this boy he turned to his teacher and whispered, while a tear dimmed either eye, "I'm very sorry for the heathen! Of course I'll give a penny, and I only wish I had more to give."

"I call that *a silver penny*," said the Steward.

"But now I have the best of all," he added, as he held up a clean and bright new copper coin.

"This I shall call *a golden penny*, for as I held out the plate to get it, I heard the boy that gave it say, 'I love my Saviour: He wants the poor heathen to know how much he loves them, and to learn His pleasant ways. I will give my penny glady for His sake. And I would give anything I have to carry out His wish if I knew He wanted it.'"—*Gospel in all Lands.*

OFFERING A SON.

"Is it not a great trial to you to part with your eldest son?" said a missionary secretary to a gentleman who had come to London to take leave of his son, who was to embark the next day for a foreign land. "Yes," was the answer, "it is a great trial, but I have been expecting it for a long time. The day my son was born," he continued, "I attended a missionary meeting and was greatly impressed with what I heard. When I went home I took the baby out of bed, and holding it in my arms I said to my wife, 'Will you give this boy to the missions?' 'Yes,' she replied, 'I will.' From that time I have been expecting he would go, though he never knew the circumstance till he offered himself for a missionary."

The First Church of Bailundu, West Africa, sends a contribution of $2.21 for the Morning Star Mission, in which the Church, it is reported, is much interested. This is the church which was organized less than a year ago, none of whose members are over twenty years of age, and situated in a region which was absolutely without the light of the gospel less than six years ago.

Domestic Missions.

Rev. C. H. POOL, Secretary.

Resolved, That the General Synod express their conviction that the Reformed Church is both able and bound to raise at least $75,000 for Domestic Missions during the ensuing year, and that they instruct the Board to base the appropriations to the field upon that amonnt, looking to the churches for loyal support.—*General Synod, June*, 1888.

WORK AT CASTLE GARDEN.

The undersigned meets all the Holland immigrants in Castle Garden, on the arrival of every steamer from Holland. During the month of April 1,290 Hollanders arrived at Castle Garden, in May 1,103, in June 455, making 2,848 during these three months. These all came by the steamers of the Netherlands Line, and not less than 200 Hollanders came during these three months by the Red Star Line from Antwerp, making the total arrivals of Hollanders for the three months named at least 3,000. As stated, we meet these Hollanders in Castle Garden, and very frequently at the dock, and come with them to Castle Garden. We assist them in getting their tickets and checking their baggage, we instruct them as to their journey West—nearly all go West—and we serve them as a protection against sharpers and rogues. This part of our work is greatly appreciated by these Hollanders and their friends, both in this country and in Holland. On their arrival they look for, and are anxious to find, the Holland Missionary. But valuable as this part of our work is it is the least important part of our work. To each and all of these Holland immigrants we give religious tracts, and to those that have none we give a New Testament or a Bible. Most of our Holland people have a Bible, but sometimes we find young men who do not have one. What better gift could we give these young men than a Bible or Testament? It speaks well for our country and for the church to meet these immigrants with the Word of God. When there is sufficient time before their train leaves we gather them into the chapel of the German emigrant house, No. 26 State Street, where we hold a short service with them. We always do so on Sunday when they arrive on Saturday night and are obliged to remain over Sunday. At these services we usually preach a short sermon, sing one or more psalms with them and lead them in prayer.

These services are for very many very precious and impressive. They have just arrived, strangers in a strange land. The dangers of the ocean voyage are past. They think of home and friends, dear ones left behind, and those they are soon to meet in this country, their future home. Their hearts are tender now, perhaps more so than they have ever been. Under such circumstances, to meet a minister of the Gospel who is one of their own countrymen, and speaks to them in their own language of the Saviour's love, of God's precious promises, is for all a rich treat, a great privilege, and we trust an inestimable blessing for many. We sow the seed; that is our duty; it will accomplish that whereunto God sends it. We also give them a brief history of our

Church in this country—that we are the historic Reformed Church, holding fast to the Canons of the Synod of Dort and the Heidelberg Catechism. We give them the names of the pastors of our churches in the places where they are going. In this way we endeavor to pass them right on into the hands of our pastors and so into the Church; that from the day they land they shall feel the influence of the Church, which is a saving influence.

There is still another very important part of our work—a very delicate and tender and sweet and precious one—it is this: Quite often passengers arrive that are sick and have to be taken to the hospitals. We visit them in the hospitals. When they die we send to their relatives their experience while sick and dying, and the farewell greetings, with the clothes and trinkets left behind.

When they recover we meet them at the hospitals and lead them out on their way to their friends rejoicing. The comforts these visits give to the sick cannot be described. They are separated from friends and kindred, and cannot understand a word that is spoken to them. Our visits under such circumstances are precious, and we trust a true blessing. Then again we serve as a means of communication between them, the sick, and their friends. We have at present on Ward's Island four sick Holland immigrants; in Christ Hospital, Jersey City, also four; one in St. Luke's Hospital, and one in Bellevue Hospital. To visit the sick at these different hospitals keeps us very busy.

We give these few facts to show the importance of this work our Board of Domestic Missions is doing through us. It has often been said, "Is our Board doing real missionary work?" I should say this is real missionary work of the first kind.

J. W. WARNSHUIS.

279 W. 11th St., New York.

A MISSIONARY PICTURE.

"He must increase, but I must decrease."

856,000,000 heathen.

Collections for missions, $8.67. "Best that we can do on account of home expenses."

"He must decrease."

Collection for Freedmen in the South, $8.99.

"We have no money."

Gospel according to St. Matthew, "Go ye therefore and teach all nations." St. Mark, "Go ye into all the world and preach the Gospel to every creature."

"The silver and the gold is Mine, and the cattle upon a thousand hills."

"Give and it shall be given unto you."

"Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed, and the halt, and the blind."

"Fly abroad, thou mighty Gospel."

"Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him."

"I determined not to know anything among you, save Jesus Christ and Him crucified * * * That your faith should not stand in the wisdom of men but in the power of God."

"Not many wise men after the flesh, not many mighty, not many noble, are called.

"I am meek and lowly."

7,000,000 Protestants.

$15,000 collection for our new steeple.

"We must hold up the cross (on the steeple)."

"We must increase."

$10,000 for new organ. Paid choir. Sermon on Macbeth. "We must push ahead."

Gospel according to Bro. Jones, "The Lord never intended that the heathen should be converted, or He would have done it."

"Let the missionaries live on faith. Lord, keep them humble, and we'll keep them poor."

Notice.—None but respectable sinners admitted into this church. Pews, $200. Let the poor join the Salvation Army.

Magnificent churches, but heavily in debt, and very expensive to run.

Church fairs, suppers, lectures and many other devices.

"If we don't entertain the people they will leave us." Sacred concerts, sacred tableaux, dancing, etc., etc.

We need wealth in our churches to make them successful. Let the ministers preach over the heads of the poor to attract a few of the wealthy.

If we do not have fine churches, the rich will not come.

—*Episcopal Recorder.*

STARTLING FIGURES.

"Some remarkable statistics have lately been published in regard to the Protestant churches in New York City. In a population of much over one million, the Methodist churches have but 13,000 communicants. The Dutch Reformed, 7,200. The Congregationalists have decreased from 2,450 to 2,315. The Presbyterians of all shades number 23,016. The Episcopalians, who attract many from other denominations, report 23,900 members. The total membership of all these denominations, including 13,600 Baptists, is only 93,000. This is a sad showing for the great metropolis. There is food for grave meditation, and a call for a general uprising among God's people in view of so startling an exhibition."

—*Record of Christian Work.*

Dr. Strong says that if we had ten times as many seminaries, and they were each filled with twice as many students as now, it would be impossible to supply the demand for ministers west of the Mississippi River.

If any one doubts that immigration is a danger to to our land, let him consider that four-fifths of all the crime is by foreigners.

In Mexico 100 ordained Protestant missionaries have organized 350 congregations with 18,000 members. A good beginning that needs to be carried forward.

The Presbyterian Church of the South last year sent nine missionaries into the foreign field.

Foreign Missions.

Rev. H. N. COBB, D. D., Secretary.

As my Father hath sent me even so send I you."

Resolved, That the Church raise during the year, for this object, the sum of at least $110,000. This amount will be required in order to end the year without debt.

FINANCIAL STATEMENT.

Received in June	$3,122.19
Previously acknowledged	3,408.37
Total from May 1	$6,530.56
Deduct for specials	382.48
Total for general work	$6,148.08

The receipts for June were $1,184.63 less than those for the same month last year; for two months, for all purposes, $4,989.07 less, and for the general work $2,074.18 less. As will be seen, a large part of the contributions last year were for special objects, amounting to $3,297.37. These are not now before the churches, and they are therefore free to show their undivided interest in the great work of the Missions without abatement from that source.

It would not be fair to believe that that interest is less. Yet the figures given above are certainly not unsusceptible of that interpretation. The falling off, from whatever cause, only makes the work of the Board the harder and its anxiety greater. The receipts of the two months have not been enough to meet the expenses of one, and the Treasurer has already been compelled to borrow $11,000 to meet current expenses. How long this state of things is to continue it is for the churches to say. It ought not to continue another

month, nor need it, if the churches will only remember that the regular monthly expenditure calls for over $8,000, and will act according to their knowledge.

July, 1888. COR. SEC.

NOTES AND NOTICES.

A CIRCULAR NOTE has been sent to every pastor, suggesting a plan for regular and systematic gifts to the work of Foreign Missions. It is equally susceptible of application to Domestic Missions, or any other cause. While it is not expected that every pastor will find it possible to put it into operation, it is confidently believed that many will. And it is earnestly hoped *not one* will discard it without first giving it careful consideration, or without adopting some other method which will accomplish the same object. That object—*the sufficient and regular support of our missions*—is certainly one that should commend itself to everyone who has the slightest interest in advancing the Lord's work. The Financial Statement, given above, is sufficient evidence of its necessity.

THE EXCELLENT PAPER presented by Mrs. Sangster at the General Conference in New Brunswick, entitled "Present Aspect of Foreign Mission Work Among Women," has been electrotyped, and copies can be supplied in any desired quantity. It is especially valuable for circulation by and among the Woman's Societies and Mission Bands. Send orders to the Corresponding Secretary, Rev. Henry N. Cobb, 26 Reade Street, New York.

THE INTERNATIONAL MISSIONARY UNION, composed of returned missionaries only, is holding its Fifth Annual Meeting at Bridgeton, N. J., as these pages go to press. One who is present writes:

"It is delightful to meet so many missionaries from so many different fields. The conspicuous absence of denominationalism is a very pleasant feature. Yesterday was a lovely day, and we poured a 'perfect Niagara of missionary into Bridgeton.' To-day has been rainy but the attendance has been fairly good, and the ladies had a 'rousing meeting' this afternoon. To-night the subject was 'Medical Missions,' and the four speakers were all very interesting. I am sure it has 'paid' everyone who has come."

THE "COLLEGE OF COLLEGES," or Mr. Moody's Summer School of Bible Study for College Students, assembled again at Northfield, Mass., on June 30. From 300 to 400 students were in attendance. The college buildings and thirty tents are filled with delegates from the Y. M. C. A.'s and colleges all over the country. The missionary interest is spoken of as being even more decided this year than last. A secular press report says:

"A hundred students gather on the hill south of the buildings every evening at sunset for a missionary meeting, and more impressive exercises have seldom been seen.

"The afternoon meeting (of Sunday, July 1) was devoted to short addresses by young men, closing with a burning appeal for foreign missions by R. P. Wilder.

"Stirring words were heard from G. B. Studd, of London, brother of J. E. K. Studd, the missionary in China; Boon Itt, of Siam, a Williams graduate; T. Kawamoto, of Japan; and R. P. Wilder, of Princeton, who was John N. Forman's associate last year. The effect produced by this meeting was voiced by a delegate, who said soon afterwards that it was not too much to expect that the whole convention, Mr. Moody included, would decide to start for the foreign field before the end of the school."

SOME YEARS AGO a proposition was made by the General Synod's Committee on Foreign Missions, and repeated the year following, recommending the establishment of a Missionary Lectureship in our Theological Seminary. The importance of such a lectureship is becoming more and more generally recognized. On the foundation established by the venerable and eloquent

Dr. Duff, courses of missionary lectures have been delivered in Scotland by the late Rev. W. Fleming Stevenson, and more recently by Sir Monier Williams. Such a course was delivered in the Andover Seminary and the Union Seminary in New York, by Dr. Rufus Anderson of the A.B.C. F. M. We note that the Rev. Dr. A. C. Thompson has just concluded a second series of lectures before the Hartford Theological Seminary, and now, at Andover Seminary, Rev. Edward A. Lawrence, who has recently returned from an extended tour among the missions in Asia, has given a course of ten lectures, covering the principles underlying missionary operations, and basing his observations upon what he has seen in China, Japan, India and Turkey. Such courses of lectures must prove of great interest and value to theological students. They are, also, signs of increasing interest in the great work of Missions.

THE BOARD OF FOREIGN MISSIONS, at its last meeting, accepted with great reluctance, and only upon his own strongly-expressed desire, the resignation of the Rev. W. H. Steele, D.D., and elected Rev. T. W. Chambers, D.D., as president, in his stead. Dr. Steele has been the president of the Board since the death of the venerable and beloved Dr. De Witt, in 1874. His connection with it dates from 1842, when he sailed from this country for Borneo as one of its earliest missionaries. His services have been many and great, his counsels influential and valuable, and his liberality has put the Board and the Church in possession of one of its most flourishing and promising institutions, the Steele Memorial School at Nagasaki, Japan. His retirement, into which the prayers and affection of the Board and all who are interested in its work will follow him, is due only to the condition of his health, which makes such retirement a necessity. *Serus in coelum redeat.*

THE GENERAL SYNOD unanimously elected the Rev. W. W. SCUDDER, D.D., its Professor in the Theological Seminary in the Arcot Mission. An interesting letter from Professor Scudder will be found in another column.

THE AMOY MISSION: CHINA.

SCHOOL BUILDING WANTED.

Our readers may remember that in the MISSION FIELD for February a statement was made of the urgent need of funds for a building for the middle school at Amoy.

This school is one of two institutions for the training of young men, carried on conjointly by the missionaries of the English Presbyterian Church and our own; this being, however, more directly under our care, while the theological school is similarly under the care of our Presbyterian brethren. The buildings occupied by both schools hitherto are utterly insufficient, and the proposition is made that each mission provide the sum of $5,000 to supply the needed building, to be located together in one enclosure or compound. The Presbyterian Mission has $3,000 secured for the purpose. For our own part, the Board has the promise of $1,000 so soon as $4,000 shall be obtained.

Of the present accommodations the Rev. P. W. Pitcher writes:

"The present two-story brick building was erected at two different times. In 1870 one-half of it was built as a theological school. In 1885 the other half was added, and the institution became a Middle School, our Mission taking charge of this work, and the English Presbyterian Church having provided a building for the theological school, supervised that work.

"Our missionaries give instruction in the theological school, and their missionaries teach in the middle school, and the young men and youths of both churches attend these institutions.

"The present building is very small. On the lower floor there are a recitation-room, dining-room and three bed-

rooms. On the upper floor there are four similar bed-rooms and one larger room with six beds in it, and another room for the teacher. These bed-rooms are very small affairs, large enough for a narrow bed, a small table, one chair, and standing room, comfortably, for one person.

"The school *can* accommodate twenty-five scholars; that is, when two occupy the space. quite small enough for one, in some of the rooms.

"But the prospects are that next year the building will be overcrowded. What we want is a new building. With that $5,000 that we have asked for, we would have an opportunity of placing this institution on a better footing and in better shape than it has ever been."

The importance of educating young men to become preachers of the Gospel in all our mission fields cannot be over-estimated. It is absolutely essential to anything like efficiency in the wide dissemination of the truth. Trained natives, filled with the Holy Spirit, are at once the most economical and the most efficient agency for the propagation of the Gospel. An especial appeal in behalf of this school will not be made to the churches, etc. But are there not a few individuals among us to whom the Lord has given the means and who have tasted the joy of giving in His service, who will be glad and prompt to supply the $4,000 lacking for this object?

Rev. D. Rapalje writes in regard to it, Amoy, April 19:

I have been much interested in reading in the *Missionary Herald*, of February, this year, an article entitled "The Education in the United States of Natives from Mission Fields," Our own experience here fully sustains the view taken in that article, viz., that while there may be exceptional instances where it might be advisable to send natives to America (or some other Christian country) for education, still the risk is too great for making this the rule; and ordinarily the natives should study in their own native lands and among their own people. The article puts the arguments very forcibly, and it is not necessary to repeat them here. They are all so many strong reasons for maintaining our educational work here in China, and seeing to it that young men and young women shall be trained up for Christian service. They need not be highly educated at present; but they ought to be well educated, especially in the Scriptures. And feeling this, it is still our hope and prayer that the Board may see its way clear to vote the amount named in Dr. Kip's letter of September 10 towards school buildings at Amoy.

NEW OUT-STATION PROPOSED.

The church at Chioh-be are about to start an out-station at Hai-teng, a district city about four miles below Chioh-be on the same river. Efforts have often been made to secure a preaching place in that city, but hitherto without success. Now a house has been rented for $20 a year. The Mission have been asked to aid this new enterprise, the Chioh-be church being too weak at present to bear the whole burden themselves. But with the heavy debt at home, we hardly know whether we can undertake to help them or not. We wish to if we can, for Hai-teng is the center of a very populous district.

THE JAPAN MISSION.

THE MEIJI GAKUIN, TOKYO.

Prof. M. N. Wyckoff writes May 28, 1888:

Matters at the Meiji Gakuin are going on prosperously. We expect now to graduate nine theological and nine academic students at the coming commencement.

We have laid out a course of study for the special department, and we expect several of our senior class to continue with us, and are also hoping for some accessions from other sources. There will probably not be many at present, as outside of government schools, the Doshisha at Kyoto, under

the American Board, and perhaps two others, are the only institutions whose graduates are qualified to enter our special department.

There is some restiveness under our present strict rules, as strictness is very irksome to Japanese boys, but most of the students, especially in the higher classes, are trying patiently to help us in carrying them into effect, even though they do not themselves enjoy them.

I feel proud of many of our young men, and am sure that they will do us credit in future years. It is a very pleasant thing to a teacher to see and hear of his pupils filling large and useful places in life, and as it is now nearly sixteen years since I first came to Japan, and my experience has been with a large number of students, I am constantly meeting men in various important positions who claim me as their teacher. And some of my American boys, too, are beginning to come into notice. So I feel that I have not lived entirely in vain, but hope to be able to do much more in the future.

THE ARCOT MISSION, INDIA.

THE REVIVAL OF HINDUISM.

The Rev. J. W. Scudder, D. D., writes from Vellore, India:

"We are just now in the midst of a significant and rapidly spreading religious movement, known as the "Revival of Hinduism." Until of late, the natives of India have regarded the efforts of Christian missionaries with mixed apathy and contemptuous amusement. They were firmly convinced that nothing would ever come of all this foreign preaching and teaching. Staunch Hindus, looking out from their hoary strongholds, felt that they could laugh good-humoredly at these prodigious efforts to achieve the impossible. Meanwhile the work has gone steadily on. A goodly number have embraced the strange faith. Organized Christian communities are not only found here and there throughout the land, but they are growing rapidly in numbers and influence. Until within a month or so, all this has been regarded with stolid indifference. But stubborn facts that will not down obtrude themselves on our skeptical Hindu friends, and now, rubbing their drowsy eyes, they begin to look about with more attention. The view is, to them, neither satisfactory nor assuring. Christianity is seen to be bold, aggressive and successful.

Alarmed at the situation, the more zealous are buckling themselves to the task of averting threatened calamity. Hinduism, they say, must be repaired and purified. The war must be carried into the enemy's camp. The successful arms and tactics of Christian assailants must be adopted and vigorously turned against them. Missionaries are to be hoist on their own petards. Hindu Bible, Tract and Preaching Societies are to be organized as antagonists of their Western namesakes. Missionaries are to be sent everywhere to preach the gospel of the Vedas; committees are to be formed to warn people against listening to the foreign padres. Tracts and books in defense of Hinduism are to be scattered broadcast throughout the land. Such is the plan of the campaign.

In pursuance of the newly adopted policy, a Hindu Preaching and Tract Society has been organized, with its headquarters at Madras. It is intended to establish branches of this society in all the large towns of the Presidency, and through them to push the war strenuously against the enemy. The society has already in its employ paid agents, who, imitating the foreign missionary, traverse the country, preaching Hinduism in towns and villages, and distributing tracts and books. Several of its publications have fallen into my hands. They are character-

ized less by any logical defense of Hinduism than by virulent, and even obscene, abuse of Christianity and Christian missionaries. None the less are they significant exponents of deep-seated alarm and of profound mental agitation. As illustrative of the contents and style of the tracts, I give the translation of a part of one that lies before me:

"How many thousands of thousands have these padres turned to Christianity, and keep on turning? How many hundreds of dear children have they swallowed up? On how many more have they cast their nets? How much evil is yet to come upon us by their means? If we sleep, as heretofore, in short time they will turn all to Christianity without exception, and our temples will be changed into churches. . . . . When Christianity has laid waste the land will a blade of Hinduism grow there? Now, who cares or speaks about these things? When the flood rushes over our heads it will be too late. It is because of our carelessness that these strangers insult our gods in the open streets during our festivals. Is there no learned pundit to be secured for money who will crush the Christians?"

Again, "Do you not know that the number of Christians is increasing, and the number of Hindu religionists decreasing every day? How long will water remain in a tank which continually lets out but receives none in? If our religion be continually drained by Christianity without receiving any accessions, how long will it last? When our country is turned into the wilderness of Christianity will the herb of Hinduism grow? . . . We must, therefore, oppose the missionaries with all our might. We must not fear them because they have white faces, or because they belong to the ruling class. Whenever they stand up to preach let Hindu preachers stand up and start rival preaching at a distance of forty feet, and they will soon flee. Let caste and sectarian differences be forgotten, and let all the people join as one man to banish Christianity from our land. All possible efforts should be made to win back those who have embraced Christianity, and all children should be withdrawn from Mission schools."

Last Sunday, as I stepped out of church, a printed Tamil notice was handed me. Fancying it may interest you, I here give you its contents rendered into English:

"OUR TATSAT.

"Vellore Hindu Preaching Branch Society.

"A meeting will be held on Sunday, May 6, 1888, at 3 P. M., in the printing office in the officers' lines, with the view of establishing a branch of the Hindu Preaching and Tract Society, when officers will be elected and addresses delivered by the Hon. Christu Vatha Kudari and others. (The name Christu Vatha Kudari is a pseudonym, or more correctly a name descriptive of the speaker's position. It means 'The axe that cuts down Christianity.' Its bearer is one of the paid agents of the society.)

"As this society is established to overthrow Atheistic, Brahma-Samaj, Christian and other false religions, which have for their object the destruction of Hinduism, we invite the attendance of all respectable Hindu zealots.

"Beloved! Notwithstanding the pledges of the English government not to interfere with our religion, certain barbarians officially called padres have entered among us. Influenced not by wisdom, but by folly, and armed with funds collected from Englishmen having a blind faith in Christianity, they have opened schools in every street and lane, hole and corner in this land, and are scattering books and tracts everywhere. Taking advantage of youthful simplicity and impressibility, they have filled

the minds of our innocent, unwary children with all sorts of false principles, and have taught these unsophisticated little ones to despise both us and our sacred books. By inducing many to leave their homes and friends, they have filled our houses with weeping and lamentation. To counteract these evils we have resolved to train preachers, who are to visit towns and villages throughout the land, and preach in all their streets, clearly setting forth the excellences of Hinduism and the defects of Christianity. They will also distribute tracts and small books far and wide, both by sale and as gifts. Only thus can we and ours be kept from falling away from our ancient faith."

It is quite the fashion, nowadays, to harp upon the failure of Christian missions in India and to asseverate the hopelessness of the task they have in hand. How significant, in this connection, the independent testimony given by the movement we have here described, and the unconscious tribute to missionary success revealed in the above extracts! Skeptics in England and America may sneeringly assert the non-success of efforts to evangelize India. The wailings of Hindu zealots show that they, at least, are becoming alive to the fact that Christianity is a mighty force in the land, which, if not speedily met and counteracted, is destined to shatter to fragments their hoary superstitions.

This new movement among the Hindus does not frighten us in the least. On the contrary, we deem it an auspicious one. It will stimulate to a fresh and searching examination of the claims of the rival systems, and thus conduce to the emergence of the truth. A Hindu is much more likely to become a Christian when awake and inquiring than while he remains in a state of torpid inactivity. Meanwhile t remains for us to see to it that Christian truth is not allowed to lurk unseen n the shade.

THE THEOLOGICAL SEMINARY.

Rev. W. W. Scudder, D.D., writes, Palmaner, May 16, 1888:

It has been my purpose to write you concerning the work committed to my hands, but a number of things have prevented.

Dr. Chamberlain wrote you a ful account of the opening exercises which took place on the 7th of March. We all enjoyed them, and I think they left a profound impression upon the large company of our native agents who assembled here on that most interesting occasion.

Ten young men presented themselves as candidates for admission to the seminary. Two of them were advised to spend a little more time in preparatory study before entering the institution, and the other eight were received, two of them, however, on probation. Of course it is not to be expected that these young men will stand on a level in intellectual attainments with theological students in America. They have had neither the means nor the opportunity of making such attainments. Their standing is more nearly equal to that of students just entering college at home. We want very much to push that standard up as rapidly as possible, and we are doing what we can to accomplish it. We hope that in the course of a few years great advancement will be made, and that we shall at least approach the standard for entrance required in Christian lands. What they greatly need is a more thorough training in English, which will enable them to consult text-books in that language, and also to understand readily a course of English lectures. The lads now in the seminary have been trained to a certain extent in English, but not to the extent which is desirable. We are trying to supplement the deficiency in our present students by giving them this year a special course in English.

We have been trying to secure a native teacher of high education for the Seminary, but have failed. Some ten or twelve persons applied for the situation. While some of them had the education needed for the position, they lacked other qualities which we thought to be indispensable in a theological teacher. We were therefore obliged to reject them. In our perplexity, Brother Conklin very kindly came to our help and offered to give us the Head Master of the Arcot Academy, Mr. Solomon Daniel, and he has been transferred to the Theological Seminary by the Mission. He will enter upon his new duties at the commencement of our next term, June 1. We have now two native teachers, Mr. J. D. Solomon and Mr. Solomon Daniel. They are both earnest Christian men, and though not up to the standard of education which we desire, they will do a good and very important work. They have both had large experience as teachers, and have proved themselves to be very able ones.

Owing to the unavoidable delay in opening the Seminary, our first term was a short one—only three months—and we are having a short vacation. The following studies have been pursued: Evidences of Christianity, daily, taught by myself; Bible Geography, daily, taught by Mrs. Scudder; Sacred History, Special Course in English and Heidelberg Catechism, by Mr. Solomon; two lessons weekly in Vocal Music, by Miss Fannie Scudder.

This will give you some idea of what we have been doing during the last term.

The next term will commence on the first of June, when a new feature of our Seminary will be developed. I refer to what we call "The Catechists' Class." Six of our best catechists, selected one from each station, will leave their appointed work and come here to receive a special theological course for six months, with the view of fitting them for the ministry. The purpose is to give the same catechists a second special course next year, and we hope that, at the close of the second course, they will go forth to their work better equipped than ever before for the Lord's service The teaching and training of this class will, from the necessity of the case, devolve almost entirely upon me. Leaving the other class to the care and tuition of our two native teachers, I shall give my attention wholly to this special class. A course of lectures on Didactic Theology and the Exegesis of the Book of Romans will constitute the main features of this year's course.

I feel that a great responsibility rests upon me in the important work to which the Mission has called me, and that I need help which no human being can give. That help must come from the great Head of the Church, and I hope the dear children of God who constitute our Church in America will unite their prayers with mine, that the needed help may be vouchsafed to me; that my strength may be equal to my responsibilities. If all those who have so generously contributed towards the endowment of this Seminary will give it and its instructors a place in their daily petitions at the Throne of Grace, a great blessing, I am sure, will attend their labors.

I intend gradually to introduce you to the members of the class who entered the Seminary when it was opened. Let me introduce you to one now. His name is Yesuratnam Souri. He is a son of catechist John Souri of Madanapalle. When quite young he had a very severe attack of cholera and was thought to be dying. His father, in his great distress and anxiety, prostrated himself at the throne of grace and pleaded for the life of his child, at the same time vowing that if spared to him he would consecrate him wholly to the Master's service. The boy recov-

ered, the father remembered his vow and his son has ever regarded himself as set apart, as was Samuel, to the Lord's service. Yesuratnam has been through the full course of study in our Arcot Academy, and has had the advantage of a two years' course in the Scotch high school in Vellore. He is, therefore, one of our best educated lads. He has very good abilities and seems an earnest Christian. He is always looking for and embracing opportunities of doing good. Perhaps a note which I received from him shortly after he joined the Seminary will introduce him to you better than anything that I can say. The following is a copy of it, with a few verbal corrections.

PALMANAIR, 14, 3, 1888.

Most respected and dear father: I most humbly beg to allow me kindly every evening to go to the town and preach to the heathen; every Friday to the Shandy (weekly Bazar); every Saturday to the villages that are within three or four miles from our place; and every Sunday to call over boys to our church for the Sunday-school.

I strongly believe that God Himself induced you to preach (last Sabbath) on the 12th chapter of Isaiah. While I am perusing that chapter over and over again, and meditating your sermon on it, I am deeply interested with that, and I am strongly induced to begin Christ's work at this very moment. Dr. Chamberlain and my father visited all these villages; I also want to visit them. For six years I am doing Sunday-school work in Chittoor and Vellore. I have a great desire to continue it. Just as an engine is prepared with steam your sermon prepared me. I want to rush out to the villages to preach. I do not at all like to postpone it for to-morrow.

I most earnestly entreat you to kindly grant my request and to forgive my mistakes.

With best compliments I conclude.

I am your most obedient son,

(Signed), J. YESURATNAM.

Such is the earnest way in which he speaks of the Master's service. I think that with God's grace he will make one of our best native agents, and prove that he is rightly-named *Yesuratnam*, which means "*Jesu's Gem.*'

LETTER OF A NATIVE PASTOR.

The Rev. Abraham William, of Katpadi, long a faithful pastor, writes of his village and work as follows:

"About thirty years ago there was no Christianity here. The village itself was a kadu, that is, a jungle, hence the name Katpadi, meaning a jungle village. About then a missionary of the Church Mission Society who visited this place was robbed of and worsted by the thieves. But now such a terrible place has a population of more than 4,000, and contains Christians, 129 families with 164 communicants. There are also 233 scholars. And the contributions of the Christians last year exceeded Rs.100.* But in 1863 there were only five Christians, and their contributions was only annas six. So we heartily thank the Lord for His great mercies. On the other hand we have to struggle much with the heathen prejudices. Their mental eyes are not so clear as to perceive the truth of the Gospel, which accounts for their perversion.

As you know, the great bar for the progress of the Gospel is the caste prejudices which obstructs the way of many caste men and causes disunion between each other, to remove which, not we, but the Gospel, should exert its powers. It is 27 years since I was converted. I don't go to the house of my father, and though I go they don't allow me inside. Another obstacle is the superstitious ceremonies. To enumerate them will take longer letters and time. They are so fond of showy ceremonies and are stuck to them. It is a difficult task indeed to make them understand the follies of it.

We see everywhere polygamy, especially with those who have no issue. When we try to show them that it is unlawful, they don't admit, as they are

so enticed by Satan to persist in their own ways.

You must have also heard the hypocrisy of priests. They don't preach the truth, but according to the circumstances which quite coincides with the will of the people. Their doctrines are of deceptive character. To purge these of such corruption is indeed the work of the Spirit.

Again, ignorance of men as well as women is a great hindrance to the progress of the truth. The mind of men has no polished ideas and views, and so they are stuck to customs. And the ignorant women teach their children early the ignorance and superstition. And we pray God always to remove all these obstacles and follies and make them find out truth. We are very much grateful to the Americans who have given us God and Gospel while we were without them. It is also our earnest prayer that God should send more missionaries to India.

We were very glad to see the Rev. W. W. Scudder, D.D., and Rev. J. Chamberlain, D. D., again in India. They are much beloved and respected by the people as fathers. The greatest joy we had this year was the establishment of the Theological Seminary at Palmanair, 7th March, 1888. Rev. J. Chamberlain, D. D., was the president of the meeting. All of the missionaries were present, who gave lectures, as well as the Tamil and Telugu helpers. The Rev. Mr. Conklin, M.A., also spoke in Tamil very nicely. We would be very glad to accept the Rev. E. C. Scudder, D.D., again in our field, as he knows Tamil well. We are also glad to hear of the coming of the Rev. W. W. Lewis Scudder. I hope God will soon grant means for them to enable them to come to India. Yet a great loss and sorrow that the Rev. J. H. Wyckoff stayed away. He knows Tamil well. It would be a great blessing upon us if God sends him again.

Education.

Rev. G. H. MANDEVILLE, D.D., Sec'y.

SEMINARIES.

SOME QUESTIONS OF TO-DAY.

A few weeks since an essay was read by one of our pastors before the Pastor's Association in Synod's Rooms, on "The Training of Candidates for the Ministry." It was not my pleasure to hear it, and I cannot give a resumè of its contents. I refer to its presentation as one of many facts of similar character. I have heard in ministerial and other circles not a few discussions on theological seminaries, theological training, and the general subject of preparation for the work of the ministry. Our religious newspapers and magazines ever and anon recur to the subject, and discuss it in some of its aspects. Generally these discussions take hold of the practical side of the work, and center around what may be supposed to be the object (in part at least) of the new Professorship in Practical Theology recently established in the seminary at Hartford, and to which one of the graduates of our own seminary has been called, and has accepted. The Union Seminary of this city, also last year, under the direction of Rev. Dr. A. F. Schauffler, took measures for instruction and drill in practical work. Moody's summer school at Northfield and other like institutions may be regarded as an outgrowth of the same feeling and sentiment in the church.

These and like facts are encour-

aging and hopeful. They show that the minds, not of the ministry only, but of intelligent and thoughtful lay members of our churches, men and women, are revolving the subject earnestly and prayerfully. It is to be expected that good practical results will be the outcome of such discussions.

It has occurred to me that for this midsummer number of the MISSION FIELD, it would be appropriate and helpful to gather up and present in orderly form, a few of the points around which thought and discussion center—not in the way of argument pro or con, but of simple statement.

1. It may be well to state first of all that the plea is not for a less thoroughly educated, or less mentally furnished and disciplined ministry. The absolute necessity of the best scholarship of the age in the men who occupy the pulpits of our churches as preachers and teachers is impressing itself more strongly and with ever deepening conviction on the minds of this generation. The lovers of Christ and Christianity (for Christ is Christianity) realize, perhaps as never before, that only thus can the religion of the Cross keep step with science and philosophy in the march of modern civilization, and hold its banner aloft and in the forefront as the column of humanity moves forward on the field of life and history.

2. A question frequently propounded is, Can there not be combined with this scholarship a more thorough and practical working knowledge of our English Bible? The drift of thought is somewhat like this: Young men come from our theological seminaries to our presbyteries or our classes for examination for license to preach and ordination to the office of the ministry. They can tell us, until we are satisfied, about the Greek and Hebrew languages, and give us the history and state of manuscripts, etc. They can trace for us the outlines of ecclesiastical history and the rise of creeds and denominations; they can state to us the divisions, the definitions and the arguments more or less fully and accurately in the theological system they may have studied. Thus it proceeds over the entire field of instruction in the schools of the Prophets. We have naught to say against this. We want no less of this scholarly equipment. But when we ask for proof-texts for the positions taken, a thus saith the Lord for the statements made from the only Supreme Authority, we are met oftentimes with hesitation, with blind groping, with partial, if not absolute failure; either no text can be quoted, or its place, book and author cannot be given. We ask for an orderly statement of the Books of the Old Testament, or of the New Testament, and how generally is the candidate staggered! We take some single book, and ask who was its author, when he wrote, what the contents of the book in synopsis, what its object, what the circumstances under which it was written, and so on, and is it not true that more frequently than otherwise the candidate is

dumbfounded? They ask, Ought these things so to be? "The Bible is the great original source of truth in this world; it is to be investigated by all the aid which learning and piety and toil can bring to bear on it; its great and undenying decisions are to be listened to with profound deference and without theological gainsaying; its unbending sentiments are to give shape to every system of truth; to re-mould, if necessary, every form of doctrine; to repress every vagary of ancient imagination; and to chain down every fancy of daring metaphysics, of theological poetry, romance and knight-errantry; and to demolish every Gothic pile that stands to awe the human mind, or that stretches its lengthened shadows over any of the paths of human thought."—*A. Barnes.* This was written of the Bible in its original tongues, but it is conceded that for the great body of our hard-worked clergy, our English Bible is their practical, every-day working tool; and these utterances may be emphasized concerning it. Ought they not to be thoroughly familiar with it, at least, as a recently graduated West Point cadet with his book of military tactics, or a Mohammedan Moollah with his Koran, or a Roman Catholic Priest with his Missal?

Similar questionings are made with reference to the Catechisms, the Articles of Faith, the Standards of the Church.

3. Could there not also be combined some preparation for the practical work of the Pastor? Could not our young men have some drill in conducting a meeting of the Consistory or of the Session of a Church? in the examination of persons for admission into their membership? and other things in the line of practical administration?

4. Is it necessary that every young man should spend from seven to ten years in preparatory studies? Conceding its necessity as a general rule of procedure, must it be invariable? Are there not a goodly number of youths between twenty and twenty-six or twenty-seven years of age who would be glad to be in the work of the ministry and would make useful men, but who are deterred by the large expense and the long time required? Ought not some provision to be made for such? Is it not possible to arrange a shorter course of study, classical and literary, and theological too, if you please, whereby these men could be enlisted, and be fairly equipped for efficient service? Do not the needs of the work demand it? Is not the cry of the Church loud and earnest for some such arrangement?

These are some of the questions that not a few are asking. We are glad of it. It shows that the heart of the Church has a strong, healthy beat, and the mind of the Church concentrates upon the quality of its workmen and their work. GILES H. MANDEVILLE.

The firmest thing in this inferior world is a believing soul.—*Archbishop Leighton.*

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following contributions for the month of June, 1888:

S.S., Syracuse, N. Y., for Dak. Miss.	$50 00
1st, Brooklyn, N. Y.	8 54
3d, Raritan, N. J., m. c.	18 15
South Bergen, N. J	2 56
S. S., St. Paul's, Mott Haven, N. Y. City.	46 39
1st, Astoria, L. I., m. c.	7 71
1st, " " ad'l	6 68
2d, Hackensack, N. J.	45 00
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St. Thomas, W. I	17 10
Bonesteel S. S., Leeds, N. Y.	5 03
S. S., Leeds, N. Y., for S. S. work in the West	7 00
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6th, Paterson, N. J.	13 85
S. S., Schraalenburgh, N. S.	9 00
Arcadia, N. Y., (special)	2 75
Young People's Union, Warwick, N. Y.	25 00
Broadway, Paterson, N. J.	2 95
Spring Valley, N. Y.	2 90
S. S., Highlands, N. J., "Little Helpers"	2 37
" " " "Soldiers of the Cross"	2 02
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North Passaic, N. J.	24 00
" P. C.," Pittaford, Mich.	10 00
"C. C.," " "	5 00
Boys Prayer Meeting, Greenville, N. J.	4 00
S. S., Belleville, N. J.	32 00
Fonda, N. Y., m. c.	5 25
" Ebenezer," Oregon, Ill.	10 00
Holmdel, N. J.	29 72
North R. C., West Troy, N. Y.	45 85
S. S., Bloomingdale, N. Y	10 00
S. S. St. Remy, N. Y., Children's Day	6 00
Cherry Hill, N. J.	2 00
2d, Totowa, Paterson, N. J.	23 64
S. S., 2d, Totowa, Paterson, N. J	20 00
Rev. Wm. Brush, Morristown, N. J.	20 00
Woman's Miss'y Soc., Manor Chapel, N. Y. City.	20 00
S. S. Miss'y Soc., Manor Chapel, N. Y. City	25 00
East Saugatuck, Mich	3 25
1st, Hull, Iowa	4 40
Total	$784 99

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CHURCH BUILDING FUND.

June, 1888.

Schraalenburg, N. J.	$23 88
1st, Brooklyn, N. Y.	11 50
1st, Grand Haven, Mich	9 00
S. S., Fultonville, Ill., Children's Day	10 00
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Pompton, N. J.	17 00
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Hagamans Mills, N. Y.	6 32
2d, Claverack, N. Y.	27 77
Bergen, N. J.	26 06
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Clarksville, N. Y.	7 44
Millbrook, N. Y.	4 04
Greenleafton, Minn.	6 00
Clinton Ave., Newark, N. J. ad'l	52
Ch. on the Heights, Brooklyn, N. Y.	227 77
Woman's Ex. Com.	400 00
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"THE CHURCH BUILDERS,"

June, 1888.

S. S., Washington, Ia.	$1 50
" Collegiate Ch., 5th Ave. & 29th St.	12 96
Auriesville, N. Y.	2 30
S. S., Wallkill Valley, N. Y.	15 00
" Centreville, Dak.	1 00
" Linlithgo, N. Y.	75
" Cold Spring, N. Y.	90
" Fairview, Neshanic, N. J.	2 44
1st, Grand Rapids, Mich.	21 27
S. S., East Saugatuck, Mich.	2 76
Total	$60 90

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WOMAN'S BOARD OF FOREIGN MISSIONS.

Received from June 14 to July 12, 1888.

Lafayette Ch., Jersey City	$14 00
Golden Rule Miss. Band, 1st Ch., Albany.	20 00
Ladies Soc., 1st Ch., Grand Haven, Mich.	30 00
Miss K. Van Nest, 5th Ave. and 29th St., City	5 00
2nd. Ch., Jersey City	24 80
King's Daughters and Miss. Class, No. Ch., Newark	150 00
Ladies of Prospect Hill Ch., N. Y.	11 55
Mrs. Jonathan Sturges	50 00
Ladies Aux., Madison Ave. Ch., N. Y.	120 00
Aux., 3d Church, Albany	35 00
Aux., 1st Church, Poughkeepsie	110 00
Aux. 2d Ch., New Brunswick	100 00
Catskill	85
Woman's Miss. Soc., Greenville, N. J.	78 72
M. R. A., Scarsdale, N. Y.	1 00
Aux. Catskill, N. Y.	21 70
Miss'y Box, Mrs. W. Halm and family, Metuchen, N. J.	3 00
Woman's Miss Soc., Ch., Muskegon, Mich.	42 00
Woman's Assn., Ch., Overisel, Mich.	9 04
Carmel Miss. Band, Central Ave. Ch., Jersey City	4 99
Ladies' Society, 1st Ch., Rochester, N. Y.	15 00
Ladies' Society, Ch. Walden	24 00
" " " Brighton Heights	20 00
" " 1st " Tarrytown, N. Y.	30 00
" " " Yonkers, N. Y.	35 00
Aux., Cedar Hill, N. Y.	21 00
Ladies' Soc., Coopersville, Mich.	12 00
Miss. Band, Yonkers, N. Y.	30 00
Aux., Grove Ch., New Durham, N. J.	10 00
Ladies' Aux., Neshanic, N. J.	30 00
Aux. Ch., Fishkill-on-the-Hudson	20 00
Total	$1,072 35

BOARD OF FOREIGN MISSIONS.

Receipts for June, 1888.

Ch., Clinton Ave., Newark, N. J.	$6 65
" Deer Park, Port Jervis, N. Y. m. c.	9 85
So. Ch., N. Y. City, m. c.	37 00
Ch., Stuyvesant, N. Y. m. c.	16 61
2d Ch., Grand Rapids, Mich.	15 56
Ch., Mapletown, N. Y.	3 00
" Currytown, N. Y.	19 00
" Baileyville, Ill.	20 17

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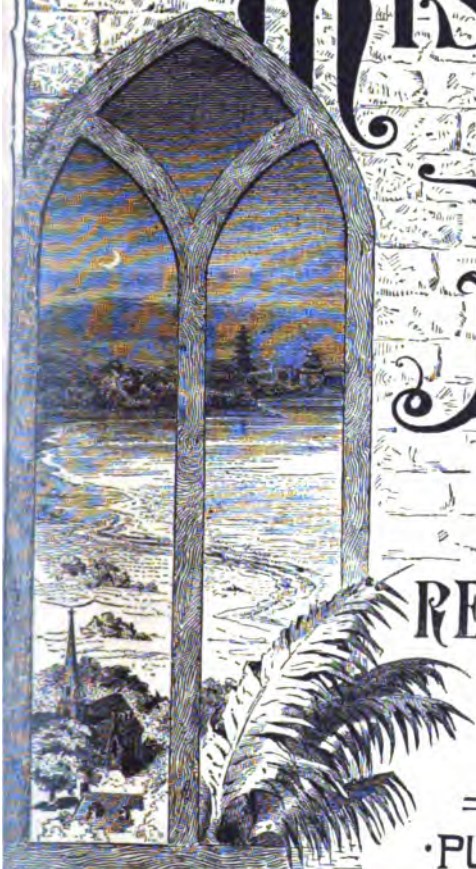
The Mission Field

of the

REFORMED CHURCH IN AMERICA.



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CONTENTS.

EDITORIAL..... 1-8

CONTRIBUTED..... 2-9

The Winning Side.
The India Theological Seminary at Work.
Who is to Blame?
The First Y. M. C. A. in the Province of Fuhkien, China.
Missionaries and Rum.

MISSIONARY CONCERT..... 10-14

Japan and Korea.
Missionaries in Korea.

WOMAN'S DEPARTMENT..... 15-16

In Summer Time
A Hint

FOR THE YOUNG..... 16-17

A Mite Song.
What a Mission School Did.

DOMESTIC MISSIONS..... 17-18

Twelve Reasons.

FOREIGN MISSIONS..... 19-27

Financial Statement.
Notes and Notices.
The Japan Mission.
The Amoy Mission, China.
The Arcot Mission, India.

EDUCATION..... 27-29

Prayer for Students.

ACKNOWLEDGMENTS..... 30-32

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THE MISSION FIELD.

Rev. I. W. GOWEN, Editor.

VOL. I. SEPTEMBER, 1888. No. 9.

Editorial.

Now you have had your vacation, would it not be a good thing to begin some new work in your church? How would a missionary concert suit your idea? one brimful of prayer and information, and then a collection for the cause every time? Try it, just as a venture. Then there is the Secretary's last appeal that you laid aside until hot weather was over; get it out and see what you can do for the cause. What have you done with the Church Builders' plan? Have you buried it in the waste basket? Put it in the Sabbath-school, and see what a glorious work it will do.

Has not the time already come for a new departure in missionary support? Every year of God's grace among the heathen increases the demand for more workers from God's church at home. The call for volunteers is not to cover a retreat but to make an advance. From present indications the Lord has summoned a large number of young men and women for missionary work. The question that confronts the Church is not Whom shall I send? but How shall I send? We believe that the present method of gathering funds is entirely inadequate to answer the question. There is a great deal of truth in the old saying "What is everybody's business is nobody's business." We believe that there are many individual churches, not to say individual Christian stewards, that are capable of supporting directly one or more missionaries in the field. There are in many churches funds diverted into other channels, that would bear a thousand fold more interest in spiritual and eternal value, if invested in missionary work. What a gain to the home church would vital union with a mission field be! Many of our churches are dying of spiritual stagnation. There is not enough spiritual respiration. They need a larger as well as a higher outlook. The mission field is God's provision for the exercise of the spiritual grace of distribution.

The value of this method is seen in the Sabbath-schools, many of whom support teachers or scholars in mission schools. There is always a personal quality in contributions for missions under such a system. The medium of exchange is not a Board, which, to many minds, is not materially different in vital influence, from a board,

but a soul. We believe Christ's method of work was always *personal*. He magnified this element in all his teaching. Has not the time come for the church to come back to his methods in missionary work? Direct communication with mission fields by individual churches, entire support of chosen missionaries by the local church, are not these elements necessary in the present condition of missionary enterprise?

We believe that the present missionary field could be doubled, if individuals and local churches to whom God has entrusted funds for the carrying forward of His kingdom among men, would distribute those funds wisely in this direction.

What many of our colleges and seminaries are doing surely m ny of our churches can do. Would there not be an advance in missionary activity, if at the departure of workers for the foreign field, instead of the impersonal missionaries of the Board, we might find missionaries of the Reformed Church of ———, or the representative of Mr. A., or Mrs. B., or Miss C? In our thought there is no depreciation of the work of the Board, only an appreciation of the advance possible by direct intercourse of the local church with the field.

Putting money into the hands of little children at church and having them give it as their own is a good training. It not only shows the child what is to be done, but also makes him feel that he has a part in this worship.

THE WINNING SIDE.

Workman of God, Oh lose not heart,
But learn what God is like;
And in the darkest battle field
Thou shalt know where to strike.

Thrice blest is he to whom is given
The instinct that can tell
That God is on the field, when He
Is most invisible.

Blest too is he who can divine,
Where real light doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye.

Then learn to scorn the praise of men,
And learn to love with God;
For Jesus won the world through shame,
And beckons thee His road.

For right is right, and God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

—*Frederick W. Faber.*

THE INDIA THEOLOGICAL SEMINARY AT WORK.

BY JACOB CHAMBERLAIN.

I have just returned from a three days visit to Palmaner, to see our new Theological Seminary in full work.

I wrote in March that the Board of Superintendents had admitted eight young men into the entrance class. They have been zealously pursuing their studies since, and give promise of being real workers for Jehovah in time to come. I also intimated in that letter that the Mission had made arrangements for relieving six of our picked mission helpers of their duties, temporarily, and sending

them to the Seminary for a special advanced course of study.

Tindivanam, Arni, Arcot, Vellore, Chittoor and Madanapalle were each to send one of its best men for a six months' course, from June to December, of this year, and probably the same ones for a second six months next year. Each missionary was to select that man in his field who would be likely to receive the most benifit from such a course, and whom he would most like to see put forward into this higher trained ministry, making the best arrangements he could for supplying his place in the field during his six months absence.

This "catechists' class" has just got fairly settled down to work. It was opened June 1, at the close of the brief May vacation. The morning of my arrival I went with Dr. Scudder and sat with him during the first hour and a half of their work, watching the men and watching their work, and measuring their capacity. A fine body of men they are. I was struck with their earnest attention; their evident earnest effort to grasp every idea presented by Dr. Scudder and make it their own, and pin it in its place for future use.

The first hour was in Systematic Theology. Dr. Scudder had, on the previous day, given them the particular subject to be considered, and questions on it, for them to study up on. I think I never saw closer or more undivided attention of a whole class through the whole hour, nor a more evident packing away of ideas for further use. It was all in Tamil. Five of the men are from the Tamil field, and the one from Madanapalle, although a pure Telugu man, knows Tamil thoroughly. These older men do not know English enough to receive instruction through that, as some of our younger men will soon do.

The personnel of the class greatly interested me. I remember being with Mr. Mayou, in the Arni field, years ago, when one of them came out from Romanism as a youth, and I was then struck with his earnestness, and with his fine countenance. Another I remember as a young lad assisting Dr. Silas Scudder in his dispensary when he first opened it. Two others I remember as little boys in the primary department of the "Arcot Seminary" in the early days when it was primary school, grammar school, high school, college and theological seminary—all in one; and before we had even dreamed of the endowed and thoroughly equipped theological seminary in which they are now advanced students. Another was the first child whom I baptized after my coming to India, more than 28 years ago. The other one I had not before known, as he has come to us from another Mission in later years.

As I watched them I could scarcely realize that one of them, who was so prompt in answers and so alert in seizing on new ideas, and so quick in turning up proof texts, was the father of seven children and the grandfather

of one little one I had just seen in his house. But then that does not indicate his age, as it would in America, for I remember my once attending professionally a young mother of twelve years of age, while the "old grandmother," who sat crooning over the new born grandchild in her arms, was exactly twenty-five years old. But I will leave to Dr. Scudder the pleasing task of introducing these students personally, one by one, to our friends in America. I wish here briefly to communicate the vivid impressions which I gained of them by this visit.

These men have all seen service. They have learned their own deficiencies. They know what weapons they lack; what they must have, if they would really do their work as they long to do it. They consider it a great privilege, a high honor, to be chosen to come together for six months solid study of the word of God, the history of God's church, and the best methods of doing God's work. As I sat watching them, at different hours, during the three days, in different studies, and under their other teachers as well, my conclusion was, "These men mean business," and my heart went out in renewed, and, if possible, increased gratitude and thankskiving to God, and to His servants, who had made it possible for us to gather such men for such training for such a work as that to which they are called.

Permanent native professors for the two native professorships have not yet been appointed, as we did not find available, at present, the kind of men with the high education that we wanted. The Mission has, however, secured two excellent men as teachers in the seminary, of whose spirit and efficiency, after being present in their classes, I can speak in high terms. But of his colleagues, as of the students, personally, I will leave Dr. Scudder to speak.

Mrs. Scudder, too, bears a hand, and a royal one, in the work of the seminary. Not only is all the domestic management of the boarding department, and the motherly helping of the families of the catechists' class in her energetic and loving hands, but she, too, has classes in the seminary in English and in biblical geography, and it was a pleasing sight to see her, surrounded by the eight students of the junior class, each anxious to gain the most he could from her in the hour. Nor would it do, in enumerating the advantages of the students, to omit to mention the volunteer services of Miss Frances Scudder in training them, twice a week, in the science and practice of vocal music, in which she is herself such an adept.

The seminary students proper all board together in the seminary hall, but each member of the catechists class has a suite of apartments for himself and family, and they keep house each for themselves, and very pleasantly are they located.

While I was at Palmaner we opened the second shipment of seventeen boxes of books for the

Seminary Library, which had arrived shortly before. The givers of the books would have been amused to see the force of five native carpenters and one blacksmith at work on the long verandah, taking the boxes all to pieces, planing the boards, straightening the nails to use again (as we could buy none in Palmaner), and sawing the boards to the patterns we had given, and making up book shelves to hold the books. as we cannot obtain here material for book shelves without great expense. They would also, I think, be surprised to see what a neat set of shelves, seven feet high, and reaching around three sides of the Library, have been produced from the unpromising looking boxes, broken and shattered, in which the books came. The shelves are painted with a mixture of coal tar and kerosene oil, which dries quickly here, and is a great protection against the white ants, silver book worms and other "vermin" of this country. We call the shelves "imitation rosewood," and the books look well in them. It required a good deal of study and measuring and planning to make up the various sized boxes into symmetrical-looking shelves, but the results are more satisfactory than we at first dared to hope.

The books of the last shipment were not yet arranged in the shelves and catalogued when I left Palmaner, but I saw enough of them as they were unpacked to see that there were many exceedingly valuable and useful and essential books, while all would be acceptable and useful. I doubt whether any seminary has ever sprung into existence with such a large and excellent library to open with. To the donors go out the hearty thanks of students, professors and missionaries.

As I am writing this there comes the glad news that one of The King's Daughters in America has just sent in $2,000 to endow an additional Scholarship, not to be named for herself, but to be known as the "In His Name Scholarship" in the Theological Seminary in the Arcot Mission. I cannot insert her name in the "Album of the Founders," as she will not let it be known. But when I enter in The Album the "In His Name Scholarship," the King knows which of His daughters put that $2,000 unobservedly into His Treasury. To Him and to her do we render our grateful thanks.

Madanapalle, India,
June 11, 1888.

WHO IS TO BLAME?

H. G. SHARPLEY.

Enthusiastic advocates of Missions have a habit of censuring the Church for not doing more.

Indiscriminate censure is not deserved. The increasing receipts of the Missionary Boards, the amount of Missionary literature, the number and size of Missionary conventions, the days and weeks of prayer for the cause, and the number of volunteers from the churches and colleges on both sides of the Atlantic, are exponents

of an unparalleled interest, and prove that the Church is susceptible to the calls of duty.

What, then, is the reason that nearly all our Boards are in debt, that all of them are compelled often to neglect opportunities for extending operations, and that some of them talk of retrenching?

No one will say the Church cannot do this work, when, between 1870 and 1880, the average annual increase to the wealth of church members in this country was $391,740,000, while their annual gifts to missions for that time averaged $5,500,000 (Our Country).

It is not because many do not believe in Missions. Their number is insignificant and could be made more so. Every such case is the result either of a failure to appreciate salvation, or ignorance of the nature and results of Missions.

Yet every denomination has its share of congregations which never contribute to this cause. Some of these are dependent. That is no reason why they should take no part. To plead this is to plead poverty. No denomination can do that, because all that is required of any congregation is that it give according to its ability. The only persons who do this are the poor. Dr. Hall says of his church in New York, that the greater part of its contribution to Foreign Missions comes from girls in service, coachmen and clerks. The trouble is with the wealthier classes.

It is not want of means but want of interest which is the cause of so much apathy. Where a man's heart is there will his treasure be also, is as true as the converse. More interest is sure to be attended by more sympathy, more money, more men.

Interest depends on knowledge, and is proportional to knowledge. I have yet to know of a Christian who has a just idea of the condition of the heathen, and is not moved with a desire to help them. It was the accounts of the Moravians in Greenland and Labrador which his mother read to him in his childhood which made Moffat a missionary. It was Gutzlaff's "Appeal for China" which made Livingstone a missionary. How is it that the Dutch Reformed Church recently established a theological seminary in India when its Board of Foreign Missions was in debt? Because Dr. Chamberlain brought India before the very eyes of the people. There was then no need of begging. The money came voluntarily. The increasing missionary sentiment in our churches and colleges is the result of an unparalleled amount of missionary literature.

This knowlege must come primarily from the pastor. When Dr. Alexander Duff was asked what he thought the greatest hindrance to missions, he replied: "The apathy of the clergy." Censure belongs here not to the people. If there is no interest in the pulpit there will be none in the pews. One would think the modern growth of the Church—

the coming of The Kingdom—would be not only a legitimate, but an interesting subject for clerical study; yet, perhaps, the Moravian is the only denomination which does not contain many ministers who know, and care little about it. There is scarcely a theological seminary in the land which has not a "Mission Circle," but most of them are maintained by a minority of the students—those who are going as missionaries. This lack of interest shows afterwards in a lack of interest in churches. At a late missionary convention a minister, who did not live beyond the reach of press, but had evidently become interested in Missions for the first time, rose and said he thought the churches ought to put the facts to which he had been listening into print and circulate them among the people. He was surprised to learn that they had been doing so for years, but that many of the pastors did not seem to care to use them. I heard lately of a large Presbyterian congregation that had not heard a missionary sermon for four years, and then it was not by the pastor. Churches contribute little or nothing, not because they will not do more, but because the subject has not been presented to them with any intention of arousing interest. They know little about it, therefore they care little about it. Many of our home pastors practically believe with Sydney Smith that if God intends to save the world He will do it without them. They do not feel that they are part of a world force, hence it is not strange that they should have no thought for the success or failure of their fellow pastors in other lands. They lose sight of the fact that nothing less than the conversion of the whole world is the aim and life of the gospel they preach. The result is their people also lose sight of it.

The pastor of a congregation noted for activity in all kinds of mission work, was asked how often he spoke to his people on foreign missions. "Every time I speak," said he, "I teach them that the Christ came to save the world, not them only, and that it is their duty, as his followers, to bring all men to Him, whether in their own city or some foreign land." His people were in touch with the whole world. A revival in India, a persecution in Africa, was known to them so soon as it was reported in their pastor's study. It was this live interest and the consequent broad conception of their Lord and his mission, and not their wealth, which was the secret of their activity.

This kind of home work would make our foreign work a success and pleasure. Instead of depending on the talk of some worn-out missionary, on a recreative visit home, to move the people to spasmodic gifts, let the pastors edify them with accounts of the whole church from Pentecost to the present. The history of the spread of Christianity throughout the Roman Empire, and, afterward, in the North, South, East, and West, is full of missionary activ-

ity. Teach the people that our own Christian civilization is the result of the work of such missionaries as Ulphilas, St. Patrick, St. Augustine, St. Boniface, etc. It will give them a perspective of the Church's history which will greatly increase their love for her. The work of the Jesuit and Protestant missionaries in this country and Canada is capable of exciting more popular interest than the actions of any hero in fiction. Make them acquainted with the lives of men like Carey, Judson, Morrison, Patteson, Duff and Livingstone, and their minds will grow broader, their hearts bigger, their lives purer and nobler. Point them to the signs of the coming kingdom, thrill them with incidents from its history in this century, and men will pray, "Thy kingdom come," with earnestness and some idea of that for which they pray. The appeals of our Boards will be then no longer in vain, for they will meet with sympathetic hearts throughout the Church.

THE FIRST Y. M. C. A. IN THE PROVINCE OF FUHKIEN, CHINA.

REV. J. G. FAGG.

The question, "What can we do to save our young men?" is becoming a live question in mission fields. Young men grow up in our Christian families exposed to all the vices of heathenism. Our Christians but faintly appreciate the true ideal of home. The surroundings are most uninviting. Dogs and chickens and pigs dispute the dooryard. The rooms are low and small and poorly ventilated. There are no healthful games to divert. There are no books or magazines to attract. There are no social gatherings to break the monotony. If young men in Christian lands turn their backs on delightful homes and the best Christian society to sow "wild oats," do you wonder that some of our young men are lost?

The most recent effort by the united missions here—London, English Presbyterian and Reformed—on behalf of our young men, has been the organization of a Young Men's Christian Association. Encouraged by what it has done at home and in other mission fields, we hope for satisfactory results here. Three weeks ago the rooms were formally opened. They are centrally located over the Thaisan London Mission Chapel. The association has a membership of sixty. A weekly meeting for prayer is appointed, to be conducted by the young men. Two Chinese assistants at the hospital are to give weekly talks on physiology. A Chinese clerk in one of the hongs, educated in Scotland, is to give lessons in English. One of the missionary ladies gives lessons in drawing. Mr. Pitcher teaches geography. A class for the study of Mandarin, the official dialect of China, has been organized. Arithmetic will also be taught. Geography and arithmetic are studies that find no place in an ordinary Chinese school.

The association was pleased last Tuesday evening to receive a letter of greeting from the young men of the Syrian Protestant College, Beirut. They propose to send return greetings. We hope Mr. Wishard, on his world tour, will ere long give us a call.

With Rev. Frank P. Joceland, of the London Mission, as president, and an executive committee of young Christian Chinamen, the association starts under good auspices.

Amoy, China, June 22, 1888.

MISSIONARIES AND RUM.

MARGARET E. STEWART, in the *Herald and Presbyter*, writes:

"A few years ago, in a lonely hut in Central Africa, a worn-out man died upon his knees, praying in the fervor of a consecrated, loyal soul, 'Oh, let Thy kingdom come!' He had opened, he thought, the great, dark continent to the onward march of Christian civilization and the light of God's truth. Christendom shouted for joy, and the procession started across the sea. Watch it. One missionary, 70,000 gallons of rum; one missionary, 70,000 gallons more of rum; another missionary, another 70,000 gallons; and so on and on it goes, rum and missionaries, missionaries and rum. Thus we touch the great Congo State. Watch again. One convert to Christ, a hundred drunkards; one more, a hundred more. The missionary's heart grows sick; it cries out, 'Oh, Christians at home, for the love of Christ, stop the rum.' But as the climate does its exhaustive work, and one by one the brave workers sink beneath the burning sun, hearts at home are discouraged, and the next ship goes only with rum—without the missionary.

"Under the madness of intoxicating liquors sent from Massachusetts, two hundred of those people (of Congo) slaughtered each other in a single day. Again we are told of a single gallon of this drink causing a fight in which fifty were killed. Judas sold his Lord for seventeen dollars, but America hurries fifty souls to the bar of God for *ninety cents*. 'Shall I not visit them for these things? saith the Lord; shall not my soul be avenged upon such a nation as this?' (Jeremiah ix, 9).

"As drunk as a Christian,' is, we are told, a common proverb throughout heathendom. A missionary says: 'A heathen gentleman once said to me: 'Look at those drunken sailors; those are your Christians; that is the religion you would teach us?' 'No,' was the reply, 'that is not religion, but the want of it. Our Bible forbids drinking.' 'Well,' said he, 'the Koran forbids drinking, and the Mohammedans do not drink; the Vedas forbid it, and the Hindoos do not drink. What is the good of your religion if it cannot enforce its own laws?'"

A Japanese proverb—"To ask a question is the shame of a moment; not to ask is the shame of a lifetime."

Missionary Concert.

SUBJECTS FOR 1888.

January.....The World.	July.....The Islands.
February.....China.	August.....Roman Catholic Lands.
March.....Mexico.	September.....Japan and Korea.
April.....India.	October.....Turkey and Persia.
May.....Burma.	November.....South America.
June.....Africa	December.....Syria.

JAPAN AND KOREA.

JAPAN AND KOREA.

REV. J. H. BALLAGH.

In chapter 42d of Isaiah is the exhortation "Let them give glory unto the Lord, and declare His work in the Islands." That a wonderful work, and "a short work" the Lord makes in all island kingdoms, from the British isles in the west to the most distant isles of the east. The account there given fully illustrates, when in seventy years, a single generation, Madagascar, Hawaii, Fiji, and other South Sea islands, have become Christian countries, with hundreds of churches and thousands of church members. To this list of islands we doubt not is soon to be added the name of the Island Empire of Japan. Korea, a peninsula on the eastern border of China, a near neighbor of Japan, is doubtless to be joined therewith in speedy submission to the glorious sway of King Jesus.

Then, "from the rising of the sun unto the going down of the same His name shall be great among the Gentiles." The land of the Rising Sun, and the land of Morning Calm, Nippon and Chosen, may fitly represent "the rising of the Sun."

Japan, a corruption of Nippon, became known to Europeans through the travels of Marco Polo, the celebrated Venetian traveler, who entered the armies of Kublai Kahn, who failed in his attempt to subdue Japan with his fleet of Mongols, much as Philip of Spain and his armada failed to conquer England through the interposition of the God of Nations, who holds the winds in his hands and makes them His messengers. Columbus is reported to have set sail for the far-famed *Zipanga* when he sailed west instead of east for the Indies. He knew not the part the great continent he discovered was to play in the accomplishment of God's purposes towards that land. For, owing to the Spanish intercourse with Japan, of three-fourths of a century, from 1549 to 1624, and of Romish missionary operations during the same period, resulting in an alleged attempt to convey the authority of the empire to the Roman pontiff, and their consequent exclusion, and the persecution of thousands of their converts, Japan was hermetically sealed, so to speak, against all foreign intercourse.

With the exception of a limited intercourse with the Holland Dutch and the Chinese, no foreign intercourse was allowed for a period of two hundred and thirty years, or from 1624 to 1854. Various attempts at renewal of foreign intercourse had been made by Russian, French and English vessels of war, but unsuccessfully. It was not until 1854 that a treaty was made with Japan by the United States under the direction of Commodore Perry. Four years later a further treaty was made by Hon. Townsend Harris, U. S. Minister resident in Japan. By this treaty, right of residence and of commerce were granted. It is one of the marks of God's purposes of grace toward that land that the spring of the following year witnessed the departure of the first missionary band for that empire. Revs. S. R. Brown, Guido F. Verbeck, and D. B. Simmons, and their wives, sailed from New York 13th of May, 1859. They represented the Reformed Church in America.

Dr. J. C. Hepburn and wife, of the Presbyterian Church, were soon after commissioned to the same field, and actually reached it in advance of the others. Rev. Messrs. Williams and Liggins, of the Episcopal Church Mission in China, were transferred to Japan. All these brethren, save Dr. S. R. Brown, are still living, and are witnesses of the wonderful works of God wrought in the thirty years of foreign intercourse with Japan. A review of the ancient history of Japan, its stages of preparation for a Christian civilization, would be impossible in a brief article for the MISSION FIELD. Nor can the numerous evidences of a national regeneration be traced to any considerable extent. It must suffice to say, that the dual system of government that existed for 700 years has been done away; the feudal system has been abolished—with the privileged classes of of armed retainers; the police army and navy, recruited from all classes, are formed on European models; schools, the press, medicine and jurisprudence introduced; railroads, steamships, telegraphs, the postal system, banking system and manufactories, are established; the national religion about disestablished; a parliament to be formed in 1890, or the 23d year of the Era of Meiji or Good Government; the time of H. I. J. M. Mutsuhito's reign, dating from the restoration of the Government *de facto* to the Mikado; the progress of male and female education; the acquisition of European languages, French, German, and English—especially the latter; the advocated reformation of the written style of the language, the adoption of the Roman letters to the exclusion of the Chinese and Japanese characters; the advocacy of the adoption of all western customs and costume make it plain that the source of all western civilization cannot, with safety to the national advancement and preservation of their independence and liberties, be neglected. The advance of Christianity has kept pace with these other rapid changes not only, but contributed directly and indirectly very much

to that result. In education, and the social relations of sexes, and in female elevation, this is notably the case. Missionary labors are devoted largely to Christian literature, lectures and schools; to evangelistic and to some extent to medical missionary work. Though this latter, owing to the skill and moderate rates of native practitioners, is in a constantly decreasing quantity. Evangelistic work is also being largely participated in and advanced by native laborers and societies. The support of their own pastors and of their churches is largely maintained by the native converts. The ecclesiastical relations of the churches are well established, and their spiritual life earnest and hopeful. The principle of Union has been largely exemplified by the members of the various Missions combining for the establishment of a Church in common—or a native church, to which they act as foster parents. The first and now largest Union of this sort is the United Church of Christ, consisting of 58 churches, 7,000 members, about 100 ministers, and as many helpers. Three Missions—the Reformed Church in America, the Anglo-Presbyterian, and the United Presbyterian of Scotland—contributed to the establishment of this Church. The Womans' Union Mission also furnished many female and even male converts for this Church. The Reformed Church in the United States (German), and the Presbyterian Church of the United States (Southern), are also laboring in union with the United Church.

A further union of the American Board Mission and their large body of churches is contemplated, tho' for this a very considerable revision of articles of doctrine and forms of government may be required. The body, united, would embrace two-thirds of the church members of all the Protestant Missions in Japan. The total of missions is 24, of churches 213, and of membership 20,000, of whom 1,800 are children. A further union exists among several Methodist Missions, the Episcopal Missions, and it is to be hoped will be formed among the Baptist Missions. The Quakers and Unitarians, of whom single representatives exist, may have to abide alone. The reduction of 24 different bodies to four or five leading families of church life, is a great gain to mission labor and to the people of Japan. The gain in converts for the nearly three decades of labor in Japan have been: For the first decade, 58–68, 10; for the second, 68–78, 1,300; for the third, 78–88, 20,000; the fourth should behold 300,000, or one for every 120 inhabitants. Now, it is one for every 20,000; and one foreign worker for every 100,000 inhabitants. A much larger increase of foreign laborers will hasten the speedy evangelization of Japan, and improve the period for preparation for the parliament and the nation's present desire for the adoption of western civilization. A doubling of the missionary force, as some missions are doing, may result in the accomplishment of the work of Japan's evangelization before the close of the century.

KOREA.

Korea is called the Land of the Morning Calm. It awaits the rising of the Sun of Righteousness with healing in His wings. For centuries known to civilization as the Hermit Kingdom, it is now partially open to influences from without. Commerce will go to Korea for gold; Christianity should go thither for the cause of God's Kingdom. With a Korean embassy at Washington, the interests of commerce will receive proper consideration. Shall not the interests of Christ receive equal thought from the American Church? Rev. W. E. Griffis, D. D., so well known to our readers as a son of our institutions and our Church, writes of Korea's needs in the *Congregationalist*. We make the following extracts:

"Since 1775 some Roman leaven has been secretely working, and the catacomb-like history of papal Christianity in Korea is thrilling with its persecutions and martyrdom. Since 1884 the American Methodists and Presbyterians have been in the capital, Seoul. Now a Christian Church of twenty five members at this end of Asia salutes us.

Good government is the first necessity of Korea. Education, scientific methods, and industrious habits could make her a nation able to defy Russia, China or Japan, if necessary, and secure a large share of worldly prosperity. The Koreans are perhaps as patriotic, as eager for independence, as high spirited as their Chinese or Japanese brothers. Amid all the vicissitudes of their unfortunate geographical position—like a pigmy between two giants—they have preserved their existence as a nation. Now emerging from their seclusion, their embassies are in Europe and in Washington. They are asking for men, money, knowledge, and the power from the brain and heart, purse and resources of intellect, which Christendom can bestow.

As Christians, our question is, "What are their resources in souls, in character, in mind?" We answer, the Koreans are less stolid than the Chinese, less fickle than the Japanese. By the Government census of 1883, they number 10,528,937 persons; of whom (let the Mormon elders note it) 5,332,633 are males, and 5,196,304 are females. The queen, born September 29, 1850, and the king, July 25, 1851, with their son, born February 4, 1873, are young, and susceptible to modern and Western ideas. The native intellect is keen and strong, and in the only culture known to them, the Chinese, they have excelled. Once the torch-bearers of civilization to the Japanese, the Koreans invented and use one of the few perfect alphabets in the world. This noble instrument now awaits the opportunity to express, in the vernacular, the Word of God.

Buddhism, once the mightiest power in the land, is now a shadow or a memory. Confucianism is not, nor ever was, a religion in the deep sense, but a system of morals; The Koreans offer the spectacle of a nation without a religion, and

waiting for one. Hardly elsewise humanly speaking, could the quick success of the American gospelers in Korea be explained. A church reared in four years!

The situation is this: The Government is neutral and passive. The country is practically open to the Gospel. *We cannot leave the evangelization of Korea to the Japanese.* Earnest as are the Christians in this next-door country, the deep-seated and bitter Korean prejudice against the very name of Japan—born of the awful invasion and desolation of 1592–97—is still too real to be overcome. We American Christians must give the Gospel to Korea. Our diplomacy opened her doors, and tempted her into the world's market-place, introducing like wise modern debts, diseases and disorders, social and political; and *we* should be first to heal and bless, with the blessing wherewith we ourselves have been blessed of God. Shall we do it?"

Our prayers for Korea should be kindled by the fact that, from latest accounts, the work of Protestant missions is in great danger. Civil outbreaks have driven the missionaries to the consulates for protection. Prayer is especially needed that the Lord may overthrow all obstacles and prepare the way for the complete triumph of His Son in the eternal kingdom.

Fifty dollars a year for tobacco and no church paper in the house. Oh dear, what shall one say? And yet this is the fact.

PROTESTANT MISSIONARIES IN KOREA.

METHODIST EPISCOPAL.

Rev. H. G. Appenzeller and wife, Seoul; Rev. W. B. Scranton, M. D., and wife, Seoul; Mrs. M. F. Scranton, Seoul; Rev. F. Ohlinger and wife, Seoul; Miss Meta Howard, M. D., Miss L. C. Rothweiler, Seoul; Rev. Geo. H. Jones, Seoul.

PRESBYTERIAN.

H. N. Allen, M. D., and wife, Seoul; Rev. H. G. Underwood, Seoul; J. W. Heron, M. D., and wife, Seoul.

The Methodist Episcopal Mission reported last January four native teachers, three foreign teachers, four probationers, 150 adherents, four conversions during 1887.

"Think of it! A recent letter from Dr. Heron, of Korea, says:

"The native Christians at Chang Yung having raised $120 towards the purchase of a building for church purposes, it was decided in the mission meeting to report the fact to the Board, and recommended a grant of $80 to supplement the funds raised by the people.

The Japanese are very progressive. During six months of 1887 thirty-four new railroads were planned and started.

"Is this Korea? How many months have passed since the first Protestant missionary appeared in that land? The same letter says:

IN SUMMER TIME,

BY MRS. EDMUND B. HORTON, COR. SEC'Y W. E. C.

When the summer days come, as if by universal consent, every one who can hastens away to mountains or sea shore, or country house, and all mission work must come to a standstill for want of some one to carry it on. Officers and members alike of auxiliaries are "out of town." Few meetings are held, fewer collections made, and still fewer offerings sent to our treasury. Yet summer is the time of all the year when money most is needed; when all building or repairs to the Western parsonages must be done to prepare them for the winter which comes so early in the West that the time for building is short indeed.

Since this year of our work began (May 1) we have secured the needed means for the repair of a Dakota parsonage, where the brave, devoted wife will remain *alone* with her child through the long, bitter winter, doing her best to keep her husband's little flock together; holding prayer meetings and keeping up the Sunday-school, while he is here in the East completing his theological course, and preparing to take his place among God's faithful servants on the Western field.

He is there now, working with all his might to make the house habitable, for he knows, as we cannot, what a Western winter means to those who must meet it unprepared. (Part of his work is building a coal bin. Who will help to fill it, and so keep their own hearts warm and glowing through this coming winter as they think of the fires their gifts shall keep alight in Salem?)

Two other appeals for help to repair parsonages have been received, one with that plea for haste which moves our hearts so deeply, "that the house might be made warm and comfortable for the children before winter comes." The first we could grant in part only; the other, for good and wise reasons, we had to refuse. It is bitterly hard to say "no" to requests preferred with such faith in the willingness and ability of the committee to grant them that refusal seems impossible. Shall not another summer see our treasury so well filled that we may respond at once, with full hands and thankful hearts, to every appeal?

When you are making ready for next summer's flight, filling trunks and boxes with the treasures gleaned from many a shopping expedition, will you not remember the work to be done, and spare some of the treasures to help it on?

Perhaps this very "scattering" of our friends may be the means of an "increase" far beyond our hopes. If every woman who has enlisted in the work is loyal to it abroad as well as at home; if she carries its needs in her heart, and so near her lips that they will *not*

remain unspoken, she may reach many whom she could not in any other way. A word fitly spoken is worth a dozen as fitly written. So those who hold the fort at home join in thinking of the friends who, far afield in the lovely summer time, may be winning many a recruit to the work.

A HINT.

"STIR up the gift that is in thee," was an Apostolic injunction which is as needful to-day as it was eighteen hundred years ago; it is also as true that to some are committed ten talents, to others two, and to another one.

Some ladies were once airing their capabilities for earning a livelihood, should sudden misfortune befall them. One said that she could make bonnets, another that she could make dresses, and so they quite luxuriated in the air castle of competence to rise upon possible ruin. Only one of the party seemed unconscious of possessing any talent for work, but she modestly suggested, "*I can do without.*" Whether this is the highest or lowest round of the ladder of service we leave our readers to conjecture.

We only state the fact that has been advertised, that by one week of self-denial the Salvation Army raised six thousand dollars.—*Selected.*

If the missionaries sent out by every Protestant society be distributed among the 1,000,000,000 of the pagan world, there is but one to each 200,000! Is that enough?

For the Young.

A MITE SONG.

Only a drop in the bucket,
  But every drop will tell;
The bucket would soon be empty,
  Without the drops in the well.

Only a poor little penny,
  It was all I had to give;
But as pennies make the dollars,
  It may help some cause to live.

A few little bits of ribbon
  And some toys, they were not new,
But they make the sick child happy,
  Which has made me happy, too.

Only some outgrown garments;
  They were all I had to spare;
But they help to clothe the needy,
  And the poor are everywhere.

A word now and then of comfort,
  That cost me nothing to say;
But the poor old man died happily;
  And it helped him on the way.

God loveth the cheerful giver,
  Though the gift be poor and small;
What doth He think of His children
  When they never give at all?

—*Christian Giver.*

WHAT A MISSION SCHOOL DID.

In the part of Brooklyn formerly known as Greenpoint there is in the upper part of the ward a Mission Sunday-school, under the charge of the Kent Street Reformed Church; Mr. Jas. E. Clarke, superintendent. The children of this school were asked to give of their pennies in aid of our foreign work. These children come from very poor homes, and but little could be expected from them in

the way of money. Mite boxes were given to the classes in the school, and such individual children as desired them, four weeks before "children's day." On the evening of that day a foreign missionary concert was held, and all the exercises were full of interest to the children, as well as their parents. The boxes were then opened, and it was found that these mission children had given $31 for this cause. There is not a Sunday-school connected with the Reformed Church, it may safely be said, that is not able to do as much as the children of this school did, and the great majority of the schools could do vastly more. If in four weeks with these boxes the children in a mission district, in a school numbering one hundred and twenty-five scholars, could cheerfully give such a sum as this, what a large amount of money could the children connected with all our schools give, and gladly give, if they were only asked. Will not every Sunday-school connected with our church try these mite boxes and have a grand missionary meeting when they open them, and give the children an opportunity to help forward this great work to which the Master calls us? COR.

A missionary in South Africa sends a very interesting account of a Society of Christian Endeavor among the Zulus. The organization is modified, necessarily to meet the needs of the natives, but the main features are the same as in America. The Zulu young people take much delight in their society.

Domestic Missions.

Rev. C. H. POOL, Secretary.

Resolved, That the General Synod express their conviction that the Reformed Church is both able and bound to raise at least $75,000 for Domestic Missions during the ensuing year, and that they instruct the Board to base the appropriations to the field upon that amount, looking to the churches for loyal support.—*General Synod, June*, 1888.

TWELVE REASONS

WHY WE SHOULD GIVE TO HOME MISSIONS.

REV. SAMUEL STRENG.

1. Because our Master commands it. Said he, "*Both in Jerusalem and in all Judea, and in Samaria*, and unto the uttermost part of the earth."

2. Because the early Christians did so. The Acts of the Apostles are full of Home Missions. Why should we not be?

3. Our own Reformed Church calls for it. Urged only by the great needs of the cause, the General Synod has declared that we should try this year to raise $75,000 for it. Because I would show my loyalty to the Reformed Church I should give.

4. My country demands it. If this country is to be made or kept a Christian country, it can be done largely by building Christian churches wherever needed. Because I love my country I should give.

5. The world needs my gift to Home Missions. The sooner our own land becomes Christian the sooner it will be the center of Christian effort, the sooner will the world be converted. Now, because I would have the whole world know of Christ, there-

fore I should give to Home Missions.

6. My own Church ties appeal for such gifts. Many of these Western Mission colonies are of people of Hollandish birth or blood. Others may be native American. In either case, they are of the Reformed faith and order. Shall not, then, love for our Reformed Zion prompt us to give freely and gladly for her extension?

7. Many of our own churches have received like gifts in the past, the historic churches of New Jersey and Pennsylvania receiving large gifts from Europe. Many of the younger struggling churches have received timely help. Yes, have not all in their infancy been nurtured by the Home Mission spirit? Shall we not, then, as believers in the Golden Rule, do unto others as we would that they should do unto us?

8. My love and gratitude to God should prompt to it. His gospel has done much for me; shall not others hear it through me? And shall I not therefore give?

9. Success crowns the work. Ten years ago we had but twelve churches west of the Mississippi. Now we have thirty-six. Last year 272 persons were received into these churches on confession. This is a larger growth than in many eastern churches. The 39 churches in the classes of Kingston, Poughkeepsie and Westchester report 237. The figures from the 39 churches of Cayuga, Schoharie and Schenectady classes are 213. The number from the 36 churches in the classes of Passaic, New Brunswick and Monmouth is 212. Besides, these western churches gave last year over $4,390 in benevolence, of which over $2,200 was for the Boards of our church. Surely, then, we may well give where our money yields such large returns.

10. Shall we not give because other churches give so freely? When one of our Philadelphia Presbyteries gives $1.60 a member and another $2.38 a member to this cause, shall the churches of the classis of Philadelphia, for example, be content with an average of 49c. a member—the highest $1.24? Rather "let us consider one another to provoke unto love and good works."

11. Should we not give because we can afford it? One dollar a member yearly is all that is requested. Is two cents a week too much for the average member of the average Reformed Church? Let each Christian save the small sums spent on trifles, and what will the answer be?

12. Finally, I give because it pays me. Giving to Christ is better than hoarding for self. Spending for the Lord makes me happier than spending upon self. Will not the conscious comfort of helping on the Lord's work be our own rich reward? Will we not find that "it is more blessed to give than to receive?"

Churchville, Pa., July, 1888.

The Moravians number at home 20,000, and have gathered 73,000 heathen into the fold, 24,000 of whom are communicants.

Foreign Missions.

Rev. H. N. COBB, D. D., Secretary.

As my Father hath sent me even so send I you."

Resolved, That the Church raise during the year, for this object, the sum of at least $110,000. This amount will be required in order to end the year without debt.

FINANCIAL STATEMENT.

Received in July	$5,459.77
Previously acknowledged	6,530.56
Total from May 1	$11,990.33
Deduct for specials	1,277.98
Total for general work	$10,712.35

The receipts for the month were $771.89 more, but for the three months of the current year since May 1, $4,217.18 *less* than last year. It has been necessary to borrow $8,000 more to meet the drafts falling due during the month, and the whole amount thus borrowed since May 1 is $19,000. The indebtedness is within $1,500 as great as it was last year at this time, though the year began with $10,000 less. These are the simple facts. They are sufficient to cause apprehension, and spur to activity even the most careless among us who has yet any real interest in the prosperity and perpetuity of our foreign work.

There were many who expressed surprise, and some, displeasure, last year, because the treasury was allowed to get so deeply into debt. Brethren, you see *how* it is. Expenditures between $8,000 and $9,000 monthly; receipts averaging $4,000. Only one other thing but "debt" is possible, and that is, stopping the work, or bringing it down to the measure of receipts. But that means,—1, protested drafts and loss of credit; 2, breaking up schools, dismissing preachers and pastors, calling home missionaries; 3, the impossible task of restoring them to their former efficiency. Such a blow could *never* be recovered from. You see, then, *why* it is? It is simply to keep the missions going and our credit good.

Need it be so? IT NEED NOT. If the churches wish the missions carried on on the basis of "credit" and not "cash," this method is admirably suited to their wish. If, on the other hand, they wish them carried on on a "cash" basis, the remedy is easy and plain. They certainly do not wish them to be permanently crippled or destroyed. That supposition we do not entertain for a moment.

There were many who made earnest efforts, and some sacrifices, a few months ago, to *get rid* of the debt. If only half the interest and earnestness were felt and continuously manifested to *prevent* it, there would be none. Which is the wiser and the better way?

COR. SEC.

August 2, 1888

NOTES AND NOTICES.

THE GREAT DELIVERANCE wrought for the work of our Missions has awakened joyful echoes among our brethren in Asia.

Rev. D. Rapalje writes from Amoy, June 16:

"We all rejoice with you in the reduction of the debt. May those who

have given so largely—yes, may all who have given anything—be greatly blessed in their own souls."

From Japan Professor M. N. Wyckoff writes, Tokyo, June 29:

"We are delighted to hear of the way in which the fiscal year of the Board closed, and hope that the effect of the special effort will only be to have awakened the Church to her duty and privilege. We quite agree with what you say as to China being next on the list for special gifts, but do not think that a very long time should be needed in which to accomplish their moderate desires. Nor are we disposed to wait long enough to be forgotten by any but those with the shortest memories, before we shall be on the field with a request on behalf of the Meiji Gakuin."

And Dr. John Scudder, writing from Tindivanam, June 23, gives expression to the joy of our brethren in India:

"We rejoice with you and thank the Lord over the inflow of money, and I wish this station could be benefitted by it. We are thankful to know that Rev. L. R. Scudder will be here before the end of the year, and we hope E. C. Scudder, Jr., will soon come also."

Dr. Jared W. Scudder speaks at length for the Arcot Mission in a letter given in another column.

These brethren rejoice that the cloud has lifted. They are in a position to see not only the present but the prospective needs of the great work they are doing. It is sad to think that they are not likely to draw much encouragement from the tidings that have gone to them in succeeding months.

A NARROW ESCAPE.—Dr. Chamberlain writes, Madanapalle, June 2, of a very narrow and providential escape he had just experienced: "I had drawn out my typewriter table under the punkah, to write a long letter, but before sitting down to it I turned and opened a drawer of my study table and took out an envelope to direct a letter, when crash, came down some six square yards of the ceiling over the typewriter and end of my study table, smashing the drawer, the typewriter and its table completely, hitting and breaking the letter press on the table at my elbow and covering the study table with broken plaster, but not hurting me in the least." The ceiling through defective construction, against the danger of which Dr. Chamberlain supposed he had effectually guarded, was found on examination to be an inch and three-eighths in thickness. His many friends throughout the Church will thank God with him for so gracious and signal a deliverance.

THE COMMENCEMENT EXERCISES of of the Meiji Gakuin, Tokyo, of which Professor Wyckoff's letter in another column gives an interesting account, were held in the Koseikwan, or Meiji Kwaide, a building originally erected for the purpose of opposing Christianity by means of public lectures. It is now, and has been for several years past, open to Christian uses. The large hall was filled, and many prominent persons were present on this occasion.

DR. AMERMAN, Professor of Theology in the Special Department of the Meiji Gakuin, as he was until recently in the Theological Department, has sent to this country copies of his latest contribution to the theological literature of Japan. It is a good-sized volume, entitled "Kyujo-Gaku" in Japanese, and "Soteriology," in English. Previous works in Japanese by Dr. Amerman are "On the Being of God," "The Attributes of God," "Creation," "Anthropology," and "Biblical Theology," of which a second edition has been lately issued.

THE TRACT by Dr, Chamberlain, entitled "How Hindu Christians Give," has been translated into Dutch by Mr. S. M. Zwemer of the Theological Seminary, New Brunswick, and revised by Rev. T. J. Kommers. It is now ready for distribution among our Holland churches, and may be had by sending to the Corresponding Secretary, 26 Reade Street, N. Y.

OUR GOOD FRIENDS in the Netherlands have given further evidence of their deep interest in the work of Medical Missions in China, as carried on by Dr. Otte. The "China Committee" of Amsterdam, through their Secretary and Treasurer, Mr. A. Van Der Weyden, have sent to the Board the additional generous contribution of $880, thus making the total of their gifts to this object $1,380.40. Mr. Van Der Weyden writes:

"We hope soon to learn that ground has been bought for the building of the hospital. We continue to receive favorable tidings from my friend, Dr. J. A. Otte. May God bless his labors in China, and grant that he may be a blessing to many there."

As our readers know, ground had been bought, and permission telegraphed to Dr. Otte. to begin building immediately. But Mr. Van Dyck's letter, given on another page, shows that unexpected and formidable opposition has arisen, and the situation is full of uncertainty and anxiety. Let earnest prayers be offered that the opposition may not only be overcome, but turn out to the furtherance of the work. The Lord is able to make the folly and wrath of man work His own praise.

THE JAPAN MISSION.

PRESENT STATE OF THE MISSION.

In view of the subject for the Monthly Concert for this month, the following facts in regard to this Mission are important.

The Mission was organized in 1859, Drs. S. R. Brown and G. F. Verbeck, D. Simmons, M. D., Misses Brown and Adriance, with the wives of the missionaries, being first on the ground. Rev. J. H. Ballagh and wife joined the Mission two years later.

There are now in connection with it nine ordained missionaries and two unordained (both teachers); ten married ladies and four unmarried; in all twenty-five.

Our Missionaries and Churches in Japan are associated with those of the Presbyterian churches ("North" and "South"), the German Reformed Church of the United States, and the United Presbyterian Church of Scotland, in the "Council of United Missions" and the "Union Church of Christ in Japan."

The *Dai Kwai*, or Synod of the Union Church, includes five *Chiu Kwai* (Classes or Presbyteries), 58 churches, and a total membership of 6,589, of whom 5,966 are adult communicants, and 893 children. The number of baptisms was: adults, 1,688; children, 199; total, 1,887, or an average of *five* for each day in the year.

Educational Institutions.—The Ferris Seminary for girls, at Yokohama, had 135 scholars. It stands among the very first in Japan.

The Jonathan Sturges Seminary for girls, at Nagasaki, had 17 scholars.

The Wm. H. Steele, Jr., Memorial School for boys and young men, at Nagasaki, had 70 scholars.

The *Meiji Gakku-In* of the United Church at Tokyo, had 32 students in the Theological and 169 in the Academical Department.

COMMENCEMENT WEEK AT MEIJI, GAKUIN.

Prof. Wyckoff writes from Tokyo June 29:

In America at this season, commencement flowers are in full bloom, and from many a stage and dining hall words of wit, wisdom and inexperience are being spoken. There are some pleasant things in America which have no counterpart here, but though many of us cast longing thoughts, at this season, towards Alma Mater, we, of the Meiji Gakuin, are not left desolate in the matter of commencement.

It may be of interest to the friends and well-wishers of this institution to

read a few words about its Third Annual Commencement.

BAPTISM OF A STUDENT.

I may mention first an event which took place before the regular exercises of commencement week began. It was the baptism in the chapel of Sandham Hall of a member of the graduating class, on Sunday morning, June 24. This, a cause of rejoicing in Heaven, was to us also a source of joy, and made a happy entrance to the pleasures of the week.

BACCALAUREATE SERMON.

On Sunday evening, Rev. Mr. Inagaki, the pastor of the oldest church in Japan, the Kaigan Church of Yokohama, delivered the annual sermon to the graduating classes, taking as his text, Eph. vi, 10, "Be strong in the Lord."

He urged upon them to be high-spirited in the best sense of that term, showing the need of such men in Japan now, and holding up to their view opportunities that they may have, or may take, in which to act as co-laborers with God.

JUNIOR ORATOR CONTEST.

At the Junior Orator Contest, held in the chapel on Monday evening, all the speakers acquitted themselves well, and though their pronunciation of English was not perfect, the matter and manner of their addresses surpassed much that I have heard in America. As you may have heard, we people in Japan believe in *union*, and are quite as apt to show our belief by deeds as by words. An illustration of this was given on Monday evening. Eight little speeches, all in a row, even though good ones, is "too much of a good thing." Though our young men shine as orators, their musical attainments are decidedly inferior, and as a band is too expensive a luxury to indulge in for more than a single day, we were driven to seek for some way to break the monotony of too continuous eloquence. While casting about for relief, we remembered that there are in connection with the Council of United Missions several girls' schools, whose pupils sing and play beautifully. To some of these we betook ourselves and preferred our request, and owing, I suppose, to the *union* sentiment, which in Japan leads people to work together, the fair ladies answered —yes. Thus were the clouds cleared away and "the winter of our discontent made glorious summer." The young ladies who came to our rescue were representatives of the Isaac Ferris' Seminary, of Yohohama, and Graham Seminary, and Sakurai Jo Gakko, of Tokyo.

I must confess here that while the pupils of these institutions excel ours in music, they are in no respect behind them in the use of the English language. The prize winners are, Mr. K. Miyachi, whose subject was, "Civilization in China," and Mr. Y. Tomiyasu, who spoke of "The Pride of Asia," which is, of course, Japan. Mr. Miyachi has also taken the Junior Scholarship Prize for this year. The subjects of the remaining speakers were:

"Christianity in the Twentieth Century."

"The Oriental England."

"The Working Classes of Tokyo."

"Korea of To-day."

"The Tendency of Japanese Civilization."

"The Mikados of Japan."

Though the night was stormy, and some of our friends have not yet learned the way to our new home, the chapel was nearly filled.

LITERARY SOCIETIES.

On Tuesday evening the literary societies combined to give an entertainment which was a great success.

Orations, essays, dialogues and music were followed by cake and coffee, and two or three representations of Japan-

ese historical scenes and personages.

These last were especially well rendered, and were very pleasing to both foreign and native guests.

ATHLETICS AND ALUMNI MEETING.

On Wednesday the morning was occupied by a few foot races and other athletic exercises, which had been prevented on Tuesday by rain. In the Visitors' Race all the members of the Faculty who were present, viz., two theological and six academic professors took part, and demonstrated that, whatever may be the advantages of increased age and weight, they do not conduce to fleetness of foot or breathing power. In fact, the dash of two hundred and fifty yards nearly prevented one of the academic professors from attendance at the Alumni Dinner, and our Professor of Theology, who to racing added jumping, had an unwonted stiffness in presiding at the same feast; but in spite of all the exertions of the morning all members of the Faculty were present at the dinner in the afternoon, and were able to hold their own in that contest. Our list of alumni is not yet a long one, but fifty-one of us sat down together, and had such an enjoyable time that Dr. Amerman's proposal of an Alumni Association was unanimously adopted, and a committee was appointed to prepare a plan of organization.

COMMENCEMENT EXERCISES.

The graduating exercises were held on Wednesday evening in the same large hall that we have hitherto used on similar occasions.

The young men's addresses were well written, and well delivered, the music by the band was excellent, the hall was filled with an appreciative audience, and the weather was delightful. All things conspired to make the occasion a pleasant one, and we all feel that a long stride forward has been made, and that our third commencement has been the best, so far, and is a prophecy of better things to come.

We graduated nineteen men: nine, theological; nine, academic; one, special in theology. Of the academic graduates four expect to remain with us in the Special Department; two are being examined for admission to the Imperial University; one goes to Sendai to teach in the school of the German Reformed Mission; one intends to take a further course of study in America; and the remaining one hopes to be a power in the world as a banker.

All these young men are sought after for important and useful positions.

There are plenty of niches for educated men in this country, and we have the satisfaction of knowing that we are helping to supply a felt want, not only with educated but with consecrated Christian workers.

WORK AND WANTS AT NAGASAKI.

Mr. H. V. S. Peeke writes, Nagasaki, June 23:

Our school (Steele Memorial) term closes June 29, and we will commence again on September 12. There has been a great deal of *come and go* at the school, a thing peculiar to this people and this time in their history. We have at present something over eighty scholars.

Dr. Verbeck arrived here on the sixteenth, and left the next Monday with Revs. Oltmans and Segawa, for Kagoshima. The two last mentioned returned yesterday, Mr. Oltmans to preach the annual sermon for the Methodist Girls' School, and Mr. Segawa to preach in the prison.

A NEW MAN WANTED.

The want of a man to fill Mr. Demarest's place is painfully felt; and in view of the time of preparation requisite for efficiency, and the *immediate* needs of the field, those of us that are yet here cannot but add our petition to that of the members of the station

at home, that an evangelist be sent out as soon as in any way possible.

Dr. Verbeck is making a sort of survey of the stations now to find out their peculiar wants, and will be here till the first part of August. He expects to make a more extended trip in the fall.

CHURCH UNION.

We learn that there are strong prospects that action will be taken this summer, when the different conferences meet, looking toward a union between the different Methodist bodies represented here. As for our union with the Congregationalists, it seems to be a foregone conclusion.

THE AMOY MISSION, CHINA.

The Rev. A. S. Van Dyck writes, Sio-Khe, China, June 21:

GOOD NEWS FROM HOME.

The good news regarding the lessening of the debt has removed a great burden, and we rejoice with you in this great happiness.

May God's people, awake to their responsibility, clear away every trace of the debt, and resolve that with God's help they will keep a "credit balance" from this time on.

POVERTY OF THE PEOPLE.

If a man were ever "in a strait betwixt two," surely the missionaries of the R. C. A. have been there during these trying times.

The one call came to our ears for leave to help lift this crushing burden.

On the other hand a still more urgent cry comes to us every day from our very feet, and this call we cannot refuse; it is too near and urgent. All that we can give must be given here; and even then, when we have given all that we can, the cry for help is still so loud, and yet we are unable to do more.

The destitution, hand to mouth existence of the mass of this people, is truly terrible.

In hundreds of cases in this district of Sio-Khe, a fairly prosperous and more than ordinary fertile valley, it is less than a hand to mouth existence.

We have now been living at this, our new station, for just two and a half months. We are sixty miles distant from Amoy, and our nearest neighbors are Dr. and Mrs. Fahmy (of the London Mission), living at Chiang-chiu, just half way between Amoy and this place. Being thus surrounded by no other neighbors than the natives, and being daily in their midst, cannot fail to reveal facts regarding their lives that would otherwise not come to our knowledge.

A DISTRESSING CASE.

Some of the church members are very much cramped in circumstances, and it makes our heart ache to see the miserable houses in which they exist —dark, dirty, and damp. The man we have hired as coolie is very poorly off. His wife was sick, he is rheumatic, and his mother is old and infirm. One day he could not come to attend to his work, so I went to his home to see if anything could be done for him. I had been there before, but had only entered the kitchen; this time I went into his sleeping room. It was so dark that at first I conld not see the bed. When my eyes became accustomed to the darkness (it was early afternoon), I saw his sick wife in one corner lying on her miserable bed, and he in another corner.

The walls of the room were black with the smoke of years, cobwebs hung from the low roof, a large hole near the rafters admitted a good quantity of smoke from a neighbor's kitchen, the room was very damp, and all manner of rubbish lay strewn around the small room.

Standing near the door, as there was

nothing to be seen to sit on, I could easily touch both of the narrow, uncomfortable, and filthy beds.

Their little five year old girl came in with her plump little cheeks and lips all besmeared with dirt.

I cannot picture to you the misery of this home, typical of many, many others.

At home we would not think of keeping cattle in such a miserable place.

We rejoice that the man is now earning wages that may enable him to improve his home, and by the use of that almost universal remedy, quinine, together with other medicines, his wife is now able to go out and attend to her duties.

SUFFERING FOR CHRIST.

It may be well to note that this case is especially pitiable, because the poverty is not due to carelessness or lack of willingness to work. Before the man became a Christian he was doing a good business, having a small shop in Sio-Khe, where he made and sold idolatrous paper. Of course, when he entered the Church, he gave up the business, and has since been at work on any odd job he could pick up, and when not otherwise employed he sold vegetables.

Such are the calls that come to us continually. The church and its members are needy, and struggle for existence.

STRONG OPPOSITION DEVELOPED

You may not have received particulors regarding the opposition we have met with since the purchase of a site for the hospital. I will give them as briefly as possible.

Before we began actual work the reports from an adjoining clan were most threatening in nature. And no sooner had the workmen made a good headway in digging the ditch for the foundations of the compound walls, than about an hundred men armed with spears, etc., came to attack them.

Fortunately it was at noon that they made their appearance, and the workmen had all come to the chapel for their dinner, and before they could return to work a very heavy storm came up which not only prevented any further work, but also drove the opponents of the work home.

The workmen were church members from various places around, but none belonging to the Sio-Khe clan were permitted to work, because in case, as was threatened, the opposing clan attacked us, the presence of any one of the Sio-Khe men would have given a much desired excuse for an attack on the Sio-Khe villages. The Sio-Khe people are very much afraid of the opposing clan, as it is powerful and its members have much money wherewith to bribe officials.

The following days were rainy, and before clear weather came we received requests from the Sio-Khe village elders and from the petty mandarin to postpone work until we could all consult together to see if some arrangement could not be made whereby all trouble could be prevented; whereas if we continued work it would precipitate a large clan fight.

To this proposition we consented. In the course of a day or so the elders came to us asking us if we would exchange our present site for one that would not interfere with the good future of the ancestral graves of the opposing clan (this being the stated cause of opposition). We replied that their ideas regarding Hong-Chui, or Fung-Shui, were all false, that no such a thing as a dragon existed under the ground, whose spirit the erection of an hospital would disturb, and that even if their ideas were well grounded, according to their own rules and laws regarding Hong-Chui, the site was too far distant from the graves to injure

their good future, and in addition, in former days they themselves had erected a building on the very spot, the foundations of which still remained. Of course, these were unanswerable facts, showing as plainly as could be the true animus of the opposition; therefore they replied that what we said was all true, but the opposing clan was very stubborn and stupid, and believed in Hong-Chui and all that, and that they were just longing to pick a quarrel; hence, if would exchange the site, all trouble would be avoided. Of course, they all the while believed in the dragon and so forth as much as anyone, only they were ashamed to confess it, and by appearing to agree with us they hoped to gain their point.

We told them that rather than bring about a disastrous clan fight we would exchange for a site equally as good in every respect.

They immediately proposed two much smaller, inferior sites, which we immediately refused, and giving them three days to find a good site, or to give us one of three sites we ourselves suggested.

At the end of three days another delegation waited on us, bringing the report that they could not find another site, and those we had suggested would not do at all, as one interfered with the good luck of this, and another with the good luck of that, etc.

We then saw that the enemies of Church in this clan had leagued with the opposing clan to prevent us from building.

We immediately sent to the U. S. consul at Amoy for advice and help. Meanwhile, fearing that we would take legal measures, they have entered a complaint before the district magistrate, consisting of a pack of lies about the conduct of the church, and requesting him to settle the dispute, of course, in their favor. They are collecting money, and no doubt hope to bribe him to side with them, a not very difficult matter in China. Such is the *condensed* history of the opposition that we have had to work against since April 30.

The last seven weeks have been weeks of sore perplexity and anxiety. May God bring good out of all this evil. We are disappointed, but not disheartened, for God is mightier than all our enemies.

THE ARCOT MISSION, INDIA.

Rev. J. W. Scudder, D. D., writes, Coonoor, June 23, of the joy experienced by the Mission in view of the good tidings at home.

ANXIETY REMOVED.

Your lette.s of May 4 and 11 came duly to hand, and we thank you for them. Seldom do we receive missives so richly freighted with cheer and encouragement. During the last six months we have been looking with ever increasing anxiety at the constantly accumulating debt of the Board; and while always trusting that a good day would come, we could not but feel deeply troubled in view of the almost unprecedented deficit reported of late by the Treasurer. Your letters have lifted the load of care, and of anxious foreboding of evil from our hearts, and we heartily join our thanksgivings with yours to God for His goodness to you and to us. "When the Lord turned again the captivity of Zion, we were like hem that dream. Then was our mouth filled with laughter, and our tongue with singing. The Lord hath done great things for us; whereof we are glad."

PRIDE AND SOLICITUDE,

With our thankfulness to God are mingled thoughts of a justifiable pride in our beloved church, and of holy exultation over the noble effort she has made, and the grand success in which it has resulted. To nearly wipe out, in

a month, a debt of $50,000—and that in addition to large special gifts—is certainly, for her, a splendid work. In the joy of such an achievement one willingly forgets the seeming apathy and tardiness of the past. And another thought presses in here.

If, under the stress of impending evil, she has proved equal to such a task, what might she not do continuously under the sweet, steady pressure of Divine love? May that love be abundantly "shed abroad in her heart by the Holy Ghost," and so educe her undoubted potency in a uniform and perennial stream of benevolence, that shall set her work, at home and abroad, above all peradventure.

JOY OVERFLOWING.

The removal of the debt is surely joy enough for once. But in your letter of the eleventh of May we read: "The Executive Committee on Wednesday, May 9 inst., voted unanimously to appoint the Rev. Lewis R. Scudder, M. D., as a medical missionary of the Board to the Arcot field." Our cup was already full; now it "runneth over" We have all along felt that the young man belonged here; that India, and in India our own mission had a right to him and to his services. It has troubled us from time to time to hear that the Board would not—only because they could not—send him to us. Our prayers have been constant that God would graciously remove the hindrance, and enable the Board to do what they, equally with us, so much wished might be done. Now He has answered those prayers. We rejoice with great joy in the prospect of welcoming our young brother and his wife to our mission circle and field. Please convey our hearty thanks to the Board for the appointment.

THE word of God will stand a thousand readings; and he who has gone over it most frequently is the surest of finding new wonders there.—*James Hamilton.*

Education.

Rev. G. H. MANDEVILLE, D.D., Sec'y.

PRAYER FOR STUDENTS.

During this month our students will gather in the Academies, Colleges and Seminaries to commence or renew their studies in their several departments. It appears to me a specially suitable time to call the earnest attention of the readers of THE MISSION FIELD to the privilege and duty of supplications to the Hearer of prayer in their behalf.

Its importance will be at once conceded by everyone who believes in the power of prayer. These young men are in process of training to be leaders in the militant host of the Captain of our salvation. The religious beliefs, the spiritual tone, the Christian activities, the fervor, zeal and consecrated enthusiasm of the army of the future, will be in a great measure shaped and inspired by those who will soon take the places of the fathers that will finish their work and enter into their rest and reward. The Church of the future, as of to-day and the past, will be largely dependent upon the men whose place is at the head of the columns. "Like priest like people." They, who are solemnly ordained to the services of the Sanctuary by the laying on of the hands of the Presbytery and the anointing of the Holy Spirit, are supposed to take a comprehensive survey of the entire field of operations, to study the whole situation, to consider

all the facts and needs and movements of the forces of Christ in their various corps, and to indicate the methods of advance, and by voice and action fire the hearts of the troops to deeds of valor and heroism in subduing the world to the authority of the crucified One by the power of the Cross. The possibilities before the Church in the campaign of the coming half century, in which the warfare of these youthful soldiers will be accomplished, to the outlook of faith and hope, are grandly inspiring and magnificent. These possibilities will become realities in great proportion as these leaders give wise and faithful guidance. Is it possible to place an undue estimate upon the influences that are forming and fitting them for their sacred vocation?

They need to come to their holy work with minds disciplined for the best action of all the powers, and furnished with such varied knowledge of the past and the present as will enable them most successfully to oppose the aggressive movements of the enemies of Christianity in its fullness, purity and simplicity, by wise and persistent aggressiveness on the strongholds of superstition and sin by the Saints of the Most High. This has been so fully presented in past numbers of THE FIELD as to need only mention of it here and now. Never, I think, in the history of the Church's endeavor to obey her Lord's command to evangelize all nations, did it need to be more strongly emphasized than in these days, when, under so many disguises and plausible appearances, the enemy seeks to beguile, betray and destroy. "That the man of God may be thoroughly furnished" is a necessity more absolute to-day than ever before. Let *thoroughly furnished* be measured in its height and depth, its length and breadth, whatever these may be; and then you have the measure needed to-day by men of God.

They need likewise to come to their work with a deep, thorough Christian experience; to have the mind of Christ in unusual measure; to be eminent in spirituality of thought, feeling, conversation, life. This is always a necessity in the the work of the ministry, in the every day duties of the pastor of a congregation—whether in the city or the country, whether on the frontiers of civilization in Christian countries, in the slums of our cities reeking with vice and rotten in debaucheries, in fashionable churches on Fifth Avenue, or in heathen lands in their darkness and degradation and woe. But certain conditions of the work give especial urgency to this qualification and requirement. It seems to me these conditions now obtain, with all the earnestness and generousness and activity in Christian work, for which we bless God. Can we close our eyes to the prevailing spirit of worldliness? to the failure by so many who profess and call themselves Christians, to keep their garments unspotted by the world and be separate in their pleasures and habits of life? to the tendency to regard religion one of the forces in society which it is respectable and advis-

able to encourage and sustain, "only this and nothing more?" to the increasing desecration of the Sabbath, and the louder cry for less of nakedness and more of ecclesiastical millinery and varied liturgies in the forms and cultures of public Christian worship? Can we be blind to these and many kindred facts that give voice to the need of eminently devout and heavenly-minded men in the Ministry? Is there not danger that "like people like priest" may be actualized in the spiritual character of the Ministry?

On the other hand we may not forget how many new methods and ways and means of Christian work in the service of the Church are in active operation. Look at the extraordinary schools, both in summer and winter in all parts of the land, for instruction in various branches of knowledge; but particularly those that bear upon better acquaintance with the work of God, and better methods of service in the Kingdom of God. Look at the Christian Associations for young men and young women in almost every hamlet in the land. Look at the Societies of Christian Endeavor organized by the young people in so many thousands of churches in city and country, and destined to rapidly increase in number and power. These and others are in addition to the older established institutions that the Church has used for so many years in doing its work; such as the Bible, Tract, Sunday-school and Missionary Societies. We rejoice greatly in new movements, because they give promise for the future of large and better service for Christ. But how great their need of healthful counsel and wise direction! By whom can this be so well given as by Pastors? How shall they give it, unless they are in vital spiritual sympathy with all that helps carry forward the banner of the King?

These things (out of many) show the need of pre-eminent spirituality in the young ministers of the present and the future.

Complaint is sometimes made that the long course of devotion to strictly intellectual enrichment deadens the glow of first love and lowers the spiritual tone of students. There may be some truth in this; but not necessarily is it thus. If it be so, our young men may be in part to blame. Must not the Church in its members share the responsibility? Have these sons of the Church been remembered in public and private prayer as much and as fervently as they should?

Is it according to the mind of Christ to leave out of their prayers by His people this vital factor in the future prosperity of Zion?

Let me then earnestly ask, in the name and on the behalf of these youth in training, that this year and every year you will bear them in remembrance before God, for such grace as will make them able ministers of the New Testament. With Paul to those of old they cry unto you, "Brethren, pray for us."

GILES H. MANDEVILLE.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following contributions for the month of July, 1888:

Woman's Miss'y, Holland, Neb	$15 00
" " Overisel, Mich	20 88
Westwood, N. J	9 11
So. Brooklyn, N. Y	16 45
1st, Hackensack, N. J. Bi-monthly	54 80
Flushing, L. I. m. c	7 00
Paramus, N. J	19 70
Nassau, N. Y	26 78
New Paltz, N. Y. q. c	12 76
1st, Hudson, N. Y. m. c	26 97
S. S., Oyster Bay, L. I., for S. S. Work	21 52
S. S., Marlborough, N. J. Spec'l	20 00
Bloomingburg, N. Y., Balance	2 28
Nyack-on-the-Hudson, Annual Col	71 13
" " " M. C	10 11
Glen, N. Y	18 00
2d, Astoria, L. I	8 00
S. S., Astoria, L. I	10 00
Miss Hewitt, B'way, Paterson, N. J	12 50
Catskill, N. Y	68 09
1st, Philadelphia, Pa	26 24
S. S., Bedminster, N. J	55 60
" Stanton, N. J	9 68
Hillsboro, Millstone, N. J	9 50
Belleville, N. J	6 06
Coeymans, N. Y. q. c	27 81
Huguenots, S. I. q. c	10 78
Warwick, N. Y	54 01
Mrs. Sarah Welling, Warwick, N. Y	50 00
Fulton, Ill. m. c	10 90
S. S., Fulton, Ill	10 04
2d, Coxsackie, N. Y. m. c	12 57
Children's Day, S. S., Flatbush, Ulster Co., N. Y., for Children in the West	5 00
Franklin Park, N. J. m. c	14 92
S. S., Fonda, N. Y. (Special)	15 00
Ladies' Benevolent Soc., Branchville, N. J	47 15
A. M. S. S., No. Ch., Newark, N. J	96 00
P. M. " " " "	99 47
Ridgewood, N. J	9 07
Whitehouse, N. J	5 00
2d, Philadelphia, Pa. m. c	3 51
Rhinebeck, N. Y. q. c	38 50
In Memoriam of C. V. W	100 00
S. S., Pacquanac, Pompton Plains, N. J.	31 39
" Pompton Plains, N. J	8 20
" Jacksonville, Pompton Plains, N. J.	4 36
1st, New Brunswick, N. J	37 78
Fonda, N. Y. m. c	17 64
Woman's Ex. Com	225 00
Holmdel, N. J. q. c	11 85
S. S., Highlands, N. J., "Willing Workers"	9 00
1st, Brooklyn, N. Y. m. c	10 80
Grandville, Mich	4 00
Schoharie, N. Y	23 41
Glenham, N. Y	5 50
Hagamans Mills, N. Y	20 69
Stanton, N. J. q. c	6 50
Graafschap, Mich	25 00
Alto, Wis	14 15
Boyden, Ia	2 50
Clove Ch., High Falls, N. Y	10 15
New Durham, N. J	31 00
Bergen, N. J. m. c	16 42
S. S., 1st, Athens, N. Y., for S. S. in Dak.	30 00
W. New Hempstead, N. Y	19 55
Mrs. A. G. Lansing, Schuylerville, N. Y.	5 00
Cherry Hill, N. J	11 25
Washington, Ia. m. c	1 85
S. S., 1st Astoria, L. I. q. c	21 89
Colts Neck, N. J	10 00
S. S., English Neighborhood, N. J	7 00
Miss. Boxes, Park R. C., Jersey City	88 75
Grandville, Mich	10 00
Clarkstown, N. Y	8 57
Shawangunk, N. Y	6 50
2d, Poughkeepsie, N. Y	40 00
The Misses Flagler, Peekskill, N. Y	25 00
Port Jackson, N. Y	31 70
S. S., Port Jackson, N. Y	13 55
Miss. B'd, S. S., Brighton Heights	20 00
S. S., N. and S. Hampton, Pa., Children's Day	5 94
S. S., Palisades, N. J	15 97
Pottersville, N. J. q. c	2 00
Nassau, N. Y. ad'l	1 00
Fordham, N. Y. City	35 29
Jamaica, L. I	15 25
Ger. Ev., Buffalo, N. Y	4 75
S. S., Ger. Ev., Buffalo, N. Y	90
Vriesland, Mich	10 25
Schodack Landing, N. Y	7 16
2d, Somerville, N. J	42 83
Schodack, N. Y	20 23
Total	$2,139 19

JOHN S. BUSSING, *Treasurer*,
33 Wall St., N. Y. City.

"THE CHURCH BUILDERS,"

July, 1888.

S. S., Tuthill, N. Y	$1 48
S. S., Oyster Bay, L. I	18 48
S. S., Broadway, Paterson	3 92
S. S., Monroe, Iowa	1 75
S. S., Stanton, N. J	1 04
S. S., Pultneyville, N. Y	6 20
S. S., Bedminster, N. J	6 24
S. S., 3d, Bayonne, N. J	75
Young Volunteers, Ch., Castleton, N. Y.	2 83
Lebanon, N. J	50 00
S. S., Pascack, N. J	3 55
S. S., Lincoln Park, Pompton Plains, N. J.	3 00
S. S., North Branch Depot, N. J	2 80
Holmdel, N. J., q. c	5 88
S. S., Peekskill, N. Y	2 98
S. S., Fishkill Village, N. Y	4 50
S. S., Stuyvesant Falls, N. Y., q. c	2 82
S. S., New Paltz, N. Y	5 03
S. S., Am. R. C., Orange City, Ia	3 37
S. S., Parkersburg, Ia	2 60
S. S., Washington, Ia	1 50
2d, Flatbush, L. I., q. c	2 40
S. S., New Hackensack, N. Y	3 00
S. S., Johnsville, Pa	7 00
S. S., Highwood, N. Y	3 23
S. S., Gardiner, N. Y	2 00
S. S., Palisades, N. J	2 64
S. S., Sandham, Mem., Marion, Dak	2 00
S. S., 1st, L. I. City	3 00
S. S., Spring Valley, N. J	3 12
Schodack Landing, N. Y	2 84
S. S., Centreville, Dak	5 24
Total	$172 19

JOHN S. BUSSING, *Treasurer*,
33 Wall St., N. Y. City.

CHURCH BUILDING FUND.

July, 1888.

Coopersville, Mich	4 00
2d, Astoria, L. I	8 00
S. S., " "	8 00
Port Richmond, S. I	28 08
S. S., Port Richmond, S. I	10 46
Bedminster, N. J	23 21
Metuchen, N. J	8 19
Coeymans, N. Y	5 50
S. S., Franklin Park, Upper Ten Mile Run, N. J	2 40
S. S., Three Mile Run, N. J	4 00
S. S., Pleasant Plains, N. J	1 62

Woman's Ex. Com	50 00
Mr. Henry Van Buskirk, New Milford, N. J	25 00
Ch., Stuyvesant Falls, N. J	15 77
S. S. Plains, Wallkill, N. Y	1 78
2d, Kalamazoo, M ch	15 00
Stanton, N. J	7 00
Woman's Ex. Com	158 05
1st, Poughkeepsie, N. Y	52 88
Mission Box, George Paynter, L. I. City.	1 00
2d, Grand Haven, Mich	2 36
Shawangunk, N. Y	5 25
Ch. on the Heights, Brooklyn, annual	227 77
Total	$665 21

JOHN S. BUSSING, *Treasurer*,
32 Wall St., N. Y. City.

THE WOMAN'S EXECUTIVE COMMITTEE OF DOMESTIC MISSIONS. R. C. A.

Receipts for June and July, 1888.

Schenectady, N. Y., Aux	$26 00
Grahamsville, N. Y	8 11
Brooklyn, N. Y., So. Ch., Aux	15 00
Yonkers, N. Y., Aux	20 00
"A Friend for Salem, Dak."	12 00
Poughkeepsie, N. Y., 1st Ch., Aux	15 00
Leaflets Sold at Synod	6 29
Leaflets Sold	1 28
Brooklyn, N. Y, So. Ch., "Hope Mission Circle"	36 60
Elizabeth W. Clark, Life Membership	25 00
Greenville, N. J., Aux	28 44
Fishkill-on-Hudson, Aux., for Salem, Dak.	20 00
New Brunswick, N. J., 1st Ch., for Salem, Dak	25 00
Bethlehem, N. Y., 1st Ch	21 00
Walden, N. Y., Aux	24 00
Tarrytown, 1st Ch., Aux	40 00
Brighton Heights, S. I., Aux	40 00
New Brunswick, N. J., S. S. of 1st Ch. for Salem, Dak	50 00
Hackensack, N. J., 1st Ch., Young Peoples' Soc	5 00
New Brunswick, N. J., Aux., 2d Ch	4 60
New York City, Madison Ave., Aux	50 00
" " Prospect Hill, Aux	10 25
Claverack, N. Y., Ch. Aux., for Salem, Dak	10 00
Bronxville, N. Y., Aux., for Salem, Dak	
Somerville, N. J., 2d Ch. Aux	50 00
Fordham, N. Y., Aux	30 00
Queens, L. I., Aux	13 23
Mrs. S. E. Le Ferre, Po'keepsie, N. Y	115 50
New Baltimore, N. Y., Aux	14 00
Brighton Heights, S. I., S. S., for Dak. Par	15 00
Jersey City, N. J., King's Daughters of Lafayette Ref. Ch. for Salem, Dak	43 30
Brooklyn, N. Y., Bedford Ch	12 47
Paterson, N. J., Broadway Ch	26 41
Holmdel, N. J., Aux., for Salem, Dak	10 00
Total	$881 48

MRS. U. D. GULICK, *Treasurer*,
257 18th St., Brooklyn, N. Y.

BOARD OF PUBLICATION.

Acknowledgements for July, 1888.

Boonton, N. J	5 22
Schraalenburgh, N. J	14 00
2d, Astoria, N. Y	3 30
S. S. 2d, Astoria, N. Y	3 00
Bedminster, N. J	17 57
3d, Raritan, N. J	6 40
1st, New Brunswick, N. J	31 97
Fairview, Ill	7 55
Clinton Ave., Newark, N. J	16 51
West New Hempstead, N. Y	2 69
Total	$118 51

J. C. POOL, *Treasurer*,
26 Reade St., N. Y.

BOARD OF FOREIGN MISSIONS.

Receipts for July, 1888.

Ch., Vriesland, Mich	24 45
" Stuyvesant, N. Y., m. c	17 43
" Tyre, N. Y	4 15
" Stanton, N. J	6 50
"Continued," Rochester, N. Y	5 00
Ch., Readington, N. J	29 77
2d Ch., Coxsackie, N. Y., m. c	12 56
Ch., West Hurley, N. Y	3 00
Woman's Miss'y Soc., Ch., Overisel, Mich	9 04
Ch., East Overisel, Mich	1 08
Ch, Shawangunk, N. Y	6 00
Cash	2 51
1st Ch., Tarrytown, N. Y	63 50
1st Ch., Flatbush, L. I., m. c	88 00
3d Ch., Raritan, N. J., m. c	10 75
Ch., Paramus, N. J	25 25
2d Ch., Claverack, N. J., m. c	10 85
Ch., Queens, L. I	2 25
Y. P. C. A., Ch., Nassau, N. Y	6 11
2d Ch., New Brunswick, N. J., m. c	15 86
Mrs. S. R. Brown, Cleveland, Ohio	20 00
Ch., Hudson, N. Y. 3 mos	26 97
Ch., Bergen, N. J., m. c	22 53
Ch., Blawenburgh, N. J., m. c	5 80
2d Ch., Astoria, L. I., 3 mos	15 00
Ch., Catskill, N. Y., m. c	2 16
Ch., Peapack, N. J	5 00
Ch., Franklin Park, N. J	71 32
Arcot Seminary Fund, Coupons L. and N. R. R. Co	90 00
Coupons, Ill. Central R. R. Co	507 50
Coupons, West Shore R. R. Co	200 00
Owasco Outlet Ch., N. Y	5 00
Ch., Hopewell, N. Y	19 38
Ch., Aquackanonck, N. J., m. c	31 00
Ch., Port Richmond, S. I	49 23
1st Ch., Philadelphia, Pa	26 25
An Absent Member, Ch., Millbrook, N. Y.	10 00
Ch., Piermont, N. Y., m. c	9 82
Lafayette Ch., Jersey City, N. J., m. c	16 00
1st Ch., Kalamazoo, Mich	30 12
Ch., Metuchen, N. J	15 31
Ch., Belleville, N. J	28 01
Ch., Coeymans, N. Y., q. c	27 81
Broadway Ch., Paterson, N. J., m. c	4 01
Ch., Hagaman's Mills, N. Y	30 21
Ch., Graafschap, Mich	25 00
2d Ch., Kalamazoo, Mich	7 50
Ch., Jamestown, Mich	13 00
Ladies' Miss'y Soc., Ch., Milwaukee, Wis.	30 00
Miss Earle, Manayunk, Pa	50
Ladies' Miss'y Soc., 1st Ch., Glenville, N. Y	66 40
Ch., New Hurley, N. Y	50 00
1st Ch., New Brunswick, N. J	31 53
Ch., Zeeland, Mich	28 00
Ch., Pompton, N. J	17 00
Ch., Fonda, N. Y., m. c	17 64
Ch., Fairview, Ill	19 00
Ch., Nh Hempstead, L. I	11 25
"Sunshine," Randolph, Mass	50
Ch., Marbletown, N. Y., m. c	8 09
Madison Ave. Ch., Albany, N. Y	668 23
Grove Ch., New Durham, N. J	44 00
The Misses Flagler, Ch., Peekskill, N. Y.	25 00
In Memoriam, C. V. W	100 00
Ch., East New York, N. Y	31 50
Ch., Oyster Bay, N. Y	9 24
Ch., New Hackensack, N. J	4 75
Mrs. A. G. Lansing, Schuylerville, N. Y.	5 00
Freight for Japan	8 42
2d Ch., Tarrytown, N. Y	25 00

H. Schaddelee, Holland, Mich	10 00
2d Ch., Grand Haven, Mich.	5 53
Ch., Schodack, N. Y.	12 47
Ch., Caatsban, N. Y., m. c.	15 00
Ch., Middlebush, N. J.	25 00
Ch., West New Hempstead, N. Y.	19 55
"H. H."	5 00
Woman's Miss'y Soc., 1st Ch., Kingston, N. Y.	37 70
Ch., Clarkstown, N. Y.	19 09
H. Van Buskirk	25 00
Ladies' Miss'y Soc., Madison Ave. Ch., Albany, N. Y.	5 59
Ch., Alto, Wis.	33 00
A Friend, Alto, Wis.	20 00
China Committee, Amsterdam, Holland.	880 00
Ch., Pottersville, N. J., q. c.	2 00
Summer Harvest, Miss'y Boxes, Ch., Alton, Iowa	51 67
Holland Ch., New York City	7 28
Y. P. A., Ch., Nassau, N. Y.	3 48
1st Ch., Long Island City, N. Y.	5 24
Ch., Fordham, N. Y.	19 50
Ladies' Soc., Ch., Jamaica, L. I.	15 25
Total	$4,080 44

CHILDREN'S MISSION FUND.

Catechumens, Vriesland, Mich.	9 55
S. S., 1st Ch., Grand Haven, Mich.	71 84
S. S., 1st Ch. Rochester, N. Y.	30 00
S. S., Ch., Cherry Hill, N. J.	2 00
S. S., Ch., Spring Valley, N. Y.	32 66
S. S., Ch., Oyster Bay, L. I.	14 31
S. S., Ch., Glenham, N. Y.	7 00
S. S., 2d Ch., Astoria, L. I.	10 00
S. S., Ch., Port Jackson, N. Y.	30 00
Smaller Catechumens, Ch., Englewood, Ill.	1 65
S. S., Holmdel, N. J.	11 86
Catechumens Class, 1st Ch., Holland, Mich.	2 80
S. S. Ch., Fonda, N. Y.	15 00
S. S. Ch., Fonda, N. Y., Barrels on children's day	17 20
Mission Band, Ch., Newburgh, N. Y.	22 67
S. S., Ch., Pompton Plains, N. J.	8 20
Pacquanac S. S., Pompton Plains, N. J.	31 39
Jacksonville S. S., Pompton Plains, N. J.	4 37
Mission Band, Madison Ave. Ch., Albany, N. Y.	2 85
Eagle St. S. S., Ch., Greenpoint, L. I.	31 00
S. S., Ch., Schodack, N. Y.	16 25
Chapel S. S., Ch., South Bend, Ind.	1 75
S. S., Ch., Mt. Vernon, N. Y.	50 00
S. S., 1st Ch., Astoria, L. I., q. c.	21 88
S. S., Ch., Coopersville, Mich.	4 50
S. S. Ch., Long Island City, N. Y.	5 97
Total	$455 69

FROM THE WOMAN'S BOARD.

Catskill, N. Y.	$ 85
Woman's Miss'y Soc., Ch., Holland, Neb.	10 00
Woman's Miss'y Soc., Greenville, N. J.	73 72
Missionary Box, Mrs. W. Holma and family, Metuchen, N. J.	2 00
Aux., Catskill, N. Y.	21 70
Woman's Miss'y Soc., Muskegon, Mich.	42 00
"M. E. A." Scarsdale, N. Y.	1 00
Grove Ch., New Durham, N. J.	10 00
Carmel Miss. Band, Central Ave. Ch., Jersey City, N. J.	4 99
Aux. 1st Ch., Rochester, N. Y.	15 00
Aux. Ch., Walden, N. Y.	24 00
Aux. Ch., Brighton Heights, S. I., N. Y.	20 00
Aux. 1st Ch., Bethlehem, N. Y.	21 00
Aux. 1st Ch., Tarrytown, N. Y.	30 00
Aux. Ch., Coopersville, Mich.	12 00
Aux. Ch., Yonkers, N. Y.	35 00
Mission Band, Ch., Yonkers, N. Y.	30 00
Aux. Ch., Fishkill-on-Hudson, N. Y.	20 00
Aux. Ch., Neshanic, N. J.	30 00
Aux. New Baltimore, N. Y.	22 17
Aux. 1st Ch., Hackensack, N. J.	65 00
Miss'y Band, Ch., Jerusalem, N. Y.	15 00
Aux., Ch., Bergen, N. J.	47 75
Aux. Ch., Readington, N. J.	58 10
F. R. M.	50 00
Aux., Cohoes, N. Y.	12 00
Aux., Nh. and Sh. Hampton, Pa.	21 60
Woman's Soc., 2d Ch., Kalamazoo, Mich.	34 00
"In His Name."	20 00
Aux., New Paltz, N. Y.	13 10
Aux., Queens, L. I., N. Y.	13 23
Aux., Bedford Ch., Brooklyn, N. Y.	6 53
Aux. Ch., Halderberg, N. Y.	15 00
Aux., Broadway Ch., Paterson, N. J.	23 40
Aux., Union Ch., High Bridge, New York City	27 50
Aux. Ch., Nassau, N. Y.	30 00
Aux., 2d Ch., Pella, Iowa	46 00
A Friend, Albany, N. Y.	5 00
Total	$923 64

RECAPITULATION.

From Churches, etc.	$4,080 44
From S. S., etc.	455 69
From Woman's Board	923 64
Total for July	$5,459 77
Previously acknowledged	6,530 56
Total receipts from May 1	$11,990 33

JOHN M. FERRIS, *Treasurer*,
85 Elm St., N. Y. City.

New York, July 31, 1888.

WOMAN'S BOARD OF FOREIGN MISSIONS.

Received from July 13 to August 13, 1888.

Aux., New Paltz	$13 10
" Ref. Ch., Queens, L. I.	13 28
Sent by Rev. Wm. R. Duryee, Jersey City	20 00
Ladies of Churchville, Pa.	21 60
Ref. Ch., Bedford, Brooklyn	6 53
2d Ref., Kalamazoo, Mich.	34 00
Aux. of Ref. Ch., New Baltimore	22 17
Miss. B'd, Aux., Jerusalem	15 00
1st Ref. Ch., Hackensack	65 00
Bergen Ref. Ch., Jersey City Heights	47 75
Aux., Seneca Falls, N. Y.	50 00
Aux., Ref. Ch., Cohoes	12 00
Aux. (Ladies'), Readington, N. J.	53 10
2d Ref., Pella, Ia.	46 00
Ch. of Helderberg	15 00
Union Ref. Ch., Highbridge, N. Y.	27 50
A Friend, Albany, N. Y.	5 00
Ladies' Aux., Nassau, N. Y.	30 00
Aux., Broadway, Ref. Ch., Paterson, N. J.	23 40
2d Ref. Ch., New Brunswick, Aux.	60 00
1st Ch., Aux., Tarrytown, N. Y.	25 00
Aux., Acquackanonck, N. J.	100 00
Ladies' Mission and Tract Soc. of Flatbush, Ulster Co., N. Y.	15 15
Aux., Ladies' Miss Soc., Jamaica, L. I	15 25
Ladies' Ref. Ch. Soc., Ellenville	22 82
Carmel Miss. B'd, Central Ave. Ch., Jersey City	4 50
Total	$768 10

Parties wishing to remit will please do so by check, if possible, or by registered letter, but *not* by post-office order. Make check payable to the treasurer.

MRS. PETER DONALD,
39 West 46th St., N. Y. City.

VOL. I. NO. 10.

The Mission Field

of the

REFORMED CHURCH IN AMERICA.

·PUBLISHED·MONTHLY·
BY·THE·BOARD·OF·PUBLICATION
·26·READE·STREET·
N.Y.

OCTOBER, 1888.

CONTENTS.

EDITORIAL..... 1-2
One Reason Why.
CONTRIBUTED..... 3-8
Work in Japan.
Sparks from the World's Conference.
The Great Importance of Prayer for Missions.
Africa.
MISSIONARY CONCERT..... 9-13
Turkey and Persia.
WOMAN'S DEPARTMENT..... 13-15
Classical Conventions.
The Beginning of the "American Board."
FOR THE YOUNG..... 15-17
Preaching by Magic Lantern.
Missionary Heroism.
DOMESTIC MISSIONS..... 18-20
Treasurer's Statement.
How Shall They Hear Without a Preacher?
FOREIGN MISSIONS..... 21-27
Financial Statement.
Notes and Notices.
Will They Come?
Jottings from Amoy.
THE JAPAN MISSIONS..... 27-28
EDUCATION..... 29-30
Shall we have Larger Offerings?
Hope College and North-Western Academy.
ACKNOWLEDGMENTS..... 30-32

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MRS. PETER DONALD, Treasurer, 39 West 46th Street, N. Y.

N. B.—The payment of fifty dollars at one time constitutes an individual a LIFE MEMBER of the Board of Foreign Missions.

The payment of twenty-five dollars at one time constitutes an individual a LIFE MEMBER of the Woman's Board.

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The Mission Field

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Editorial communications should be sent to Rev. I. W. GOWEN, Weehawken P. Town of Union, N. J.

THE MISSION FIELD.

Rev. I. W. GOWEN, Editor.

VOL. I. OCTOBER, 1888. No. 10.

Editorial.

ONE REASON WHY.

It is not our custom to criticise Synodical action, but a few sentences from the report of the committee on publication, adopted by the last Synod, are open to serious question. It affects vitally the interests of THE MISSION FIELD: We quote the language with relation to the failure of the magazine to circulate:

"As a means of conveying information concerning the work of our Boards, it does not seem to be a very efficient instrument, since, if these subscribers (4,000) were evenly distributed throughout the Church, only one family in twelve would receive it; and we know that the actual facts are that in large sections of our church it does not circulate at all. This is, without doubt, partly owing to the fact that it has not yet had time to prove its value to the people; but we fear it is very much more owing to the utter lack of interest in our church work by the people themselves. The food is good enough and cheap enough, but the people are not hungry and will not eat."

Then follows a resolution commending THE MISSION FIELD to the people, and directing a vigorous effort to extend its circulation.

We hardly see how the Synod had courage enough to pass a resolution after the doleful fact, that the people could not be made to eat. But is the fault with the *people* after all? How many of them will ever hear their condition, or of the accompanying resolution of Synod? Resolutions of General Synod, as a rule, are as remote from the people's knowledge as resolutions passed in the moon. They will never know how bad they are or how good they ought to be, unless they have a preacher. It is a year since circulars were sent to pastors urging effort in the circulation of THE MISSION FIELD. Some of those letters brought forth abundantly. Others brought forth slight responses. Some have brought forth nothing. Freely interpreted, some people responded at once in numbers, others responded in scattering returns. Some manifested no interest at all. According to the report of Synod's committee, the people of one charge are hungry for information, and the people of an adjoining charge, it may be in the same town, are not hungry and will not eat. In the same classis, one church sends a hundred subscribers, and another sends not one. And yet a survey of the delinquent congregation does not indicate contented and self-satisfied ignorance of church work. May not the fault be nearer Synod than the people

—in the *pastors* of the churches? An investigation with relation to the circulars and sample copies of THE MISSION FIELD sent to pastors, would reveal the cause of such differences. One pastor secured a canvass of his church personally, or through an efficient member; his lists were full. His people were found to be hungry. Another pastor sends a few scattered names. He secured them from a few interested workers after the pulpit notice. No canvass was attempted. Another dropped his circular in the waste basket, and Synod's committee says "the people are indifferent and will not eat." Is it quite fair for a Synod to charge indifference upon people for a matter of which they have never heard, or, at least, have heard but imperfectly?

We are not finding fault with the ministers so much as taking the charge of fault from the people. We believe in the willingness of our church membership to respond to any well directed appeal. Given a leader, they will follow. We are convinced that a pastor interested in the circulation of THE MISSION FIELD will do more to obtain a full list of subscribers from his congregation than ten thousand reports of committees of General Synods, with resolutions attached thereto which the people are not likely to hear; for the minister that is not interested in circulating THE MISSION FIELD in his congregation is not likely to read any resolutions of Synod upon the subject to his congregation.

AMONG our five thousand subscribers there are many of the church membership who could assist in the circulation of the magazine. We hear good things concerning THE MISSION FIELD from our subscribers of this class. Go tell it to your neighbor or fellow Christian and secure another subscriber. Loan your copy to some one who does not take it, but do not loan it to the same one all the time. We believe in a circulating library; we do not believe in a circulating paper for a whole community, when the original cost is only fifty cents a year. In the bracing air of October let the friends of THE MISSION FIELD make an earnest effort to extend its circulation.

* * *

IN the present issue will be found several definite requests for prayer. In the Domestic Missionary Department, the crying need of men to fill the churches in the West, is brought very near by the Secretary. Let prayer be made to the Lord of the Harvest for these needed laborers. In the Foreign Department, Dr. Chamberlain makes an earnest appeal for prayers for several caste-bound inquirers, that they may decide out-and-out for Christ. The Secretary suggests prayers for Dr. Y. May King, Dr. Otte, and the Amoy Mission. All these cases call for special prayer. (There need be no wool gathering petitions full of glittering generalities in your next missionary prayer meeting, in the presence of such definite requests.)

WORK IN JAPAN.

H. LOOMIS.

The town of Yamaguchi is located in the Province of Suwe, and in a picturesque valley about twelve miles distant from the Inland Sea of Japan. The city has a neat, thrifty appearance, and gives evidence of being inhabited by a progressive and energetic class of people. The leading statesman of Japan, and late Minister of Foreign Affairs, Count Inouye, was born near this place, and takes just pride in the scenery and people, among whom he grew up to such an active and useful manhood.

Perhaps his interest in the place, and his influence, may have been the reasons why it has been made an educational center; and the large number of students that throng the streets forms one of the prominent characteristics of the town. Besides the ordinary institutions of a primary class, there are the middle school, preparatory collegiate department, normal school, agricultural college, and private schools of various grades. All these have served to bring together many hundred young men of talent and zeal that is destined to be felt in the future history of Japan.

It is from this region of country that not only Inouye but many other leaders have come; and it is proverbial that this province, and one other, are the dominant power in the Government to-day, as they were at the first in inaugurating the present state of affairs.

A little more than a year ago an application was made for an English teacher in the higher school preparatory for the Government University. The position was filled by the Rev. T. R. Beck, D. D., who has had many years experience as a teacher at Hope College in Michigan, and also in California.

When he came to Yamaguchi he found almost no encouragement or sympathy in Christian work among his associates. But he did not hesitate in regard to duty, and let it be known that he would teach the Bible on Sunday his own house to all who might come. At first but few attended, and those who came seemed influenced largely by curiosity. But as time went on the interest and numbers increased, and now the attendance is good, and the prospect most encouraging.

Not long ago Count Inouye visited his former home, and while in the city inspected the schools and addressed both teachers and pupils. To the astonishment of the most of his hearers he said very emphatically that one of the great needs of Japan in the future is a new and better system of ethics. He declared the religions which have hitherto been taught in Japan were inadequate to furnish a basis for a truly prosperous people, and the adoption of the teachings of Christianity was the only remedy.

He was much pleased to hear of Dr. Beck's Bible class, and commended such instructions. He also proposed that a new building be erected expressly for Christian

teaching. As might be expected, the visit of Count Inouye has produced a very marked change. The former prejudice and opposition seems to be largely removed, and a spirit of candid inquiry has taken their place.

Soon after the visit of Count Inouye, Rev. Dr. Verbeck providentially came to Yamaguchi on a lecturing tour, and his wide and favorable reputation gave him a good hearing at once. His perfect mastery of the language was a matter of unqualified pleasure and astonishment to his hearers; and at the same time his profound scholarship and clear statement of his views carried conviction to many hearts that had hitherto given no response to gospel truths.

There was a large attendance at the preaching services, and a vast audience gathered on two successive days in a large theatre to hear the Rev. Doctor as he presented the principles and teachings of the Christian faith.

But the crowning service was a gathering of the teachers and officials of the town and vicinity for a final discourse on the subject of "Environment." At this meeting the attention was most profound, and the interest and pleasure of the hearers was very marked and gratifying.

An earnest wish has been expressed that Dr. Verbeck would visit there again and enlighten the people still further in regard to the doctrines of the gospel. It is probable that he will be able to do so. With a little more such valuable assistance, it is impossible to estimate what may be the outcome of this work in Yamaguchi.

On a recent visit to Shimonoscki I stopped for the first time in my life at a hotel kept by a Japanese Christian. It was an experience that I shall always remember with great pleasure.

The name of the proprietor is Tonomi Matsubei. He was once a most degraded drunkard, and, like too many of his class, spent his life in almost constant debauchery. But the Rev. Mr. Alexander stopped there a few times and told him something of the plan of salvation, as well as gave him some Christian books to read. But the conversion of such a besotted man seemed almost too much to expect or hope for, and to ordinary appearance such efforts were time and strength thrown away.

In the providence of God this man went to Osaka, and on his return the small ship on which he had taken passage was wrecked, and nearly every person on board perished in the storm.

He, with others, went to the bottom, and there, in the midst of the sea, he lifted up his heart for the first time in prayer to God for the forgiveness of his many sins and the preservation of his life. God heard his request, and gave him strength and guidance, so that in the midst of the darkness he was able to reach the shore.

From that hour he has been a changed man. He has not only given up the use of strong drink, but also banished it from his

house. He set up an altar for the worship of God; and all his affairs are now conducted on Christian principles. He keeps copies of the Scriptures for sale, or to lend, and it is his greatest pleasure to tell others of what the Lord has done for him. Such evidences of divine power are multiplying in all parts of the land, and are a demonstration of the truth and reality of the religion of Jesus Christ.

While I was there a prayer meeting was held in one part of the house, and it was delightful to be thus surrounded by scenes and influences so contrary to those that are usually met with while traveling in this country. Christianity is thus being made known and commended in the lives of the people as well as in the teachings of those who have been called especially to the work.

Yokohama, Japan, July 16, 1888.

SPARKS FROM THE WORLD'S CONFERENCE.

The Church of God exists not only as a *rallying*, but as a *radiating* center.

In the education of a church in foreign missions nothing is more essential than that the missionary spirit move in the *pastor*. He ought to be a student of missions, an authority on missions, and a leader in missions. He is not the *driver* of a herd, but the *leader* of a flock; he must therefore go *before*.

If disciples are *indifferent* to missions, it is because they are *ignorant* of missions.

Facts are the *fuel that feed the flame* kindled by the Holy Spirit.

Let the ethics, the economics, the æsthetics of giving, be taught at the mother's knee, and we shall have a new generation of givers.

Let there be a Bible type of systematic and proportionate giving by every disciple, and the treasuries of the church would overflow with voluntary gifts of disciples.

It is only when knowledge is sanctified by prayer that it becomes a power.

I know a church member who thought the monthly concert meant a musical entertainment. To allow such a help to the culture of intelligent interest in missions to be dropped from our church economy is a fundamental mistake.

Prayer has always marked and turned the crises of the kingdom. No sooner do devout souls begin to unite in definite supplication than stupendous results begin to develop.

Mission work in every country must mainly be done by the converts themselves.

Among all people the gospel has proved its soul-transforming power.

To give no more than one missionary to every ten thousand of non-Christians requires a hundred thousand missionaries.

A true missionary, like a true minister, is a supernatural gift to the church and to the world from the Ascended Saviour.

The Acts of the Apostles form the best guide-book for missionary societies and missionaries. Suc-

cessful missionaries are God-appointed men.

The reality of the missionary's devotedness is best proved and developed by hard and humble work among the ignorant, the prejudiced, the poor, the degraded, at home. Selfishness may make a good student, natural ability a good speaker, but only distasteful service puts to proof a man's *grace*, his sense of duty, and strength of principle.

If a man is not a successful soul-winner at home he is not likely to become one in China or Africa.

The army requires more privates than officers. Does not the missionary army need hundreds and thousand of privates as well as cultured and scholarly officers?

THE GREAT IMPORTANCE OF PRAYER FOR MISSIONS.

BY REV. A. N. SOMERVILLE, D. D.

In regard to the world's evangelization enough cannot be said of the importance of *prayer*. The greatest, the most responsible, the busiest, and most successful servants that Christ ever had divide their functions into two departments. "We will give ourselves continually to prayer and to the ministry of the Word." What would be thought of dividing the twelve hours of our day by giving six hours to prayer for the gospel, and six to the ministry of the Word? Had all Christ's servants acted thus, could any one estimate how mighty the results on the world would be to-day?

What should be the tenor of our prayers? If the promises of God may be regarded as molds, our prayers should be like liquid metal poured into them, in dimension corresponding with the capacity of the mold, and taking on all the lines, grooves and figuring of the interior.

If, then, we find such promises as these, "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea," a promise twice given in Scripture, and which has many corresponding with it, our prayer should be commensurate with the promise. We are not to pass by molds, even of extremely limited capacity, but by all means let us match the *great* promises of God with great prayers. Doubtless this is pleasing to God. In what manner God may see fit to fulfill His promises is quite another consideration. But would it not be well could we train ourselves to take up all the countries of the world in detail, and make mention of them systematically before God? There are persons who have attempted to do this every day of their lives, while others divide the world into portions, and take these up on successive days, so that every kingdom, capital, island, and ocean should be individually remembered. If this were done on an extensive scale among Christians blessed issues would ensue.

Let me say that our faith should lay account with a blessing coming to whole regions and kingdoms in response to the prayers of even one individual. Moses, when he prayed for himself to be permitted to cross the Jordan, was refused; yet, when he fell down before the

Lord on Sinai's solitary top, forty days and forty nights, in intercession for two millions of guilty people, to avert judgment from them, God, as he tells us, hearkened unto him.

If we find that individuals are employed to change the face of continents by exploration or personal effort, why may not individuals equally prevail when they, by prayer, lay hold of the arm of the Almighty?

The answer to your prayers may come by God's sending you as evangelists or settlers to the very lands for which you have prayed; or by enabling you to write a volume which may stir the missionary activity of hundreds, or to prepare hymns that may be sung in every land and tongue. God may enable you, by your addresses as ministers, professors, and layman, to rouse congregations and entire synods to their duty to the heathen, as well as to call forth the Christian enthusiasm of young men in our colleges and universities; and mothers in Israel, like Hannah, Lois, and Eunice, may, through prayer, be the means of sending forth a Carey, a Henry Martyn, a Duff, a William Burns, a Stanley Smith, or a Studd. I believe that the Day will declare that solitary individuals have, simply by their prayers, prevailed to introduce the gospel into vast and populous dominions.

The Ancient Jewish Church was not directly evangelistic; yet, like David, we prepared the materials for the temple which another was to build; the Jewish Church provided an immense store of intercessions which became available a thousand years afterwards. If you search the Book of Psalms you will find that upwards of forty of them contain prayers for, or references to, the spreading of the gospel among the nations. These prayers were answered when the hour for the reconciling of the world arrived. The Gentiles can never discharge their obligation to the Jewish Church for its prayers in their behalf in these sacred songs.

And now, carrying out a kindred idea, let me say that during these nineteen hundred years since our era began, prayers, like metallic conductors, have been continually laid down, along which, in God's good time, answers, like heaven's electric force, will pass with an energy intensified in proportion as the answer is delayed. —*Record of Christian Work.*

There are now 27 vessels engaged in missionary work in different parts of the world, under the auspices of 16 societies; of these missionary vessels 16 are running on the coasts or rivers of Africa, and six among the islands of the Pacific.—*Calcutta Witness.*

The American Board of Foreign Missions, organized in 1810, is not the oldest society in America, as many think. The New York Missionary Society of the Presbyterian Church was organized in 1796; and even nine years before this, namely, in 1787, the Moravians organized their Society for propagating the Gospel.

AFRICA.

[Mr. G. Wilmot Brooke, who has gone up the Congo on an independent mission, sends home the following dark picture of Central Africa.]

"I am now at the furthest post on the Congo, with a vast sea of heathenism around; amazingly shameless immorality, habitual lying, and the utmost ferocity now to be found on the globe, shut out the faintest hope that their conscience will excuse them in 'that day.'

"Away a hundred miles or so to the south a small island, so to speak, some four square miles, has had the gospel preached for a testimony for a few months—I may almost say weeks. Away to the east nothing but the vast sea of towns and villages, towns and villages 'doing evil with hands earnestly,' till over 1,000 miles away to the southwest we come to a little spot of light, where Arnot is working. Again the darkness is broken by some scattered points of light in the lake district, but 1,000 miles of utter darkness is between us and them.

"Then comes another brilliant spot, sending light around the world, the Christians of Uganda, but nearly 1,000 miles of almost fiendish ferocity is between us and them, and then the last gleam of light ends.

"If I look northwest, nothing but 1,700 miles of utter darkness, the huts garnished with human skulls, human limbs boiling in cauldrons, man-hunting, and droves of wretched women and children in chains, and the desert strewn with human bones till we come to the Red Sea.

"Away to the north the same, or rather worse—crowded villages with the fiercest cannibals; large villages, with great walled towns and crowded markets and schools, and all in darkness—away over the Sahara, with its fierce robber tribes, 2,000 miles to the Mediterranean, but not a ray of light.

"Northwest, again the same, till 2,200 miles away we see the scattered points of light rapidly spreading from the North African Mission, and then comes bright light from the Niger and the Cameroons, but from the latter we are separated by 500 miles of the very fiercest and most degraded cannibals.

"I wish the churches at home would pray over these facts. I think that some of them would have their eyes opened to see new things."—*Church Miss. Gleaner,*

From late reports it would seem that portions of South America are more under the degrading influences of Romish superstition than any other country in the world. At Bogota, the capital of Colombia, there is an established agency for the burning of Bibles and Protestant books.

Mr. Spurgeon was once offered ninety thousand dollars to come to the United States and deliver one hundred lectures. He respectfully declined on the ground that he was no lecturer. "To preach Jesus Christ," he said, "is all my ambition."

Missionary Concert.

SUBJECTS FOR 1888.

January.....The World.	July.....The Islands.
February.....China.	August.....Roman Catholic Lands.
March.....Mexico.	September.....Japan and Korea.
April.....India.	October.....Turkey and Persia.
May.....Burma.	November.....South America.
June.....Africa	December.....Syria.

TURKEY AND PERSIA.

TURKEY.

The Turkish Empire is the national expression of Mohammedan ism. It occupies a central position in the highway of the nations. It only holds its power by the sufferance and self-interest of Christian nations. The Mohammedan symbol is no longer the Crescent but the waning moon. The Cross enfolds the only enduring civilization. The theocratic government of the Moslem Caliph must yield to the sovereign dominion of the Kingdom of Christ.

The rise and glory of the Turkish power reads like a romance. When, in the 13th century, the little Turkish tribe fled before the Mongols from its home in Central Asia, and entered Armenia under its hereditary chief, Suleyman, no one dreamed of the destiny that awaited it in the history of nations. Suleyman's son, Er-Toghrul, in his wanderings with his warriors, came upon two armies engaged in deadly battle. Espousing the cause of the weaker, he brought victory out of defeat for Ala-ud-Din, the Seljuk Sultan of Asia Minor. For this service he was rewarded with a territory on the Byzantine frontier. When the Seljuk Empire fell to pieces in 1300, Osman, the son of Er-Toghrul, was the head of the least of the ten Turkish dynasties that sprung from its ruins. With Osman begins the power of the Osmanli, or, as corrupted, Ottoman Turks, which once threatened to overrun Europe in the sixteenth and seventeenth centuries. But the glow and the glory has faded from the Empire, and "The sick man of the East" is a fitting title of its decadence.

The Sultan of Turkey is the Caliph of Mohammed, and consequently the head of the Moslem world. His spiritual office far exceeds his temporal power, for there are in the world 175,000,000 souls that are loyal to the sacred banner and other relics of Mohammed, which are preserved in the seraglio at Constantinople. Consequently, Mohammedanism in Turkey is what Roman Catholicism is in the shadows of the Vatican. Until 1856 it was under penalty of death that a Mohammedan changed his religion. But in that year a *hatti-humayun* was granted abolishing the death penalty, and "every distinction making any class of subjects of the Empire inferior to any other class on account of their religion,

language, or race." This Christian law was forced from the Turkish Government by England through Sir Stratford as Lord Redcliffe; and Dr. Selah Merrill, of the American Board, says: "The Government of Turkey has the disposition—it lacks the courage simply because it lacks the power to do so—to bring about a most deplorable and disastrous state of things for missions of every kind in that country."

There are a number of races in the Turkish Empire that preserve their national religions in the presence of Mohammedanism. The Ottoman Empire had a population in 1887 of 42,346,000 souls distributed in Europe, Asia and Africa. In this population we find a great variety of religious beliefs: Armenians, Greeks, Nestorians, Jews, Maronites; all alike need a fuller and purer Gospel than they now possess. Many of these countries under the sway of the Sultan were once the virgin soil of Christian faith. The very citadel of Christianity, the land that Christ called his own, is in the hands of the Sultan. The very countries from which we have received our religious faith demand a return of that Gospel from our hands. How strange are the workings of the Providence of God? Christian missionaries needed in the lands where Paul preached, and John the Beloved wrote his Gospel and Epistle, under the inspiration of the Holy Gost. Literally the cry from Macedonia is repeated to a western world, "Come over and help us."

Protestant Mission Work is carried on in all parts of the Turkish Empire.

The American Board has four missions in Turkey. The Western Turkey Mission, commenced in 1819, has eight stations, one hundred and eleven out-stations, sixty-six American laborers, two hundred and sixty-eight native laborers, twenty-five churches with two thousand five hundred and seventy-four members, and six thousand two hundred and sixty-seven pupils in schools. The Eastern Turkey Mission, commenced in 1836, has five stations, one hundred and eighteen out-stations, forty-two American laborers, two hundred and fifty-two native laborers, thirty-nine churches, two thousand three hundred and four members, six thousand two hundred and fifteen pupils in schools. The Central Turkey Mission, commenced in 1847, has two stations, forty out-stations, twenty-seven American laborers, one hundred and thirty-six native laborers, thirty-three churches, three thousand seven hundred and forty members, three thousand eight hundred and eighty-three pupils in schools. The European Turkey Mission, commenced in 1858, has four stations, twenty-five out-stations, twenty-eight American laborers, thirty-five native laborers, eight churches with five hundred and fifty-three members, and six hundred and thirty-three pupils in schools.

Until 1856 the work was chiefly among the various sects of nominal Christians. Since then direct efforts have been made to reach

the Turk. But, as it is all the world over, the Mohammedan is a difficult subject for Christian effort. In Turkey he is especially so from years of intercourse with a type of Christianity unworthy the name.

One of the most potent factors in mission work in Turkey is the Christian School and College. These are the light bearers of Christian civilization. Perhaps none has exerted a greater influence than Robert College at Constantinople. This institution was founded by a New York merchant, Christopher Robert, whose attention was providentially directed to missionary work in Turkey on a visit to that country. It has been said that the smell of baking bread, as he was traveling, led him to seek the source of supply, and with the bread he found the missionary, and from that hour devoted himself to the work of giving Turkey the bread of Christian education. The college was opened in 1862, and since that time has graduated many students, some of whom, especially in Bulgaria, are leaders of the people. The college is independent of the missions, but in entire sympathy with their work.

The work of the American Board has been most successful among the Armenians. At first they strove to work within the Armenian Church as the leaven of a purer Christian life. But the leaders, upon beholding their influence in confessionals forsaken, prayers to saints omitted, pictures in worship abandoned, set themselves against the missionaries. They persecuted their followers, but persecution only developed their faith. Being cast out of their mother church, they established in 1846 the first Evangelical Armenian Church of Constantinople with forty members, three of whom were females.

Prayer for Turkey includes prayer for many lands sanctified by the presence and work of the early Christian Church. Let the lands in which Paul labored, and for which Paul prayed, stimulate in our hearts the faith and fervor of the great apostle to the Gentiles.

PERSIA.

Persia had a glorious history, measured by centuries, when the Turks were simply a wandering tribe. Of all the nations who had intercourse with God's people, the Jews, Persia alone preserves her position as an independent nation. Her dealings with Israel in captivity were always merciful, and may not the God of Israel have remembered her in mercy as a nation?

Persia has an area of 628,000 square miles, a large part being desert, and a population of about 8,000,000. There are about 400 Europeans, 19,000 Jews, 8,500 Parsis, 43,000 Armenians, 23,000 Nestorians, 260,000 Arabs, 720,000 Turks, 675,000 Kurds and Leks, 20,700 Baluchis and Gypsies, 234,000 Lurs, and about 6,000,000 of Persians. Of the entire population over 7,560,000 are Mohammedans.

Protestant mission work in Persia is very similar to that in

Turkey. The same difficulties are presented. The immovable Mohammedan and the degenerate Christian are alike in both lands. The American and British Bible societies are circulating the Scriptures. There are two independent mission stations, one at Tabriz, and Deacon Abraham's school and orphanage at Oroomiah. The Church Missionary Society began work in 1876. The Presbyterian Church of the United States, however, is doing the greatest work. It was begun by the American Board in 1834. It was transferred to the Presbyterians. The last report of this mission, 1888, is 5 stations, 13 American and 40 native ordained missionaries, 227 other workers, 25 churches with with 2,199 communicants, of whom 290 were added last year; 122 schools, with 2,846 scholars, and 5,002 Sunday-school scholars. The natives contributed last year $2,462 toward the support of the work.

Rev. J.H.Shedd, of the mission, writes of the work:

The Nestorians, or Syrian Christians, originated in the fifth century, when Nestorius, their founder, was condemned by the Council of Ephesus for refusing to call Mary the "Mother of God," and for asserting that there were not only two natures but two persons in Christ. The Nestorians have always been at issue with the Latin Church on the first point, and this fact makes them allies of the American missionaries. Some errors have crept into their system, and there is little spirituality and discipline; but they admit the need of reform. They hold that the Bible is the only rule of faith, and exercise a liberal spirit toward other Christians.

The American Board began a reformatory work among them some fifty years ago. This mission, since the Presbyterian reunion, has been under the care of the Presbyterian Board. It was first sought to work in harmony with the Nestorian organization, but active persecution and lack of discipline made this impossible, and the converts were gathered into separate congregations. These congregations had native pastors, including bishops, presbyters and deacons, all of whom had received ordination in the old organization. A conference was then formed, including the missionaries, and a confession and form of government were adopted, and some things were taken from the old ritual and canons. The outcome is a system essentially Presbyterian. The title is the Evangelical Syriac Church. The best of feeling exists toward the old Church, and missionaries have sometimes joined with the bishops in acts of ordination. A great change for the better is to be observed in the old Church. Missionaries have preached in the churches of the old party, and often two congregations, representing the new and the old party, worship in the same building.

The excellent work of the Presbyterians has been hindered by the intrusion of a mission under the control of the Archbishop of Canterbury, whose avowed purpose is

the union of Greek and Latin churches. Of this movement Dr. Shedd says:

The lines of its efforts are so different from those on which we work that the two missions can have little in common, and it would seem that each might go its way in peace. Unfortunately these lines come in contact in every village and valley of the Nestorians, for our work has preoccupied the field. Where we have hitherto seen the peaceful prosecution of enlightenment and evangelization, we now meet with strife and division, rival schools, rival parties, and men ready to smite with the fists of wickedness. Constant trouble seems inevitable. No open quarrel has yet disgraced us, but the fact of rival missions by men of the same race and language is a disgrace in the eyes of Mussulmans, and brings dishonor on the blessed name of our common Lord. The worst of all is that the ignorant people are led to fall back again upon the formal observance of Church rites as the way to Heaven."

Surely, in view of such facts, prayer for the keeping of the divinity of the spirit in the bonds of peace is needed.

A single dollar may look large, but when spread out over a year it is too thin to lie down upon and pray "Thy kingdom come."

Sheldon Dibble used to say that two conversions are needful: first, to Christ as a Saviour from sin, and then to Missions as a corrective antidote to selfishness.

Woman's Department.

CLASSICAL CONVENTIONS.

BY A MEMBER OF THE W. E. C.

"When they were come, and had gathered the church together, they rehearsed all that God had done with them."

As the Woman's Executive Committee frequently receive letters asking for suggestions how a good Classical Missionary convention can be arranged, it has been thought well to insert an article in THE MISSION FIELD, giving a few hints.

Now is the time to begin our winter work, and if a good, live, wide-awake convention could be held in each of our classes, the missionary work would be carried forward with much more zeal through the coming winter.

Let the Classical Committee first try to secure the co-operation of each minister in the Classis; by so doing a much larger delegation can be secured, as the women of each church will attend if their pastor urges them to do so. We must remember that our auxiliaries are to work under the direction of our pastors; the societies are formed to *help* in the work of Christianising the world, and are not independent organizations.

Try to have the time of the convention definitely fixed several weeks before it is held; then all can arrange to attend. Many letters must be written to secure a large attendance from each church. Let the president of the society where the convention is to be held, as well as the classical

committee, write to each church in the Classis, giving to the women an urgent invitation, promising them an interesting day and assuring them that a collection will not be taken. If the pastor of the church where the convention is to be held would write to each pastor in the Classis, asking them to urge the women to attend, especially those not interested in missions, his letters would carry great influence and do much for the convention.

As to the programme, have it arranged, even to details, before the day of the convention. Let the organist be one who plays with spirit, so that the singing will not drag. Select hymns that all can sing. Have one of your own ladies preside if possible. Have two or more of your ladies appointed to receive the delegates and give them a cordial welcome. After the opening exercises, call the roll, *i. e.* the name of each church in your Classis, having all from each church rise and remain standing until the number is counted, so it can be known which churches are represented and by how many. Next have a full report of all missionary work done by the women of each church, given. Be sure these reports cover the same period of time. These reports are not only helpful, but very necessary, for by these the women are stimulated to greater activity, hints and suggestions given which are very helpful to those who do not know how to carry on the missionary work. Have some papers written upon the domestic mission work and the foreign mission work of our church, but not many. Have some one tell the needs for the coming year in the domestic field, another tell what our church is trying to do in the foreign field. Have subjects for discussion, such as "The Hindrances in Carrying on the Work," "Children's Work," etc. Let some one be selected to open the discussions, then try to have all take part in them. Thus all become acquainted and gain help from the convention. The leader must keep all up to time and not let a few do all the talking. Have the women feel it is their convention.

As, in most of our Classes, the churches are scattered, it has been found better to have a morning and afternoon session, closing early, before all are weary. At the noon hour, when lunch is served, let the workers become acquainted with each other; let the conversation be upon church work. This social hour has been found very profitable, as well as a pleasant feature of the day. As there are generally some of our foreign missionaries in America, it adds to the interest of the day to have one with us, who can tell us of her work. Also have one speaker who is familiar with the work of the domestic board. In these hints nothing has been said about prayer, which, all must feel, is the most important exercise of the day, yes, and all the days you are preparing for the convention. Do not write a letter or engage a speaker without asking God's direction and blessing. Let the convention be the outgrowth of

prayer. Then have as many earnest short prayers during the exercises as possible. Thus you will find the day too short; the hours will pass, filled with instruction and spiritual blessing, "For where two or three are gathered together in My name there am I in the midst of them."

THE BEGINNING OF THE "AMERICAN BOARD."

The mother of Samuel J. Mills said: "I have consecrated this child to the service of God as a missionary." From the date of his conversion he had the missionary spirit. He said he could not conceive of any course of life in which to pass the rest of his days that would prove so pleasant as to go and communicate the gospel to the poor heathen. Then comes that memorable Saturday afternoon. The day had been solemnly set apart by Mills and his associates for prayer, fasting and consecration. A thunder storm interrupts their devotions in the grove, and they take refuge in a hay stack near by—hence the "Hay stack prayer meeting." How we love to linger around these sacred spots. This was in the fall of 1807. Next year a society is formed by Mills, Hall, Richards, and some three others, "the object of which was to effect, in the person of its members, a mission or missions to the heathen. Each member shall keep absolutely free from every engagement, which, after his prayerful attention, and after consultation with the brethren, shall be deemed incompatible with the object of this society, and shall hold himself in readiness to join a mission when and where duty may call."

For the Young.

PREACHING BY THE MAGIC LANTERN.

[An open letter to the Infant Class of the Sunday-school of the Clinton Avenue Reformed Church, Newark, New Jersey, kindly loaned to the MISSION FIELD by the superintendent.]

COONOOR, INDIA, June 9, 1888.

MY DEAR CHILDREN:

Since I last wrote you, some new picture slides sent for your magic lantern, and fourteen dollars, forwarded through Dr. Chamberlain, to "to keep the light burning," has been received. For these I send thanks. I do not suppose, however, that you want my thanks, for as I just wrote, this is *your lantern*. I am using it for you to teach Bible truth to the heathen.

If you sing the hymn, "Let the lower lights be burning," or "To-day let your light shine," you may think that your light is burning and shining away out here in India. The Sunday-schools of our Church in America must not let any missionary come out here in future without a *good* magic lantern, and a *good* collection of pictures. He should have a large number of scripture pictures, many of them colored; a good series on the subject of temperance (I have none of these); some good views of snow, ice, Niagara Falls, and other American wonders, and a few comic scenes will not be amiss.

I have only one comic series, and I am going to tell you how even that preached the gospel. It represents two boys going to

steal honey from a bee-hive and the "subsequent proceedings." The boys get stung, their faces swell frightfully, their father puts them under a pump and floods them with cold water, takes them to a blacksmith who draws out the sting with his pincers, calls the doctor in to apply plasters, and then puts them to bed to think and get well. I had used these only for amusing the people, but a native teacher drew much more from them.

One Sunday night, in Ramipet, he had taken the lantern and begun his picture preaching in a large street. I followed shortly after, and as I approached the crowd, saw that one of the bee pictures was on the screen. I was about to reprove him for showing that on Sunday, but as I caught some of his explanations and applications, I waited and listened. There was not a laugh heard from the audience, and though the darkness prevented me from seeing whether there were any smiles on the dark faces, I think all were very serious. How do you think the preacher was illustrating the gospel by those pictures? The stealing was sin, and the stings were punishment. All sin brings its sting. The boys went to their father, and he, instead of leaving them in their misery, tried to help them. He soothed with water, extracted the stings, applied the healing plaster, etc. So the sinner goes to the Heavenly Father, and He receives, forgives, washes and comforts His child. It was the story of the prodigal son over again, and it seemed to produce a great impression. I thought the Sabbath was not broken after all.

A few months ago I was spending the night in one of my villages which is partly Christian, and made ready for a "lantern preach."

The street was rather narrow, and I knew that unless I raised the screen up pretty high, the pictures could not be seen by all who would come. It was moonlight, too, and I wanted to place the screen under the shade of a tree. There seemed no suitable site except the place occupied by the stone gods of the heathen. About the foot of a large tree, a mud and stone platform, perhaps ten feet square and two feet high, had been raised, and partly sunk in this were three long stones with oval tops. These tops were covered with oil and garlanded with flowers, the offerings of worshippers. For years, probably generations, that has been the church of the village. The blind people have been praying and giving to blind gods.

I asked some of the heathen whether they would feel insulted if I erected my screen on that platform, and they said they would have no objection. I then asked them whether the "swamies," or stone gods, would not be very angry. At this they only laughed, and I proceeded to accept their offer. And so for two hours the pictures of "Moses giving the law," and of Christ living, dying, risen, lighted that idol-darkened spot, and the truths set forth by them made as plain and strong

as we knew how, were spoken and sung and heard, instead of filthy idolatrous mummeries. It seemed to me beautifully emblematic of the sure triumph of light over darkness, of truth over superstition, of Jesus Christ over all the gods of the nations.

The magic lantern is here on the hills with me.

There are plenty of heathen in Coonoor. We have a Tamil congregation here, and when I came up I found that the weekly prayer meeting was usually attended by less than a dozen. I at once took charge of it, and attempted to rouse the people to attend more generally. The numbers increased to twenty and thirty. But that was not enough. I concluded to try picture teaching, and sent down for the lantern. I have now been using it for three meetings, and the church has been nearly filled each time. Many Hindoos and Mahommedans have come in with the Christians, and always staid till the close of the service at nine o'clock. I have enough pictures for two or three more evenings, and will then have given teaching on most of the prominent subjects in Old and New Testament history. Several young men, who have formed a sort of "string band and singing club," have helped along greatly by singing the gospel in these meetings.

Thus, dear children, I think your magic lantern is earning a large interest on the money you have generously given to buy and support it. Never forget to pray for God's blessing on its work. I think that in the day when sheaves are brought in by Christ's reapers you may learn that many have been helped into the kingdom by having the "truth as it is in Jesus" placed before their eyes by means of your magic lantern.

Yours very heartily,
J. W. CONKLIN.

MISSIONARY HEROISM.

The "thin, red line" is a proverbial expression for British troops depleted and likely to be defeated, holding their position with desperation and courage. But what shall one call the thin and ever breaking line of African missionary volunteers? Bishop Parker writes a telegram which he sends by messengers to Zanzibar, saying: "Blackburn dead; ill ten days," and the bishop's associates send special couriers to overtake those sent by the bishop to add to the telegram: "Bishop Parker dead ten day's later; same sickness; ill one day." And all the cry of these courageous survivors is not to be recalled, but for more men. "Ill one day." "The night was wild and wet," but the grave was dug, and at dawn Bishop Parker was lying beside Blackburn. Strange tragedy of events. Gordon is held as a prisoner by the wicked king who murdered Bishop Hannington, and though he is liable to be killed any how, here are brave brother missionaries offering to go and take his place. Courage! The world has rarely paralleled this, and never surpassed it.—*Northern Christian Advocate.*

Domestic Missions.

Rev. C. H. POOL, Secretary.

Resolved, That the General Synod express their conviction that the Reformed Church is both able and bound to raise at least $75,000 for Domestic Missions during the ensuing year, and that they instruct the Board to base the appropriations to the field upon that amonnt, looking to the churches for loyal support.—*General Synod, June*, 1888.

TREASURER'S STATEMENT.

The General Synod, at its last session, not only fixed the amount which "the Reformed Church is both able and bound to raise" for Domestic Missions at $75,000, but positively instructed the Board to "base the appropriation for the field upon that amount, looking to the churches for loyal support.

How has this action been received by the churches?

One-third of the year has been spent already.

From all sources the Board has received during the four months ending August 31, 1888, as follows:

For Domestic Missions.....	$7,876.54
" Church Building Fund,	3,044.44
Total.....	$10,920.98

If it had not been for a legacy of $500 paid from the estate of Wm. McElroy, the receipts for Domestic Missions during August would have been only $626.42.

The Church Building Fund receipts for August, exclusive of the contributions from the Woman's Executive Committee, were less than $200.

If the receipts continue for the next eight months at the rate shown during the first third of the year, the Treasury will receive only $32,762, and a deficit of more than $42,000 will appear.

Past experience shows that this result is not to be anticipated. The vacation months are severe trials for Church Boards. Expenses continue, and, during the best season for church building increase, while receipts are reduced to the minimum.

If, however, the resolution of General Synod means anything, "the loyal support of the churches" can only be given by an increase along the whole line.

CORNELIUS BRETT,
Treasurer pro tem.

"HOW SHALL THEY HEAR WITHOUT A PREACHER?"

The recent glorious missionary revival among the students of many colleges and seminaries promises, within the next few years, to add a grand reinforcement to the army of Foreign Missionaries. The fear has been expressed that if all, or even a considerable part, of those who have said they will be missionaries, should adhere to their purpose to go to the foreign field, the church would not be ready to send them. But God can make the church ready as well as put it into the hearts of that host of young disciples to say: "Here am I, send me," and it should be the earnest and constant prayer of every lover of the kingdom that not one of that consecrated number may fail of being sent.

But what of the Home field? It is well known that the force in foreign lands is entirely unequal

to the needs, and that it would continue to be, even with the noble reinforcement spoken of; but there is also a painful inequality between the demand and the supply of the right kind of missionaries for our western fields. So intimately related are Home and Foreign Missions, and so interdependent is the success of each, that the church might well pray for a simultaneous revival of the Home Mission spirit among the students of our various institutions of learning. Never was there greater need to pray that the Lord of the harvest will send forth laborers into the Home harvest-field.

Educated, spiritual, consecrated, missionary pastors, endowed with all the sanctified common sense that usually falls to the lot of the most sensible men, are what our great West most needs to-day. It is true that in many western towns, large and small, churches are abundant, sometimes superabundant; but the little church spire pointing heavenward does not always mean that there is a man of God there to preach the gospel. So many of those little western churches are pastorless, partly because some localities have more churches than the people can support, but many people where there are church organizations are hungering for the gospel because "no man gives it unto them." If a small-sized army of bright, healthy, active, consecrated ministers of the gospel, willing to sacrifice something and endure some of the privations of pioneer life, would take and hold charges that could be given them in our new West, they would find men, women and children eager to hear the gospel, and would soon have loyal churches growing up around them. This is a general statement of a fact, and all the Evangelical Home Mission Societies that are actively aiding in the evangelization of America are lamenting the want of the kind of men here spoken of to fill vacant and promising mission fields.

How much our own church needs a goodly number of such men it is only necessary to go West to see. Even if the Reformed Church should only properly care for the Hollanders *and their children*, who are so rapidly colonizing beyond the Mississippi, she would have her hands full for some years to come; but there are localities where American churches can be formed in which the Reformed Church would be welcomed as heartily as any other, if it should be the first to occupy the ground. But we have a number of places in the far West that ought to be manned immediately. Pipestone, Minn., recently organized, and about to build a church, has enjoyed a student's services during the summer, but longs for a settled pastor. Prinsburg, Minn., calls for organization and a minister. Wakonda, Dakota, has been greatly revived by the summer services of the student, H. G. Sharply, but will soon lose all that has been gained if a pastor is not sent there soon. The same may be said of Salem, Dak., where the student, Mr. George Cotton, has been laboring, though Mrs. Cotton

expects to remain at Salem through the winter and try to keep up Sunday-school and prayer meeting, while Mr. Cotton is finishing his studies in New Brunswick. A new church has been organized at Bon Homme, Dakota, the past summer, and needs a good man now. Two organizations in Charles Mix County, Dakota, twelve miles apart, need two churches and a pastor at once. Van Raalte church (the little sod church in Campbell County, Dakota), and Hope church, two organizations in Emmons County, five miles apart, need a minister who could for the present work this wide field alone. Rev. F. J. Zwemer has done excellent missionary work among these churches in southern and central Dakota (nearly 200 miles apart) at the same time that he has tried to be pastor at Grand View, Dakota, and the time has come when he ought to have relief. Willow Lakes, Clark County, Dakota, has just sent an appeal for organization and a minister, where several Reformed and Presbyterian families agree to unite in forming a Reformed Church if the organization can be effected soon. If not, it will be Presbyterian.

The mention of a few more will suffice. Le Mars and Hospers, Iowa, ought to have a pastor at once who can easily work the two fields for a time, they being but a short distance apart by rail. The same may be said of Boyden and Pattersonville, Iowa, only eight miles apart and on the same railroad. The Holland Church, of Detroit, Michigan, has long been pastorless, and is pleading for a minister. Several churches in Illinois are in the same condition, and so in other parts of our mission fields not visited by the secretary. Do we not need a revival of the home missionary spirit among our college and seminary students? Who will carry on a *Home Mission* crusade among our institutions of learning?

C. H. P.

The work on the American Reformed Church of Orange City, Iowa, has so far progressed as to warrant the Treasurer pro tem. in remitting, by the authority of the Board of Domestic Missions, the first $1,500 of the $4,000, secured to the Board by a first mortgage on the property.

"The immigrant-carrying steamers already have all the passengers booked they can carry for six months to come." And what has this to do with missions? Very much; at least you and I have very much to do with it. Every 500 immigrants who come to the United States are a mission field needing a pastor, not only for heir own good, but also for the safety of the nation. Study this question a little. Domestic Missions are the leaven of American civilization, as well as the light-bearers of the kingdom of heaven.

Another college missionary is to start for the field. The college that sends is University College, Toronto. The man is James S. Gale, B. A. The field selected is Korea.

Foreign Missions.

Rev. H. N. COBB, D. D., Secretary.

"As my Father hath sent me even so send I you."

Resolved, That the Church raise during the year, for this object, the sum of at least $110,000. This amount will be required in order to end the year without debt.

FINANCIAL STATEMENT.

Received in August	$2,500.93
Previously acknowledged	11,990.33
Total from May 1	$14,491.26
Deduct for special objects	1,433.98
Total for general work	$13,057.28

From October to May the chief work of the church is done, as regards its offerings for missions. At the opening of this period of benevolent activity, it is important to know just where we stand, and how much yet remains in order to accomplish what the church has undertaken to do.

The receipts for Foreign Missions, in August, were $2,500.93, the "vacation month" being also a month of almost complete vacation of the Treasury. In the four months from May 1, the gross sum of $14,491.26 has been received, of which $13,057.28 was for the general work and $1,433.98 for special objects. The receipts for the month were but little more than a quarter of the average monthly expenditure; those for the four months not quite one-eighth of the amount sought for the year.

The appropriations for the year, made in November, 1887, were $99,000. Other expenditures, not possible to foresee at the time, must be provided for. The $110,000 voted by the Synod will be fully needed to meet them and pay off the $7,000 of debt remaining from last year.

The excitements of a presidential struggle have not infrequently proved unfavorable to benevolence. But not for these, nor for any other cause, should the Church fail in her endeavor to do her utmost to enthrone and crown her Saviour King of kings, nor fall short of the high standard she has set for herself in this endeavor.

Sept. 15, 1888. COR. SEC.

NOTES AND NOTICES.

REV. LEWIS R. SCUDDER, M. D., sailed with Mrs Scudder, on the "Furnessia," on Saturday, September 8, for Glasgow, on their way to join the Arcot Mission. Dr. Scudder was married August 7 to Miss Ethel Talcott Fisher, of Oakland, Cal. His appointment, coming as it did after long and anxious delays, is a matter of great satisfaction to the Board, to the mission, and most of all to Dr. Scudder himself. For the cost of sending him with Mrs. Scudder to the field, the Students' Missionary Association of New Brunswick generously pledged their entire offerings for the year, and two friends have contributed $100 each. The ladies of the Reformed Church of Hudson, where he is well known and beloved, have furnished him with a stereopticon and a fine collection of views.

THE REV. N. H. DEMAREST and Mrs. Demarest, of the Nagasaki Station, arrived home on the eighth of June. The state of Mrs. D.'s health made their return a necessity. Mr. Demarest is now ready to visit such of our Churches as may desire to hear from his lips of the work of the Lord in Southern Japan. His address is 151 Bayard Street, New Brunswick, N. J.

THE REV. HENRY STOUT, of Nagasaki, arrived, with Mrs. Stout, on August 8. Should the length of his stay in this country permit, he will also be glad to visit and address the Churches.

THE SERIOUS ILLNESS of Dr. Y. May King, at Amoy, reported July 16, the presence of cholera, and the strong opposition to the building of a house and hospital for Dr. Otte at Sio-khe, call for earnest prayer on behalf of the Amoy Mission. Later advices report Miss King as convalescing, but, it must be some time before she is fully restored to health, and able to resume her work.

A friend of Miss King and of the missionary work, has generously repaid to the Board all the expenses incurred for Dr. King's personal outfit, traveling expenses, and surgical instruments, amounting, in the aggregate, to $950. Such instances are as gratifying as they are rare.

REV E. S. BOOTH writes of the Ferris Seminary, Yokohama, August 7:

"Our school closed on the eleventh of July, after the most successful year in its history. The pupils have done more work, in all the various lines, than ever before. And what is very gratifying to us, is the awakening of a hearty school spirit among the pupils.

"Not only this, but it would do your heart good to see the care and solicitude of the older Christian girls toward the younger ones. The earnestness with which they try to lead them to the Saviour affords an example worthy of imitation by inmates of schools in Christian lands.

"Our building progresses, but slowly, as the rains have greatly hindered the workmen. The foundations are completed, and the frame nearly ready to be raised. The time when we shall be able to get into it is sublimely indefinite."

AN INDUSTRIAL SCHOOL, on a small scale, was begun a few years ago by Dr. Hekhuis, at Arcot, India. Thus far it has cost the Board nothing, as all the expenses have been met by Dr. Hekhuis, from medical fees received by him for post-mortem examinations, certificates, personal testimony, etc. Dr. H. feels the need of some additional machinery and tools. The object is one of great interest and importance, and one which the Board heartily approves. At the same time it does not feel at liberty to divert to it any of the funds received for its missionary work. If, however, any individual is willing to give from $100 to $150 to promote so desirable an enterprise, the Board will be glad to receive it and provide the implements for which Dr. Hekhuis asks. Further information will be furnished, if desired, by the Corresponding Secretary.

OF THE STEELE MEMORIAL SCHOOL, Nagasaki, Japan, Rev. A. Oltmans writes:

"Our school term closed yesterday (June 29) with appropriate exercises. The result of the year's work has much to encourage us. Teachers and students are in the best of spirits. An elegant work on history, in four quarto volumes, donated some time ago by Admiral W. K. Shufeldt as a prize to the best English student, was obtained by Mr. Enda Koza, a member of the third year class. His standing was ninety-seven. There were two others who had ninety-six, one who had ninety-five, and so on. We had the pleasure of having the Admiral with us when the prize was awarded. The schedules for the next year have been neatly printed, and the students take copies with them to their respeetive homes."

THE REV. E. R. MILLER has removed from Tokyo to Morioka, in the hope of being able to build up a self-supporting Church there. Of his position and prospects, he writes, June 29:

"In order to live here in the interior it has been necessary for me to obtain a teacher's passport, according to which I teach theology and English. For the English I have the class I started when I was up here in the spring; it is composed of gentlemen connected, mostly, with the tax department.

"I preferred to have a class of this kind to one in one of the schools, as I am more free, and also will have more influence than if I was only teaching

boys. I have a Bible class of those from the English class who wish to attend. This meets twice a week, and fifteen attended yesterday. The English class numbers between thirty and forty.

"Besides the seven believers I baptized when I was here in the spring, there will be an examination this week of another class of four, and there are candidates who are not yet far enough advanced to receive baptism at present. The meetings are more fully attended than ever, and there is every prospect of success."

WILL THEY COME?

BY JACOB CHAMBERLAIN, D. D.

I am sore pressed with anxiety. Who will help remove it, or share it? My son and myself are out on a preaching tour twenty-three miles northwest of Madanapalle. Our tent is pitched in a grove near Peddapaliam. We have a little Christian congregation near by. They are of the Mala weaver cast, quite low in the scale, both socially and intellectually, and do not show such signs of spiritual life and growth as we had hoped. It requires faith and patience, and line upon line to lift them up. We try to exercise the faith and patience and give the line upon line. But it is not for them that we feel the most anxiety.

In the high caste village of Peddapaliam and the surrounding villages there are a number of people who have for some time been talking of embracing Christianity, and who seem to be earnest in their desire to do so, but who have not come.

WHO ARE THEY?

They are all high caste people, but of several different castes. Were they all of one caste the matter would be simpler, but if they come out openly and embrace Christianity, their influence will be all the greater as it is; but it will be much harder to come out.

One of the first to come and see us after we had pitched our tent was a Brahmin. I have known him for a number of years. I used to have talks with him before I went to America. He came in to Madanapalle to see me at once on hearing of our return. I had an earnest talk with him then. He had been very familiar with, and a warm personal friend of Catechist John Souri all this time, and had been thinking more and more of embracing Christianity. I pressed him to come to a decision. I urged the fullness and completeness of Christ's salvation, and the joy in believing. I came out here in March and saw him. He had now talked with his young wife. To his surprise he found her less opposed to the step than he anticipated. He read the Bible with her in secret. He brought her secretly, at first, to the house of the native helper here, to talk with his wife. He came to Madanapalle again to see me. Another very earnest talk. I gave him The Pilgrim's Progress in Telugu to read to his wife. He has done so. As soon as he could find us alone, after our arrival here, he came with John Souri to see us. His first word as he sat down on the rug in our tent was: "We are coming," and his face fairly shone as he made the momentous announcement. His wife has agreed to come with him.

But will they come? No one out of India can know the fearful strain it is for a Brahmin to sunder his caste ties and become a hissing to all his old companions. He deserts all that his father taught him, he dishonors what his mother taught him to revere. It seems as though he were trampling on his father's grave and spitting on his mother's coffin. No one can tell the fierce opposition that the whole of Brahminity brings to bear upon him. Will he stand the strain? We are hoping that he and his wife will come to our tent next Sabbath and receive baptism. For

A CHINESE CITY.

Amoy is a city—a large city, one of the five prominent ports of China, with a population of two hundred thousand. But how different it is from any American city. The word *city* brings to our imagination crowded business streets, broad avenues, imposing buildings, elegant homes, beautiful show-windows, the rattle of vehicles, the clatter of horses' hoofs, the hiss of locomotives. A Chinese city has crowds of people, but all the other features find no place. The streets are long, narrow, dirty alleys. People always walk single file. An umbrella is held up with difficulty in some of the streets. Where are the carts and carriages and horse-cars coming in? They are never seen. If a cart were put on any street, its whole course, which would be a very brief one, would be a perpetual series of collisions. The finest shops are small and crowded. Not a prominent building is seen in the whole city. The best residence streets are not as good as those of our worst slums. Not a single park or square breaks the monotony. To a stranger a walk through streets from six to eight feet wide, crooked, and lined with one-story houses and overhanging awnings, is almost as bewildering as a passage through a labyrinth.

How people could ever be content to build and live in such cities utterly baffles us. Business, however, thrives in the face of all these disadvantages. With no horses, no vehicles, no cars, man becomes the universal burden-bearer. All merchandise is so packed that a man with a bamboo pole over his shoulder can carry two loads, be it rice, or tea, or pottery; be it fish, or chicken, or pigs.

WAGES AND COST OF LIVING.

Laborers—*coolies*—earn about 13 cents a day. Carpenters and masons, 20 cents. The barber shaves head and face for 2 cents. Houses rent for $1.00 to $1.50 per month. A neat Chinese summer suit costs fifty cents. A good hat is bought for sixty cents. Many a man wears a ten cent hat. If he chooses to wear shoes, fifty cents will buy him a pair. A man will live quite well on five cents a day for rice and greens.

THE TRADE, ETC., OF AMOY.

Amoy is the fourth port in importance for the export of tea. Most of the Formosa teas are transhipped here. The Formosa green teas find their principal market in the United States. Last week a steamer left this port for New York with 5,000 tons of tea on board. Amoy is also a prominent emigration port. Steamers are constantly carrying hundreds of Chinamen to Singapore and the East Indies. During the past three months it is estimated that 16,000 took passage for plantation service on Sumatra, Java, and Borneo. There are upwards of 50,000 Chinamen at Singapore. Some of them have amassed large fortunes; 2,000,000 have established themselves in Siam. Our neighboring island of Formosa was largely colonized by emigrants from Chang-Chiu and Amoy. Situated at the mouth of the Lung Kiang River, with arms of the sea running inland in various directions. Amoy is the natural missionary headquarters for this region. During the cool season, from October to July, the three gospel boats are constantly sailing between here and inland districts, north, south and west.

LATEST ITEMS.

Our schools are closed for the summer. Owing to the outbreak of a peculiar tropical disease called *beri-beri*—the boys' school was dismissed earlier than usual. Our special need at this time is a new building for the boys. The present building is too small. The accommodations have been entirely inadequate. Six boys had to occupy one of the larger rooms, about 12 x 12 feet in size. All the smaller rooms were

filled. The adjoining property is now available for $4,000. It would admirably suit our purpose, if only we had the funds for purchase.

The Duryee Memorial Building is comfortably housing our Bible women. May we not hope for a similar memorial for our boys?

Cholera has become epidemic at Changchiu; 1,200 persons died in three days. It is somewhat abating. Cholera has also broken out at Swatow and Hong Kong. A few cases are reported here. With entire lack of sanitary precautions, it is bound to spread wherever it becomes epidemic. We are hoping and praying that Amoy may be spared this scourge.

THE JAPAN MISSION.

In the absence of Messrs. Stout and Demarest from Nagasaki, an extended evangelistic tour of the island of Kiu Shiu was made by Dr. Verbeck during the months of June and July. His journal so vividly illustrates the growing importance of that field, as well as the work and methods of evangelization, that it is given entire

Dr. Verbeck writes, Tokio, August 16, 1888:

In compliance with the request addressed to me at the time of the departure of Messrs. Stout and Demarest from Nagasaki this spring, I left my home on *June* 5, to visit and work at the various stations and outstations in the island of Kiushiu. Reaching Kobe at dusk on *the 6th*, the steamer left me time to run up to Osaka to do some work on the New Japanese hymn book with Mr. Allchin of the A. B. C. F. M.

YAMAGUCHI.

Arriving at Shimonoseki on the evening of *the 8th*, I at once started for Yamaguchi, which I reached at noon on Saturday, *the 9th*. I found Prof. and Mrs. Romeyn Beck well, and glad to see me. On Sunday, *the 10th*, I preached at 2 P. M., and at 8 P. M. in our church, Awoyama pastor. On Monday, *the 11th*, I lectured in a theatre at 3 P. M., chiefly to students, and at 8 P. M in the same place to a general audience. The theatre was well filled on either occasion, and the audiences were respectful and attentive. On Tuesday, *the 12th*, I lectured in the third story of a large hotel to about 100 officials and professionals, who came by special invitation. That same night I started on my return to Shimonoseki, which I reached on *the 13th*, at noon. On *the 14th*, I went to Kokura (a large town across the straits in Kiushiu), and lectured at 3 P. M.; returned to Shimonoseki, and lectured again at 8 P. M. in our church. Home late, hot (wet through), and tired. I found the Rev. H. Loomis, (Agent of American Bible Society for Japan), in my room at the hotel. He was on his way to Yamaguchi, and staid over night with me.

TO NAGASAKI.

On *the 15th*, I went on board the "Satsuma Maru," and sailed that night for Nagasaki. Arrived there at noon on *the 16th*. Messrs. Oltmans and Peeke came to meet me and take me to Miss Brokaw's, where I was to stay. At night I attended the Japanese prayer meeting at our church. On Sunday, *the 17th*, I preached in our church at 9 A. M. and 8 P. M., Mr. Segawa the pastor, leading.

KAGOSHIMA AND VICINITY.

At 10 A. M. on *the 18th* I went on board a steamer for Kagoshima with Messrs. Oltmans and Segawa. Having gone a very roundabout way, we did not reach our port till late at night on *the 19th*. At 8 P. M. on *the 20th*, I preached to a full congregation in our church. This day I received an invitation by letter from all the missionaries at Kumamoto to come there too on my way back to Nagasaki.

Since this letter is written chiefly to let you know what has been done durthis campaign in this field, and time and space are limited, I shall write as briefly as I can.

June 21, A. M.—Messrs. Oltmans and Segawa held a church session, concerning a local difficulty. P. M.—The Rev. Mr. Wada, (of Tokio, but a Satsuma man), arrived. 7 P. M.—Messrs. Oltmans and Segawa embarked to return to Nagasaki.

June 22, 8 P. M—I preached and lectured, with Mr. Wada, at Tarumidzu, 5 Ri from Kagoshima.

June 24, Sunday, 10 A. M.—I preached to a full church in Kagoshima. At 3 P. M. Awaia (pastor), Wada, and self, lectured at a theatre to an attentive audience of eight hundred. At 8 P. M. lectured again with Wada at the same place to a still better audience. I was told again and again that such a thing had never been in this city. Since then I have twice heard of permanent results in a better attendance at the church, and the formation of a Bible class of select—may they prove *elect*—men.

June 25, at 11 A. M.—I started, in the midst of a terrific storm, for Hito-yoshi by land. Bad mountain roads, mostly afoot.

June 28, at 2 P. M.—I preached in the small preaching place, at Hito-yoshi, to about twenty Christians (pastor Yoshidomi). At 8 P. M. lectured alone to a quiet audience of two hundred and fifty.

KUMAMOTO.

June 30, at 2 P. M.—I lectured at Kumamoto, with Mr. Clarke (A. B. C. F. M.), and Mr. Brandram (C. M. S.), at a public hall to a crowded in and outside audience, who listened attentively.

July 1, Sunday, at 2 P. M.—Same as the day before, with Ebina, Brandram, and a Methodist brother. At 8 P. M. preached alone at the spacious Congregational preaching place to a crowded audience.

NAGASAKI AGAIN.

July 3.—At noon arrived at Nagasaki.

July 7, at 2 P. M.—I lectured for the Nagasaki Y. M. C. A., at the Methodist Church, on Desima.

July 8, Sunday, A. M.—I preached at our Church; P. M,—baptized there three infants; at night preached at the Methodist Church.

July 9, A. M.—I attended the examination (by Segawa) of four of our theological students. At night our weekly prayer meeting.

July 10, 8 P. M.—I lectured, with Shiraishi (who works there this summer), at Omura. Two prominent men, (*Gun-cho* and *Chiugaku-cho*), staid to converse at the close.

Up to this time it had been comparatively cool; but, the rainy season having now passed, the summer heat set in fiercely. This and the lateness of hours in country gatherings made the work exceedingly trying henceforth. It was often near midnight that Segawa and I reached our quarters, our clothes sometimes more than saturated with perspiration.

(*To be concluded in next issue.*)

"The Church of Jesus ought not to be like the phantom ship of Coleridge, with a dead man at the helm, dead men on deck, and dead men in the rigging; but like the English fleet at Trafalgar, every man doing his best for God and humanity."

An appeal for *fifteen* missionaries made to the students in a training institution in Fiji, to hazard health and life among the dangerous people and unhealthy climate of New Guinea, was answered by *forty* volunteers.

Education.

Rev. G. H. MANDEVILLE, D.D., Sec'y.

SHALL IT HAVE LARGER OFFERINGS?

In a conversation with me a few days since, one of the ministers of our Church stated that he once heard a pastor say, at a Union meeting in this city, that the Board of Education of our Church had not young men enough under its care in preparation for the ministry to absorb its income from vested funds. He was making a plea for young men to consecrate themselves to the work of educational preparation for preaching the gospel, and made this statement to show both the need of young men and the ample provision for their support. Whether this was ever true in the history of the Board need not be investigated. It certainly is not the case at the present time. I cannot state now the exact number of young men under the care of the Board, but will do so in November, when action shall have been taken upon pending applications, which are considerably more than enough to fill the places of those who graduated into the service of the ministry with the close of last year's instructions. Surely no minister nor layman of our Church should entertain for a moment the idea that the interest money received by the Board will support its students, even with the reduced appropriation now rendered necessary. Yet the offerings from the churches so far received do not indicate such an appreciation of the needs of the work as to elicit liberal responses to the earnest recommendations of the General Synod. Five months of the financial year are passed without such an increase in the contributions as was hoped for. Some churches have gone way ahead of last year's collection, and some have come short. The average is not much in advance, if any. At this writing I cannot consult the Treasurer, so as to speak positively. The present prospect is that both interest and contributions will hardly be enough to enable the Board to meet its engagements with the students. Shall the Board let down the gate and decline to receive any more applicants?

HOPE COLLEGE AND NORTH-WESTERN ACADEMY.

At the same time the Board stands face to face with the urgent and supremely important calls and claims of these institutions of the Church. The promise is not assuring for any such aid to them in their need as contemplated by the action of the Synod. It is possible that no aid whatever can be given from the moneys received. This was plainly stated to the Synod, and is now re-stated in these pages that special attention may be called to this vital question:

What is to be done to meet any deficiency in their current expenses? Seriously ask yourself, What can I do? Surely there are friends of Christian education and of our Western institutions,

who *can* help in this matter, and ought therefore to help. If each reader of the MISSION FIELD will send to the Corresponding Secretary *even One* dollar for this special object, the needed help for the year will be secured, so that the necessary expenses may be met. It is for these expenses I ask this special offering. Special acknowledgment will be made of responses to this appeal. Who will begin the good work?

ENDOWMENT.

I do not know what measures to secure this the councils have taken for reaching the churches or individuals in the Eastern Particular Synods.

Bro. J. F. Zwemer takes hold of the work in the West; whether an agent for the East has yet been secured I cannot say. Meanwhile, gifts may be made without waiting for the visit of an agent. To whomsoever the Lord has given means, the appeal comes, with the assurance that each contribution helps to keep full the fountain to send forth perennial streams of blessing. I will gladly receive and transmit any sums so designated.

GILES H. MANDEVILLE.

The Corresponding Secretary will be glad to receive any article for these columns in the interests of the Board.

Twenty-five years ago there were no professing Christians in the Chinese province of Shantung; now there are 300 places where Christians meet regularly on the Sabbath.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following contributions for the month of August, 1888:

Middlebush, N. J.	$25 00
Fonda, N. Y., for August	6 42
S. S., 1st, Brooklyn, N. Y.	43 57
Fordham, N. Y. City, ad'l	2 00
Flatland, L. I.	16 52
Neshanic, N. J.	10 87
Yonkers, N. Y	14 11
Glen, N. Y. m. c.	13 00
New Baltimore, N. Y.	11 85
3d, Raritan, N. J. m. c	11 60
Blawenburg, N. J. m. c.	4 20
Broadway, Paterson, N. J.	2 61
S. S., Riverside, Paterson, N. J.	2 88
Woman's Miss'y, Holland, Neb.	10 00
S. S., New Brooklyn, N. Y	15 00
Syracuse, N. Y. q. c.	33 51
2d, Glenville, N. Y.	4 65
Bequest of Wm. McElroy, Albany, N. Y.	500 00
Rhinebeck, N. Y.	25 15
A Class, S. S., Guttenburg, N. J.	1 43
North Branch, N. J.	25 66
Mamakating, Wurtsboro, N. Y.	7 00
2d, Coxsackie, N. Y. m. c.	11 32
1st " " q. c.	4 85
Harlingen, N. J.	13 70
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Dorcas Soc., Orange City, Ia.	25 00
S. W. Mills, D. D., Port Jervis, N. Y.	15 00
New Paltz, N. Y. q. c.	24 42
2d, Jersey City, Wayne St	15 69
S. S., Peapack, N. J. q. c.	5 76
Branchville, N. J.	19 68
Chapin Mission, Ia.	4 00
Overisel, Mich.	18 46
Woman's Aux., Overisel, of W. E. C.	11 60
New Hackensack, N. Y.	26 53
Currytown, N. Y.	12 90
Female Miss'y Soc., Currytown, N. Y.	7 10
Mapletown, N. Y.	3 00
Catechumens, Marion, N. Y.	3 75
New Holland, Mich.	15 00
Stuyvesant, N. Y.	6 66
Total	$1,186 42

"THE CHURCH BUILDERS,"

S. S., Ellenville, N. Y.	5 00
2d, New Brunswick, N. J., q. c.	12 07
S. S., Cleveland, Ohio	5 05
2d, Newark, N. J.	7 55
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Abbe Ch., Clymer Village, N. Y.	7 80
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S. S., Washington, Iowa	1 40
S. S., West Griggstown, N. J.	2 60
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S. S. Sod. Ch., Hope, Dak.	1 66
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S. S., Raritan, Ill.	4 36
Total	$83 81

CHURCH BUILDING FUND.

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Brighton Heights, N. Y.	21 96
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1st, Coxsackie, N. Y., q. c.	2 97
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Woman's Ex. Com., for 2d, Rochester	600 00
Beaverdam, Mich.	5 00
Bergen, N. J.	10 49
Otley, Iowa	2 67
Bethel, Iowa	2 33
Alton, Iowa, for Le Mars	23 25
Hull, Iowa	4 35
Marion, N. Y.	8 75
A Friend, Albany, N. Y.	2 00
Woman's Ex. Com, for Par., Salem, Dak.	150 00
Total	$963 23

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33 Wall St., N. Y. City.

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Receipts for August, 1888.

Jersey City, N. J., Carmel Miss. Band, Central Ave. Church	$4 50
Ellenville, N. Y., Aux.	2 88
Freehold, N. J., Aux. of 2d Church, for Salem, Dak.	21 50
New Durham, N. J., Grove Ch., Aux.	10 00
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Mellenville, N. Y., Aux. for Salem	20 00
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Flatbush, L. I., Aux. for Salem	158 05
Flatbush, Ulster Co., Aux.	15 15
Grand Rapids, Mich., Aux. of 3rd Ch.	15 25
Tarrytown, N. Y., Aux.	10 00
Syracuse, N. Y., Aux.	25 00
Raritan, Ill., Aux.	10 00
Hastings-on-Hudson, Aux. for Salem	7 23
Niskayuna, N. Y., Aux.	15 35
Total	$399 60

All contributions for the Womans' Executive Committee can be sent to

MRS. U. D. GULICK, *Treasurer*,
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BOARD OF PUBLICATION.

Acknowledgements for August, 1888.

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Schoharie, N. Y.	6 70
New Hackensack, N. Y.	10 25
Gallatin, N. Y.	3 36
Catskill, N. Y.	21 06
1st Holland, Passaic, N. J.	8 00
1st, Coxsackie, N. Y.	1 27
Flatbush, Ulster Co., N. Y.	3 78
Forreston, Ill.	6 56
Wayne St., Jersey City, N. J.	6 48
Total	$84 11

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BOARD OF FOREIGN MISSIONS.

Receipts for August, 1888.

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Mrs. Chas. Aycrigg, Passaic Bridge, N. J.	10 00
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Semelink Family, Vriesland, Mich.	60 00
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Ch., New Paltz, N. Y., m. c.	9 95
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4th Ch., German, N. Y. City	15 00
Woman's Miss'y Soc., Ch., Holland, Neb.	10 00
Ch., Marbletown, N. Y., m. c.	15 00
2d Ch., Totowa, Paterson, N. J.	29 00
Ch., Bergen, N. J., m. c.	8 34
Ladies' Miss'y Soc., Syracuse, N. Y.	50 00
Ch., Rhinebeck, N. Y	23 65
Mrs. S. R. Brown, Cleveland, Ohio	10 00
Ch., Piermont, N. Y., m. c.	10 97
1st Ch., Coxsackie, N. Y., q. c.	7 50
2d Ch., Coxsackie, N. Y., m. c.	11 33
Young Ladies' Miss'y Soc., Orange City, Iowa	30 00
T. W. R. Van Hetloo, Paterson, N. J.	20 45
Miss Matilda Douw, Albany, N. Y.	35 00
Mr. and Mrs. J. T. Lansing, Albany, N. Y.	110 00
Cash, Albany, N. Y.	135 00
Ch., Port Ewen, N. Y.	26 82
" Schraalenberg, N. J.	26 00
" Clove, N. Y.	18 10
1st Ch., Hackensack, N. J., q. c.	35 63
Ch., Stuyvesant, N. Y., m. c.	14 37
" Wayne St., Jersey City, N. J.	15 69
1st Ch., Pella, Iowa	50 00
"J. E. T." Park Ridge, N. J.	20 00
Mrs. S. E. Williamson, Cleveland, Ohio	7 35
1st Ch., Orange City, Iowa	28 80
Ch., Stuyvesant Falls, N. Y.	19 24
Miss Hewitt, Broadway Ch., Paterson, N. J.	12 50
Cash	1 25
A Friend, Grand Rapids, Mich.	15 00
Ch., Spring Valley, N. Y.	10 00
" Waupun, Wis.	10 42
" Branchville, N. J.	19 68
" Milwaukee, Wis.	14 00
Total	$1,473 02

FROM THE WOMAN'S BOARD.

Aux., Ellenville, N. Y.	22 82
Ladies' Miss'y Soc., Jamaica, L. I.	15 25
Carmel Mission Band, Central Ave. Ch., Jersey City, N. J.	4 50
Ladies' Miss'y Tract Soc., Ch., Flatbush, Ulster Co., N. Y.	15 15
Aux., 1st Ch., Tarrytown, N. Y.	25 00
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Mrs. D. C. Vail, 2d Ch., New Brunswick, N. J.	60 00
Aux., Griggstown, N. J.	12 55
" Red Hill Chapel, N. Y.	60 00
" Ch., Fallsburgh, N. Y.	4 98
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Miss Henrietta Wynkoop, Kingston, N. Y.	10 00
Miss Sarah B. Reynolds, " "	10 00
Mrs. M. J. Myers, Poughkeepsie, N. Y.	10 00
One of 5,000	1 00
Mrs. W. W. Clark	10 00
Total	$379 20

CHILDREN'S MISSION FUND.

S. S., American Ch., Orange City, Iowa	5 80
" Ch., Riverside, Paterson, N. J.	2 88
" 2d Ch., Newark, N. J.	10 43
" 4th Ch., (German), N. Y. City	26 88
" Ch., New Brooklyn, N. Y.	15 00
" Ch., Brighton Heights, S. I., N. Y.	62 46
Mission Band, 2d Ch., Totowa, Paterson, N. J.	16 00
S. S., Central Ave. Ch., Jersey City, N. J.	4 33
" Ch., Closter, N. J.	4 93
Total	$148 71

LEGACY.

Estate of Wm. McElroy, Esq., Albany, N. Y.	$500 00

RECAPITULATION.

From Churches, etc.	$1,473 02
From S. S.	148 71
From Woman's Board	379 20
From Legacy	500 00
Total	$2,500 93
Previously reported	11,990 33
Total receipts from May 1	$14,491 26

JOHN M. FERRIS, *Treasurer.*
New York, August 31, 1868.

WOMAN'S BOARD OF FOREIGN MISSIONS.

Received from August 13 to Sept. 12, 1868.

Woman's Mission Soc., Griggstown, N. J.	$12 55
Aux., Fallsburgh, N. Y.	4 98
" Fulton, Ill.	18 00
For Dr. May King, (Hospital), Miss H. Wynkoop	10 00
For Dr. May King, (Hospital), Miss S. B. Reynolds	10 00
For Dr. May King, (Hospital), Mrs. Wm. W. Clark	10 00
For Dr. May King, (Hospital), Mrs. M. J. Myers, Poughkeepsie	10 00
One of 5,000	1 00
Ladies Miss'y Soc., 1st Ch., Rochester, N. Y.	10 00
Red Hill Chapel, Greenport, N. Y.	60 00
Work and Praying Band, Cedar Grove, Wis	70 00
Miss Helen Balkins, Cedar Grove, Wis.	50 00
Miss Joanna Walvoord, " " "	
Aux., Gibbsville, Wis	40 00
A Friend, Freehold, N. J., for Dr. King's Hospital	10 00
Aux. Ch., Greenport, Col. Co., N. Y	11 00
Woman's Miss'y Soc., Port Jackson, N. Y.	14 90
C. M. E. V. V., Schenectady, N. Y., Dr. King's Hospital	1 00
Aux., Rhinebeck, N. Y.	40 00
Aux., Mahwah, N. J.	15 58
E. C. D., Montclair, Fla.	1 00
Aux., Castaban, N. Y.	27 25
Aux., Utica, N. Y.	75 50
Aux., Catskill, N. Y.	6 00
Aux., Schraalenburg, N. J.	15 00
Aux., Madison Ave. Ch., N. Y.	120 00
Two of the King's Daughters, (Dr. King's Hospital)	12 00
Aux. Ch., Tappan, N. Y.	7 71
" " Metuchen, N. J., Miss A. Dockstader	60 00
Total	$726 42

Parties wishing to remit will please do so by check, if possible, or by registered letter, but *not* by post-office order. Make check payable to the treasurer,

MRS. PETER DONALD,
39 West 46th St., N. Y. City.

BOARD OF EDUCATION, R. C. A

Receipts for July and August, 1868.

Rev. J. Knieskern, Cortland, N. Y.	$5 00
2d Ch., New Brunswick, N. J. ad'l.	1 00
Ch. of Flatlands, N. Y	21 50
Wynantskill, N. Y.	12 00
Rev. J. L. Stilwell, Bloomingburg, N. Y.	5 00
2d Ch., Astoria, L. I.	10 00
Sab. School, Astoria, L. I.	9 00
Mrs. Mary Wagomen, Col. Ch., in Memorial of C. V. W.	100 00
Ch. of Pompton, N. J.	16 00
So. Bergen, N. J.	1 88
Infant Class of Sab. School, Belleville, N. J.	10 00
Henry Van Buskirk, Schraalenburg, N. J.	25 00
Ch. of Hagaman's Mills, N. Y.	12 92
Zeeland, Mich.	20 00
1st Ch., Somerville, N. J.	13 75
Ch. of Chatham, N. Y.	13 00
Greenville, Jersey City, N. J.	6 75
Nassau, N. Y.	7 62
Closter, N. J.	24 17
Shokan, N. Y.	6 10
Forreston, Ill.	12 00
Tyre, Sen. Co., N. Y.	4 28
Flatbush, Ul. Co., N. Y.	6 68
1st Ch., Coxsackie, N. Y.	3 57
Ch. of Gravesend, L. I.	26 00
Holmdel, N. J.	17 16
Greenleafton, Minn.	5 00
Greenville, N. Y.	18 00
Esopus, N. Y.	5 48
Total	$419 29

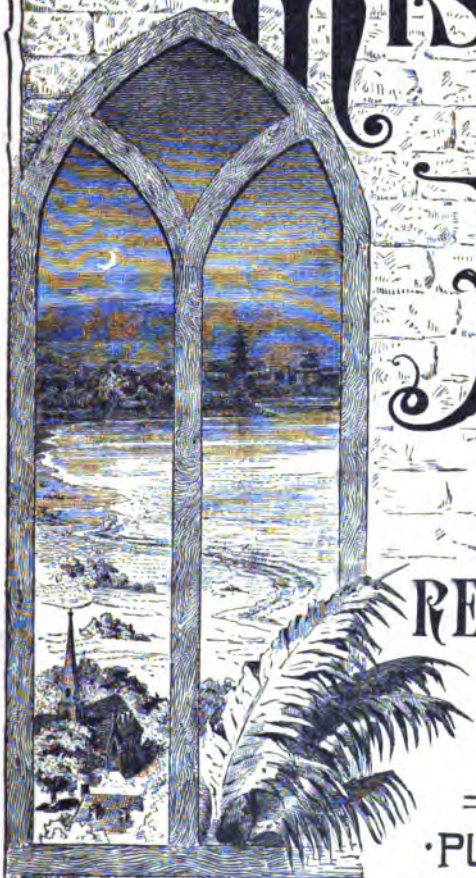
F. J. HOSFORD, *Treasurer,*
26 Reade St., New York.

VOL. I. NO. 11.

The Mission Field

of the

REFORMED CHURCH IN AMERICA.



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·26·READE·STREET·
N.Y.

NOVEMBER, 1888.

CONTENTS.

EDITORIAL..... 1-2

CONTRIBUTED..... 2-6

Epistle to the 64 O-Missionary Churches.

Specimen Christian Givers.

Present Opportunity.

The new Chinese "Mission Monthly."

MISSIONARY CONCERT..... 7-12

South America.

WOMAN'S DEPARTMENT..... 13

Christmas Boxes.

FOR THE YOUNG..... 14-15

How we bought our Magic Lantern.

DOMESTIC MISSION..... 16-18

Home Missions.

What Ministers give.

FOREIGN MISSIONS..... 19-28

Financial Statement.

Notes and Notices.

Some of them have come.

The Japan Mission.

The Amoy Mission, China.

EDUCATION..... 29-30

Students.

ACKNOWLEDGMENTS..... 31-32

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The Mission Field

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THE MISSION FIELD.

Rev. I. W. GOWEN, Editor.

VOL. I. NOVEMBER, 1888. No. 11.

Editorial.

It was our delightful privilege to attend the meeting of the American Board of Foreign Missions, lately held in Cleveland, O. We give our readers in this issue a few extracts of some of the addresses. We received a store of good things which will last for a year, at least, and an inspiration which will last for a lifetime. Attendance upon a rousing missionary conference is an educational course. Information is conveyed in person, and does not come second-hand. There is the uplift of enthusiasm that loves the crowded assembly. There are the opportunities for conversation which are ofttimes the inspiration of years. We urge every one of our readers to make a determined effort to attend the coming conferences on the Particular Synods. Let these meetings be centers of missionary life and information.

The American Board asks for an advance of $150,000 this year. Our own Synod decides upon $110,000 as the least amount to be raised for Foreign Missions, an advance of $10,000; and $75,000 for Home Missions, an advance of $15,000. The meeting of the American Board will be a strong lever to raise the advanced sum. Shall not our coming conferences be alike powerful? We believe that the glorious meeting at Cleveland was conceived of the Holy Ghost in answer to the prayers of the faithful. Shall not our closets witness the fervency of our prayers for the coming conferences in our own beloved Church?

* * *

Our Domestic Missionary work is in the direction of immigration either from Holland or Germany, and in the support of weak churches in the home field. Would it not give a larger scope for our Home Missions if the Indians were added to the care of our churches? In the early history of the Dutch Church Missions to the Indians of New York were by no means unknown. If we remember rightly, Indian names are to be found in the register of communicants in some of our older churches. We believe that Brother F. J. Zwemer has been brought into contact with the Indians in Dakota. Would it not be a wise policy as well as a Christian duty for our denomination to take up again this work after so long a delay? There is no question about the responsibility to God of the Christian Churches of the United States for the heathen at their very doors. Responsibility fixes obligation upon us. But apart from this fact, would

not a mission to the Indians open a new door of enterprise for the Board, which would be more than filled by the larger gifts of the churches for a distinctively mission work to the heathen at home. We hear that domestic missions have no elements of romance to recommend them. We do not believe that romance is the highest motive for giving; but if there be such an element, would not the Indian mission furnish the romantic material for domestic missionary appeals?

* * *

Union of missions in foreign countries is taking practical shape. In Japan, the United Church of Christ, composed of the missions of the Reformed and Presbyterian churches, is a growing power. There are likely signs of a further union with the Congregationalists. Now the Methodist bodies in Japan are coming together. The Northern and Southern Presbyterians have united forces in Brazil. Who knows but God in this way is to bring about a closer union of the churches at home?

* * *

All can not become missionaries, but all who cannot go can help to send others. The venerable Geo. Muller earnestly desired, when a young man, to go as a missionary to heathen lands, but the way did not open for him to go; and he then determined to do all in his power to promote the work. He has since been enabled to assist missions in various parts of the world by contributions to the amount of more than $1,000,000. During the last year 138 missionaries were thus assisted, at a cost of $30,000.—*Baptist Missionary.*

EPISTLE TO THE 64 O-MISSIONARY CHURCHES.

To the aforesaid churches in the various particular synods of our denomination (to wit: 26 in Albany, 18 in Chicago, 9 in New Brunswick, and 11 in New York), greeting! It is known among the brethren that hitherto ye have done nought in obedience to the last command of our Master, "Go ye, therefore, into all the world and preach the gospel to every creature." "How, then, shall they,"—the 856 million who are still "without hope, without Christ, without God"—call on him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? and how shall they be sent without means? "But I mean not that other men" or churches "be eased and ye burdened; but by an equality that now at this time," Synod having recommended at least $110,000 to be raised, "your abundance may be a supply for their want," shown by the large debt in April, "and that their abundance," proved by a cancellation of the debt without your help, "may be a supply for your want, that there may be equality." For "if there be first a willing mind it is accepted according to that a man hath and not according to that he hath not." Christ himself said, "Verily, this poor widow hath cast more in than all they which have cast into the treasury." Although your church may be weak

it must not therefore necessarily be inactive; exercise brings health; a man's heart should beat for himself, but his hands labor for others, if he would be thoroughly strong. If knowing that thousands of our fellow creatures are still lost in heathendom, we make no effort for their enlightenment, how do we show our devoted attachment to Jesus Christ our Lord? *We* devoted to him? What even of *ours* is given to his service? Know ye not that "the light that shines farthest shines brightest nearest home?" and that "Christianity is a commodity the more of which we export the more there is left at home?"

We know, brethren, that it is difficult to hear and heed the more distant cry, when the home need is so urgent, but these things ye ought to do, and not to leave the other undone. Gifts that cost us no self-denial are no proofs of devotedness. And it is not always a matter of self-denial; in many cases the call is solely that of neglected duty. "We do you to wit," for example, of the grace of God bestowed on one of the churches of Nebraska, how that their deep poverty abounded unto the riches of their liberality, and they gave nearly a dollar per member during the past fiscal year. Shall not the call of duty, the command of Christ, and the fire of love and devotion to his service, light the flame of foreign missions in your midst? Christ's most blessed promise, "Lo, I am with you alway," is in the closest connection with his most blessed work, and can be claimed only by those who engage in it.

Some people, when asked to give are like those little, brown, hairy worms, that the moment you touch them roll themselves up into a little bundle and pretend not to see you. May our denomination soon be entirely rid of caterpillar churches, and may every church, each member in the church, *give*, "not grudgingly or of necessity, for God loveth a hilarious giver." To give the blessings of the gospel is more blessed than to receive them. "Therefore, as ye abound in everything, in faith and utterance and knowledge and in all diligence and in love to us, see that ye abound in this grace also." "For ye know the grace of our Lord Jesus Christ, that though *He* was *rich*, yet for your sakes He became *poor*, that ye through His poverty might be rich." And now may also this grace of the Lord Jesus Christ be with you all. Amen!

SPECIMEN CHRISTIAN GIVERS.

REV. E. K. ALDEN, D.D.

The thought was a practical one at the beginning of our missionary history. The consecration of person and the consecration of property went hand in hand, partners in the great enterprise. To the Master's summons one man replied with absolute truthfulness: "Silver and gold have I none, but most heartily do I respond: here am I, send me;" and another man replied

with the same truthfulness: "Thy silver and gold thou hast in part entrusted to me and most heartily do I respond; here they are, send them." This was the significance of the ten thousand silver dollars poured out before the Lord by John and Mary Norris, of Salem, in the year 1806; the same year in which Samuel J. Mills entered Williams College, preparing the way for what followed a few months later, when he and the other elect young men kneeled at the haystack in the meadow, and dedicated their persons to the work—the same missionary consecration pervading the hearts of the giver of the money and the givers of themselves. This was the significance of the first large contribution pledged to the American Board, acknowledged on the books of the treasurer in 1812: "Deacon Noah Porter, of Farmington, Conn., $500—about one-fifth of his entire property. This was the significance of two other acknowledgments during the same year, 1812, from Solomon Goodell, of Jamaica, Vt., one of $500 and one of $1,000, his property consisting of a farm, itself said to have been worth not over a thousand dollars. This was the significance of the first legacy acknowledged upon the same books in 1814, bequeathed in 1811, from Sally Thomas, of Cornish, N. H.—the first payment two hundred and fifty dollars—an humble domestic whose wages had never exceeded fifty cents a week, and who gave her all to the spread of the gospel among the nations before a single American missionary had sailed from our shores.

Similar records have multiplied during the years which have followed, some of the most significant of recent date. You noticed among the monthly acknowledgments of donations a year or two ago, that a friend in the State of New York had given the sum of one hundred dollars, and thought perhaps that this was the gift of some wealthy merchant. No, it was from a humble woman, a farmer's widow, who lives in an exceedingly economical way, keeps no servant, does her own work, and has been enabled thus with cheerfulness of heart for several years, to put her influence to this large degree into the work of preaching Christ in Turkey and India, in China and Japan, in Africa, and among the islands of the sea. Another thousand was from a teacher, who, disappointed in being unable to go herself abroad, was permitted by close economy to do this much toward the support of one who took her place. She learned this honorable grace of Christian economy and this spirit of self-denial for the sake of increasing benevolent gifts, so she herself informed us, from the example of her father, who, when he was over eighty-three years of age, chopped and piled one hundred cords of wood, and gave every dollar he thus received into the treasury of the Lord. Several thousand dollars included among the receipts reported at this annual meeting, came from sources similar to these, testifying to the fact that there are not a few to-day, some of them among the Lord's hidden

ones, who appreciate the honor and privilege of being identified with the advancing kingdom of Christ throughout the world by generous, self-sacrificing gifts. One of the "hidden ones" during the last year declined to give the treasurer any clue by which he could surmise whence the contribution, amounting to about five thousand dollars, came, whether it were from man or woman, from a person of large property, or of narrow means, save that it was from Massachusetts, and that the message accompanied it that if the inquiry should be pressed as to the source of the gift, the answer should be "He knows."

PRESENT OPPORTUNITY.

We cannot but recognize the immense present opportunity by which we are surrounded as we sit together here in heavenly places in Christ Jesus. By those who have gone before us great missionary relations have been established with all parts of the earth. The whole earth is now open except, they say, Turkistan, to the proclamation of the gospel of Christ. The religion of Jesus is manifestly becoming more and more the advancing and conquering religion of the world, especially among the peoples whose civilization antedated our own, and the means for extending the knowledge of the gospel by the press and by the living voice, and by the example in personal character, incorporating and illustrating the grace of the gospel, and through the circulating commerce, wider than ever in the world today, are continually augmenting, while the missionary spirit—not in our communion alone, but in all communions—is rising and expanding into new power, as was illustrated in that great conference in London in June, where more than 140 societies were represented by 1,500 delegates, almost sixty of these societies being from America, with 140 delegates. The twelve millions of dollars now annually contributed in Protestant christendom for the proclamation of the gospel are full of significance. And these dispersed societies are to be cooperative henceforth, and in no injurious sense competitive. In fact, the great movement toward Christian unity — not Christian uniformity, to take that radical and admirable distinction — the great movement toward Christian unity comes in large measure out of the parallel labors of Christian communions to spread the knowledge of the Master. Working together for a common end, they inevitably draw nearer each other as they approach the common goal. And that is to go on in the future as it has been going on in the years past, until, whatever our varieties in rights and forms and orders, we shall all be one in the faith, one in the fellowship of the Master, one in devotion to His service.

Then, at the same time, while you see this movement of Christian thought and purpose lifting missions forward, as the tide shows the power of its swing when it

lifts the steamship over the bar, you see, on the other hand, in heathen nations, distrust and despair of the old religions, and a desire for any new religion which is better, which will better accord with the advancing civilization of states, which will give men surer confidence and a nobler hope. Brethren, it is the "fullness of time" with us, almost as literally and exactly as it was with the Master when He came into the world, and at that momentous juncture of the ages, to spiritualize, to surpass, to supersede Judaism, and to give to His gospel by the lips of His apostles' proclamation in the silver trumpets of the Greek tongue throughout the most famous and the vastest historic empire of the world.—*Dr. Storrs at American Board Meeting.*

THE NEW CHINESE "MISSION MONTHLY."

REV. J. G. FAGG.

Last month saw our first venture in journalism. The three missions decided to issue a union church paper in the Romanized colloquial. It is to be issued monthly. Rev. H. J. Thompson (E. P.) and Mrs. Dr. J. V. N. Talmage are the joint editors. The whole missionary band are to be a corps of contributors. The native pastors are to send latest news from the churches. The subscription price is set at eighty cash, or eight cents, per annum; sixteen pages for two-thirds of a cent; that is rivaling some of our New York dailies. The name of the paper is *Chiang-choan Singhoe po.* "Chiang-choan" is the name of the district in which most of our missionary work is done.

The paper is to contain expositions of scripture, foreign news, home news, miscellaneous Christian articles. To very many it will be the finest newspaper they have ever read. It will be an eye-opener. It will be an educator. It will be a bond of union between the churches. They will know each other, and sympathize with each other as they have never done before. The August number contains a biographical sketch of Dr. Abeel.

It cites half a dozen cases of persecution among the churches, women molested on their way to church, men stoned for refusing to contribute towards the erection of an ancestral hall.

An appeal is made to the churches by a native pastor for one hundred dollars towards the building of a new church. The people of the station have raised three hundred themselves. Out of this three hundred, fifty dollars was given by a poor old man, who, by dint of extreme frugality, limiting himself to two meals, sometimes one meal, a day, had saved one hundred dollars. The paper is meeting a long felt need, and is heartily welcomed.

Amoy, Aug. 13, 1888.

Of the 12,000,000 of people in Mexico, 8,000,000 are pure blooded Indians, and there is no translation of the Bible in any one of their languages.

Missionary Concert.

SUBJECTS FOR 1888.

January ..... The World.	July ..... The Islands.
February ..... China.	August ..... Roman Catholic Lands.
March ..... Mexico.	September ..... Japan and Korea.
April ..... India.	October ..... Turkey and Persia.
May ..... Burma.	November ..... South America.
June ..... Africa	December ..... Syria.

SOUTH AMERICA.

The Western Continent is certainly two continents, one Roman Catholic, the other Protestant. Perhaps nowhere in the world have the principles of the Reformation had a better opportunity to prove their superiority to the principles of Rome than in the two divisions of America. When discovered, the country was in the possession of the aborigines, the natural resources were boundless. The subjugation of the former and the development of the latter were the problems that confronted alike the Puritan and the Papist, the Protestant and the Romanist. While Roman Catholicism, in the person of the conquering Spainard, became the State religion in every country of South America, a religion buttressed and backed by the temporal power, not only of the immediate local government, but also by that of the papal throne, Protestantism was for the most part isolated, and to all practical purposes, independent, standing on its rock truths of faith and freedom, born alike of the truth as it is in Jesus Christ. The subjugation of South America had all the glow and glamour of a crusade, while the conquest of North America at times had the appearance of a forlorn hope. The faith of Rome was imposed, like that of Mohammed, by the Spaniards, with the sword; the faith of the Protestant was imparted as the leaven. The spiritual has distanced the temporal, as the Master himself declared. The centuries of American history have demonstrated the superior civilizing power of a Protestant Christianity to that of Roman Catholicism. Rome has written upon South America its universal story, spiritual destitution and political stagnation. Whatever progress has been made of late years in political circles has been in spite of Roman hierarchy, and permanent and powerful advance for these South American Republics is only possible through the Gospel of Christ, unfettered by the thraldoms and traditions of a corrupt, if not apostate, Church. South America has adopted the republican principle of government; it remains for the Protestant Missions to give the Gospel of Christ, the only sure hope of any government, republican or monarchical. South America has had too much of the Church; it needs more of Christ. Will Rome give the Master or the Pope? The centuries of spiritual destitution answer

—the Pope. Shall not the Protestant Church of North America say: "We will give you the Christ!"

Papal lands and Mohammedan countries present the hardest field for Missionary effort. Heathen systems are inherently weak, but perverted forms of truth are Satan's stronghold. South America is as difficult a field for Protestant missions as Turkey. The minions of the Turk and the menials of the Pope use the same weapons, persecution and Governmental hindrance. It is more difficult to establish a preaching station in Ecuador than in Constantinople. There has been no *hatti humayum* as yet in Ecuador to open the way for a free gospel. But even Papal bigotry and Mohammedan intolerance cannot always hinder the gospel of Christ. Already in South America there are open doors for the Protestant missionary. Some of the republics have already granted freedom of worship, that necessity of Republican government; others are surely approaching such action in their denial of the temporal power of the Church by legislative enactments. The power of Rome as a State religion is broken, its power over the hearts and consciences of men will surely follow. Whither shall such a revolt lead? To irreligion or to a truer and higher Christianity? The answer depends in a measure upon our faithfulness to the command of the Master. "Go, evangelize and make disciples of all nations." Nearness to need deepens responsibility in supplying that need. South America should get its gospel from the Christians of North America. That land may be our *Samaria*, if it is not *the uttermost part of the earth*. Let the American Church provide the Philips for this great field.

The present population of South America is about 30,000,000, composed chiefly of native Indians and the mixed races, springing from the European and aboriginal tribes. In the development of the country, large accessions by immigration are expected. There are nine republics, Colombia, Venezuela, Ecuador, Peru, Bolivia, Chili, Argentine Confederation, Uruguay, and Paraguay; three colonies in Guiana; one empire, Brazil; while Patagonia and Fuegia, although under the governmental control of Chili and the Argentine Republic, are the home of aboriginal tribes of degraded Indians. It is possible only to give a brief account of each country.

COLOMBIA.

Colombia had a population of 4,000,000 in 1881. It has nine States, the most important of which is Panama, in which De Lessep's famous canal is being built to conduct the commerce of continents. Mission work is carried on by the Presbyterian Church in the United States of America, which commenced a mission in Bogota, the capital of Colombia in 1856, but it has not succeeded in making much impression upon the people. It reported last May, 2 ordained missionaries, 2 female missionary teachers, 5 native female teachers, 1 church with 68 communicants

and 250 adherents, 17 pupils in a girls' boarding school, 28 girls and 15 boys in a day school, 60 pupils in a Sunday-school. It has been difficult to find missionaries who were able to endure the climate. The missionaries have also met with great opposition from the Jesuits.

Bishop Taylor has a mission at Colon under the administration of Rev. Mr. Smith, a colored local preacher from the Island of Jamaica.

VENEZUELA.

The area of Venezuela was estimated in 1884 at 632,695 square miles, and a population of 2,121,988. Education is compulsory.

"The country could sustain a population of 100,000,000, for the soil is exceedingly rich and produces two crops a year without fertilization or irrigation. The Roman Catholic is the State religion, but there is toleration of all others, though they are not permitted any external manifestations."

The only Protestant missionary in Venezuela is Rev. W. M. Patterson, D. D., agent of the American Bible Society. He writes from Caracas, June 30, 1888:

"The depository in this city is most admirably situated. It was opened for the sale of Bibles, by license of the Government, June 1, 1888. A nice large show-window presents not only specimens of our stock with prices, but also the open Bible, to the passer-by on a thronged street. Readers are constantly at the window, and frequently very interesting discussions are overheard. One gentleman, who declared he 'would not give a pinch of dirt for one of the Protestant Bibles,' has since paid his money for one, and attends Protestant preaching. The priests do everything possible to prevent the people from buying or reading the Bible.

ECUADOR.

Ecuador was constituted as an independent state in 1830. The area is 248,370 square miles, and a population in 1855 of 1,004,651, not including an unknown number of uncivilized Indians. There are about 100,000 of whites of Spanish descent, 300,000 mixed, and 600,000 pure Indians.

"It is the only country in America in which the Romish Church survives as the Spaniards left it. The social and political condition of Ecuador presents a picture of the dark ages."

There are no Protestant missions in Ecuador.

PERU.

Since 1824 Peru has been a republic. Its population is 3,000,000, of whom 350,000 are uncivilized Indians.

"In Lima, for a population of about 120,000, there are 126 Catholic churches and 12 monasteries and convents, and the same religious privileges extend all over Peru. The bones of Pizarro lie in the crypt of the grand cathedral which he built in 1540, and which is still the most imposing ecclesiastical edifice in all America. It is said to have cost nine million dollars.

Protestant missions are represented as follows: There is a mission station at Iquique,

Peru, belonging to Bishop Taylor's missions. The first of this year there were reported seven teachers and missionaries and a school of ninety scholars. The American Bible Society has an agent in Peru, the Rev. Francisco Penzotti.

BOLIVIA.

Bolivia is estimated to have an area of 840,000 square miles and a population of 2,300,000. The Indian population is estimated at 1,000,000, the Mestizos or mixed races at 650,000, and the whites at 650,000.

There are no Protestant missions in Bolivia. A school has been established at La Paz, one of the teachers being an ordained minister of the Presbyterian Church, and it is hoped that this may finally result in direct evangelistic work.

CHILI.

Chili declared her independence of Spain in 1810, and effected her liberty in 1818. The census of November 26, 1885, showed there were twenty provinces and three territories, an area of 293,310 square miles, and a population of 2,520,442.

The South American Missionary Society has missions for the English and the miners at Santiago, Lota, Puchoco, and Chanaral.

Bishop Taylor reports missions at Concepcion, Santiago, and Coquimbo. At Concepcion are two schools and a church organization. At Santiago is a very fine school building and a prosperous school. At Coquimbo is a good school, a church, and a membership of 36.

The Northern Presbyterian Church has in Chili 8 ordained and 8 lady missionaries aided by 23 natives, 4 churches with 265 communicants, 2 schools with 334 scholars.

THE ARGENTINE REPUBLIC.

The Argentine Republic was formerly known as the "United Provinces of the Rio de la Plata." It has an area of 1,125,086 square miles, and a population in 1886 of about 3,100,000, including 400,000 foreigners. Buenos Ayres is its capital, and a modern city in every respect. Twenty-three daily newspapers are published there. Its population is 434,000.

The South American Missionary Society has twelve stations in the Argentine Republic, its work being chiefly among the English speaking people. The Methodist Episcopal Church reports in Buenos Ayres and its Dependencies, 4 missionaries 221 members, 275 probationists; in Rosario and its Dependencies, 4 missionaries, 97 members, 157 probationers. There are 13 day schools with over 1,100 scholars. The American Bible Society has one general agent in Argentina, Rev. A. M. Milne, under whose superintendence colporteurs are at work in Argentina, Chili, Uruguay, and Paraguay.

URUGUAY.

The area of Uruguay is estimated at 73,538 square miles, and the population in 1884 was 593,248. Of the total population about two-thirds are natives mostly of mixed race.

There are two mission stations under the charge of the South American Missionary Society, but the most important work is being conducted by the Methodist Episcopal Church, which has two churches in Montevideo and several circuits in the other towns and villages, and reports for Montevideo and its Dependencies 4 missionaries, 240 members, 290 probationers, 21 day-schools with 980 scholars.

PARAGUAY.

Paraguay gained its independence from Spain in 1811. The area of the country is estimated at 91,970 square miles. At a census taken in 1879 the population was found to be 346,048, exclusive of 60,000 semi-civilized Indians and 70,000 savage Indians. Nearly three-fourths of the entire territory is national property.

There are some native preachers laboring in Paraguay under the direction of the Methodist Episcopal Mission, the headquarters of which is at Buenos Ayres.

COLONIES OF GUIANA.

Guiana is divided among the British, Dutch and French. British Guiana was acquired in 1803 and had a population in 1885 of 269,330. Dutch Guiana is called *Surinam*, and belongs to The Netherlands. It was acquired in 1674, and has a population of about 57,000. French Guiana is called *Cayenne*. It was acquired in 1626. It has a population of about 25,000. In British Guiana are missions by the Church of England, Church of Scotland, Wesleyans, Moravians, and London Missionary Society. The Church of England reports 69 churches and chapels and 90,000 adherents, and mission work is being carried on by the "Society for the Propagation of the Gospel." The Moravians commenced work in 1878, and report 2 missionaries and 595 members. The London Missionary Society commenced its mission in 1821 and has one European missionary, 3 native preachers, 480 members, 6 schools, with 423 scholars.

THE EMPIRE OF BRAZIL.

Brazil is divided into twenty provinces, with an area of 3,119,764 square miles, and an estimated population in 1885 of 12,922,375.

The legislative power is vested in a General Assembly, which consists of a Senate and a Chamber of Deputies. The executive power is exercised by the Sovereign through his ministers. The reigning Emperor is Dom Pedro II, who was born December 2, 1825, and succeeded to the throne on the abdication of his father, April 7, 1831. The heir to the throne is Princess Isabel, who was born July 29, 1846.

"The Emperor's power is limited, and is infinitely less than that of any of the Presidents of the South American Republics. He has the right to veto acts of the national legislature, but it requires only a majority vote to override it, so that it practically amounts to nothing. The Emperor receives from the state an income of $400,000 per annum, but he is a poor economist, and spends it all, the greater part in mistaken charity. When the Emperor dies, Brazil will become a republic."

On May 13, 1888, slavery was abolished in Brazil. Rev. Dr. Blackford, missionary at Bahia, Brazil, writes on May 15:

"This whole land is to-day exulting over the final extinction of slavery, which was proclaimed two days ago. This is not only the most important, but the most remarkable fact in the history of this country. The bill was presented in the Chamber of Deputies on the eighth instant, and at once voted on its first reading. On the ninth and tenth it was voted on the second and third readings, and on the eleventh, twelfth and thirteenth it was voted on the first, second and third readings in the Senate, and immediately signed by the princess regent, becoming at once a law to go into immediate effect. Had any one a year ago predicted the possibility of the abolition of slavery in Brazil in 1888, he would have been set down as a dreamer. It is but the prelude to other and hardly less important changes. An important crisis must follow soon—social, moral and economic. Never was there a more favorable occasion for the Church of Christ to do the work He charged her with for this country."

Protestant mission work is advancing in Brazil with rapid strides. The Presbyterian churches, north and south, have consummated a union in Brazil.

The Methodist churches, north and south, are at work. The southern Baptists, the American Bible Society, Bishop Taylor's Mission, and some independent churches are also at work.

PATAGONIA AND FUEGIA.

These lands are bright with the triumphs of missionary heroism. Two remarkable events are connected with missionary work in Fuegia, the devotion of Allen Gardiner and the conversion of Charles Darwin to missionary work. The Fuegians were undoubtedly the lowest type of humanity known. They were cannibals, and when pressed by hunger they would kill and devour their old women before their dogs on the plea "Dogs catch otters, old women no!" Their language is scarcely more articulate than a man's clearing his throat. The man of God sent to these wretched Fuejians was Allen F. Gardiner, an English naval officer. The story of his devotion and death by starvation, writing his journal in the hour of such a death, "that he would not change situations with any man living," is worthy of a place in the Eleventh Chapter of the Epistle to the Hebrews. The death brought fruit, which his life did not, a determined effort by his friends to carry the gospel to these heathen. As a result of this work Charles Darwin said "he could not have believed that all the missionaries in the world could ever have made the Fuegians honest.

There are now in the mission field 2,400 unmarried ladies, besides probably an equal number of the married. In the early days of missions it was not thought a lady could enter the ranks of mission workers except as the wife of a missionary.

Woman's Department.

CHRISTMAS BOXES.

The work of the Woman's Executive Committee is as varied as as it is expansive. But perhaps no department gives greater interest or richer compensation than that known as Christmas boxes. The following letter tells of the joy their coming brings. May we not hope that the readers of THE MISSION FIELD will do their part to make this Christmas a day of rejoicing for the many needy little ones in our Western schools.

MY DEAR FRIENDS:

Gladly do I set apart an hour in order to tell you in what way the things you sent us were disposed of. I must begin by telling you that we took much pains to give things away where we knew they would do the most good. With the money you sent us we bought toys, and cloth to make nice aprons. One suit of clothes was so nice and good that we didn't know what little boy to give it to without making the others jealous, so we sold it to a gentleman, and with the money bought some things for several.

The festival we had yesterday. As the sleighing was good they had come even from afar to attend. When the children came tripping into the church, they greeted a sight such as they like to talk about for months after. We had set up two evergreens; these were loaded with the presents and the candy. When the flutter of excitement had somewhat subsided, a programme of singing and speaking was gone through with. Some of this was in English, and some in Dutch. To add to the interest of the occasion, an organ had been borrowed, and proved a treat to most of them.

As this part of the affair was drawing to a close, a hint was given to that effect, and ere long two men walked in with a washboiler full of a steaming white liquid called in the vernacular of the older people, "salie melk"—sage milk. This, supplemented by cake and doughnuts, welcome as it is at any time, would be especially helpful to those who had to walk home.

The supreme moment was now at hand, when the presents were to be distributed. This was considered the proper time to introduce the children, as it were, to the "Ten Minutes a Day Society." In other words—the pastor told them to whom, next to the dear Saviour, the children owed the many nice things, and I think the little story has done good.

Then came the calling off of names. Ah! you should have been there! If I should tell what you would have seen and heard, my letter would be altogether too long. But you may be sure that you made the children glad, and the parents too. Many a child went to sleep that night to pleasant dreams.

And now, let me thank you for your kindness to the Sunday-school and the catechumens of our little flock. We shall remember you, and hope that you may be richly blessed in the prosecution of your labor of love.

With greetings to all, I remain yours gratefully.

The Presbyterian women of India raised last year in their missionary societies and boards, in cash and missionary boxes nearly $8,000 for home missions.

In 1880 Kansas City had 53,000; now it has 230,000.

For the Young.

HOW WE BOUGHT OUR MAGIC LANTERN.

LIZZIE L. GEBHARD.

A year ago at the Missionary Convention in New Brunswick there was offered among other suggestions for raising money for missions one that seemed to us both novel and attractive.

Each member of a society or circle was given either a cent or five cents, which they were to invest in such a way that it should double itself, if possible, and this amount was to be reinvested till such time as the money was all called in, with a report as to the manner in which it had been earned.

Our Mission Circle resolved to try the plan with a hundred dollar magic lantern as its object, twenty-seven girls as workers, and five cents apiece as capital. They began their work last November, and as the months passed by and we found from the monthly reports that the investments were doing well, we resolved to send the lantern to India with Dr. Lewis Scudder. His sailing the eighth of September made it necessary to call the money in two months short of the year that had been allotted as the working time. Although the full amount had not been raised, such a large proportion was handed in that we felt both gratified and encouraged. The reports of how the money had been raised were all of them interesting, and some of them unique. The first read:

"I took my five cents and bought one quarter of a yard of scrim, made four doilies, using the ravelings for thread, and sold them at ten cents apiece. Took the forty cents and bought materials for two fans, and made fifty cents, reinvested this in materials to make splashers and other fancy articles, which I sold for two twenty-five, and the remainder of my five dollars I earned copying law papers."

The next joined with two others and bought molasses and pop corn and made pop corn balls, and each received thirteen cents as her share of the result; did housework during the absence of a servant, amounting to two twenty-five, bought chocolate at wholesale and sold it, making thirty-five cents; sold rags for twenty cents, bought buttermilk at two cents a quart and sold it for three, making eighteen cents, and received one dollar and sixty cents for sewing, in all five dollars and six cents. Still another purchased pen and ink with her five, copied law papers, and received fifty cents, bought apples in the early spring at cost (twenty-five cents a peck), and sold for fifty; this she alternated with copying, selling apples when she could, and copying for the rest, reaching the highest of all, five dollars and twenty-five cents. Misfortune seemed to follow one of the fives. It was first invested in lettuce seed, which bore a very small crop, but was sold and reinvested in a young turkey, which died, so that thirty

cents was the entire amount gained. One member made molasses candy but only netted one cent, but was heard to say she would do better next time, which she proved by reaching five dollars at last. She bought needle and thread with her six cents, and mended gloves, and received thirty cents, mended a coat for twenty-five cents, turned a necktie for five cents. Baked five cakes on three of which the profit was forty-five cents, and on the other two fifty. Mended more gloves for twenty-six cents, did copying for two dollars, and being offered one dollar as a contribution, refused to take it as a gift, but made a cake in return, and received eighty-five cents for it.

The next had better success with her candy, receiving twenty-two cents from her first investment, with which she bought pop-corn and molasses and made balls, earning in this way forty-three cents, washing and mending armory gloves brought sixty-five cents, sewing rips in ham-bags seventy-five, shampooing thirty cents, and the profit from one cake fifteen cents, in all two dollars and fifty cents.

Again candy was the first attempt this time with a still larger result, thirty-three cents, which was reinvested in materials for corn-balls which brought eighty cents, again used for more candy, bringing in fifty cents, then two cakes sold for forty and twenty-five, stockings darned for one, twenty, and the working of a buffi cover at one dollar, brought this contribution up to four dollars.

The youngest member added six to her five by making candy, then bought thread and needle and hemmed towels, receiving twenty-five cents, invested in fancy paper and made two shaving cases at twenty-five cents each, then three dust bags which sold for one fifty, after which a long succession of iron-holders followed, to the amount of, one forty-four, making in all three dollars and eighty cents. Our minister's little boy spent a month in adding to one of the fives, and waged such warfare on flies that he thinks he killed five hundred, and through his skill in this department earned fifty cents. The whole amount earned by the circle in ten months was sixty-seven dollars and sixty-six cents, but this would not buy such a lantern as we wanted to send, so we resolved to accept the kind offer of a loan in order to purchase a good outfit, and trust to earning enough by exhibiting our lantern to pay all expenses. The result showed the wisdom of the plan, for we not only raised the lacking thirty-three dollars, but entirely covered the expenses incurred in giving a good exhibition. The plan has given so much pleasure, as well as profit, that our girls wish to try it another year. Could not some other Mission Circle go and do likewise, and fit out one more missionory with the means of making his preaching tours easier, and of bringing the glad tidings of the Gospel more vividly before the minds and hearts of their Eastern congregations?

L. L. G.

Domestic Missions.

Rev. C. H. POOL, Secretary.

Resolved, That the General Synod express their conviction that the Reformed Church is both able and bound to raise at least $75,000 for Domestic Missions during the ensuing year, and hat they instruct the Board to base the appropriations to the field upon that amonnt, looking to the churches for loyal support.—*General Synod, June*, 1888.

HOME MISSIONS.

In the Home Mission Department of the November number of the *Missionary Review of the World*, Dr. A. T. Pierson has a most interesting aud timely article on "America—Our Heritage, Our Opportunity." He refers first to the physical structure of this great continent and its accessibility to all other lands, to show that God meant that immigration was to flow into it from all other parts of the world. We insert the rest of the article in full:

"There is a Providence in our history. God unveiled the continent when a reformed church was ready to occupy it, and from it as a center radiate in missionary endeavor. He diverted Columbus by a flight of paroquets and the drift of floating wood and weed, from the mainland of North America to the Bahamas and South America, and so prevented Papacy from here getting a foothold. In the border wars he gave victory to the Protestants. In the Civil War He preserved the unity of the republic, and all this for a purpose.

The vital question in connection with Home Missions is the *strategic*. There are points on our borders which are to be—nay, already are —the turning points of history, the pivots of destiny, the hinges of the future. They are to be the rallying points and radiating points of civilization. There populations will be massed, commerce will centralize, influence will focalize. Just there are the strategic points, to seize and to hold which for Christ and the kingdom are vital to the success of this campaign of the ages. There the best men are needed.

A true government provides for the whole country governed. Its distribution of forces regards every imperiled point. Like Nehemiah, it is ready to mass all its available forces at any critical point of assault. So must the Church watch the weak or undefended places in the wall, and there station strong and able men. The local church may be weakest at these very strategic points, unable, perhaps unwilling, to make adequate effort to sustain such men as the situation demands. Just here it is that the Home Missionary Board must interpose and supply the deficiency, putting into the field a man able enough, influential enough, discerning enough, to see and meet the emergency and command co-operation.

Among all the arguments for Christianity, none, perhaps, exceeds for pertinency and cogency that found in *its disseminating power*. An alive church lives for the world, for objects outside of itself. The true apologetics of the Christian system must be found in its dynamics—what we may call its *energetics*. A great statesman has affirmed that in any communitythere

are enough intelligence and virtue to take care of all the ignorance and vice. The contest is for the Christian possession of the land; and have we begun to realize its extent? Three hundred and sixty such commonwealths as Connecticut lie west of the Mississippi. Thirty-five times the area of all New England does not exhaust the territory stretching from the same river to the Pacific. You might place all New England in the single state of Minnesota, and have a quarter over; its population was already reckoned at 450,000 fifteen years ago. In like manner, Missouri and Nebraska will each contain the whole of New England, and California will hold it three times; and with the living stream of humanity pouring in from China, Japan, and the Pacific Isles, in the form of a semi-civilized heathenism, the very destiny of our whole Western slope seems to turn now on the question whether Christianity can get possession of that state.

The civilization of this land is in a high sense *experimental*. The nations of the earth are waiting to see whether liberty, guarded by the minimum of law, and granting the maximum of personal independence, freedom of speech and freedom of movement, is a safe estate for the average man. Universal suffrage, republicanism as a form of government, tolerance of all religious beliefs, unrestrained money-making — all these, and much more, are here on trial.

Dr. Lepel Henry Griffin discusses whether the discovery of America has been of advantage or loss, and takes a pessimistic view. He calls the America of to-day "the Apotheosis of Philistinism, the perplexity and despair of statesmen; the Mecca to which turns every religious or social charlatan; where the only God worshipped is Mammon, and the highest education is the share-list; where political life is shunned by every honest man as the plague; where, to enrich jobbers, monopolists and contractors, a nation has freed its slaves and enslaved its freemen; where the people is gorged and drunk with materialism, and where wealth has become a curse instead of blessing."

Shall the Romish religion secure the ascendancy in the United States? Some have thought so from its boasted progress during the last fifty years. But it must be remembered that, though on the surface there are vast gains, underneath influences are at work producing great losses. A late number of the *Catholic Standard*, while rejoicing in the marked advance of its church in membership, position, institutions, and aggressive agencies, yet acknowledges that neither the present nor the future warrants the claims made for it as the coming dominant religious body in our land. It rests its judgment upon the following counteractive forces:

"The first of these is the constantly occurring losses which the Church suffers from the falling away from the Faith, and still more from the practice of the Catholic religion of large numbers of the laity. Mixed marriages, the public schools, intem-

perance, evil associations, too close intimacies with Protestants, indifferentists and skeptics, too absorbing interest in secular pursuits, and other influences and instrumentalities which the world and the devil know only too well how to employ, constantly draw many heads of families away from the practice of their religion, and this results, in countless instances, in loss of faith on the part of their children.

"Then, too, it is to be borne in mind that immigration, which did so much in past years to build up the Church in the United States, no longer furnishes so vast an annual accession to the numerical increase of the Church as it did in former years. Its volume, in proportion to the annual increase of the native-born population, has diminished. Moreover, the proportion of Catholic to non-Catholic immigrants has also greatly decreased.

"Then, too, we fail to see any indications of a really favorable change in the position of the non-Catholic public as respects the Catholic religion."

These admissions speak volumes. They are a cheering revelation. They assure us that if Protestants are true to their mission and opportunity there is nothing to fear in the way of the supremacy of Roman Catholicism. With a pure and aggressive Christianity, a free school, an open Bible, and a Christian civilization operative, and a decreasing immigration, Rome will lose almost as fast as she gains.

In this work of home missions the largest contributors are the missionaries themselves, who, with small and uncertain pay, are giving their lives to the battle on the frontier.

Addressing his students not long ago, Mr. Spurgeon told a good story to illustrate the fact of preachers being themselves the principal donors: "When I was in Arran, quite recently, I heard of a minister who preached in a certain church, and, at the close of the service, was strongly urged to promise for a future supply, the collection after his sermon having been unusually large. 'Dear me,' said the minister, with becoming pride, 'what might your ordinary collection amount to?' 'Last Sunday it was twopence-halfpenny.' 'What is it to-day, then?' asked the minister, expecting to hear a large sum. 'Eightpence-halfpenny,' was the reply. '*Woe is me*,' said the minister within himself, for I gave the saxpence myself.'"

If matters were investigated it might be found that in God's eyes the principal donors to missions are not the so-called princely givers, who out of their abundance bestow thousands of dollars, but those who on the frontier work for a mere pittance, denying themselves every luxury and many comforts, and often giving no inconsiderable sums of money beside to push forward the work of evangelization.

A number of Dundee gentlemen have purchased a bark to be sent on a commercial and missionary expedition into the Arctic seas about Pond's Bay, to Christianize the natives. If the report is favorable from this expedition, a Polar mission will be carried out.

Foreign Missions.

Rev. H. N. COBB, D. D., Secretary.

"As my Father hath sent me even so send I you."

Resolved, That the Church raise during the year, for this object, the sum of at least $110,000. This amount will be required in order to end the year without debt.

FINANCIAL STATEMENT.

Received in September	$4,150.05
Previously acknowledged	14,491.26
Total from May 1	$18,641.31
Deduct for special objects	2,415.17
Total for general work	$16,226.14

The receipts for the month were in advance of the previous year by $1,183.48. For the five months, however, from May 1, they are still $2,935 less. The expenditures for these five months have been about $50,000, while the receipts have been less than $19,000. At the present rate of contributions this discrepancy is likely to increase rather than diminish. To meet the necessary expenses of the last three months of 1888 will require about $22,000. The Board owes $35,000, of which $7,000 remained from last year, and $28,000 have been added since, to meet the expenses of the summer months. This is the exact state of the case at the present time. There is nothing alarming in it, if the churches will only do what they are abundantly able to do, and make up for lost time. There remains, to be raised in seven months, to complete the sum of $110,000, pay everything off and end the year free of debt, $91,359. This is the offering we have proposed to make to the Lord, for His work in the fields He has committed to us. He has given us the ability to do it. Let us set about it with our might, and with prayer for His blessing, and it will be done. COR. SEC.

October 10, 1888.

NOTES AND NOTICES.

IT IS WITH GREAT REGRET that the Board announces that Miss Y. May King, M. D., has resigned her position at Amoy, and severed her connection with the mission. The interest of the Board and the Church has been deeply enlisted in the appointment and future work of this gifted young lady among her countrywomen, and high hopes were entertained of her great and permanent usefulness. These hopes have been now disappointed, so far as her association with our own mission is concerned, by this step, taken for reasons deemed entirely satisfactory by herself and her more immediate friends. It only remains to wish her abundant success and the blessing of God, in whatsoever field she may be led to labor in.

THE LONDON CONFERENCE Reports have been published by the committee in Great Britain, in two goodly volumes of 600 pages each. By the donation of benevolent individuals abroad, the committee has been able to issue these at a remarkably low price. What the cost will be in this country it is not yet possible to say, but probably not more than $2.50 for the two volumes. It may be less. They have been carefully edited, contain the papers and accurate verbatim reports of the discussions and public addresses. They will form an unequaled treasury of missionary facts, argument and illustration —testimonies given by workers in all parts of the wide world-field, a number of them by women who have spent years in labors for their heathen sisters.

Drs. Taylor, Chambers, and Cole, who attended the Conference as representatives of the Reformed Church, unite in testifying to the value of the reports and the importance of securing a wide circulation for them among the churches in this country. No pastor or other person who wishes to be abreast of the great missionary movement of the time can afford to be without them.

As the price in this country will depend on the number of copies that can be ordered, it is desired to secure as many subscriptions as possible. Any one who may wish to possess the volumes will confer a favor, therefore, by sending his name at once to the corresponding secretary of the Board of Foreign Missions, 26 Reade St., N. Y.

SYNODICAL MISSIONARY CONFERENCES.

By direction of the General Synod, arrangements have been made for holding a missionary conference in each of the Particular Synods of New York, Albany, and New Brunswick, in place of the single General Conference of previous years. It is the desire of the committee having the matter in charge that these gatherings should embrace as many of the ministers and members of our churches as possible—that they should be true conventions, and not delegated bodies. For this reason the Classes have not been asked to send delegates, as heretofore. It is hoped that, in this way, a larger attendance may be secured, and the interest awakened more widely diffused through the churches. The appointments are as follows:

PARTICULAR SYNOD OF ALBANY,

in the First Reformed Church of Schenectady, N. Y., on Thursday and Friday, Nov. 8 and 9, beginning on Thursday at 2.30 P. M., with a devotional service of half an hour. Addresses will be delivered by Drs. Taylor, Griffis, De Baun, Wortman, and others, as well as by the secretaries of the Boards and of the Woman's Board and Executive Committee. Ample time will also be given for discussion.

The Cayuga Classical Association (Woman's) will hold a Woman's Meeting in the consistory rooms of the First Church, on Friday morning, Nov. 9, at 9 o'clock. N. B.—All persons wishing to attend this conference will please send name and address *on or before* Nov. 1, to Rev. A. C. Sewall, Chairman Committee of Arrangements, Schenectady, N. Y. Cards of introduction will be sent to all from whom requests for entertainment are received on or before that date.

PARTICULAR SYNOD OF NEW BRUNSWICK.

This Conference will be held at Somerville, N. J., on Tuesday, Nov. 13, beginning at 10 o'clock A. M. Three sessions will be held, in the morning and afternoon in the First Church, and in the evening in the Second Church. A Woman's Meeting, from 2 to 3 o'clock P. M., will also be held in the Second Chureh. A collation will be spread for noon and evening in the chapel of the First Church. Arrangements will also be made for the entertainment of those who may desire, or be compelled, to remain over night.

PARTICULAR SYNOD OF NEW YORK.

The Conference of this Synod will be held in the Reformed Church of Yonkers, N. Y., on Thursday, Nov. 15, beginning at 10 o'clock, A. M. The sessions at this Conference will be of the same number and general character as those at Somerville, a Woman's meeting being held from 2 to 3 o'clock P. M. The people of the church at Yonkers will cordially welcome and provide for those friends of Missions who may attend the Conference. For those who are not able to return to their homes the same evening, entertainment for the night will be provided.

As the two Conferences last named will occupy but one day, it is very important that attendance be as prompt as possible. Both of them can be easily reached by early morning trains. It is hoped that the attendance at all of them will be unusually large, as the importance of the present time in the history of Missions is unspeakably great. *Be sure and attend at least one of them.*

A RESPONSE OF $25 has been received, to the statement made in the last number in regard to Dr. Hekhuis's Industrial School, from a generous friend in the city. Who will complete the modest amount of $100 to $150 asked for to enable him to carry on this praiseworthy work, to which he has given so much of his thought, time and labor, in a more efficient and satisfactory manner? The corresponding secretary will be glad to hear from any who are so disposed.

THOSE WHO were touched and moved to prayer by Dr. Chamberlain's article, "Will They Come?" in the last number, will be rejoiced and encouraged by reading a second paper from him, entitled, "Some of Them Have Come." When God so blesses the labors of His servants in the field, ought not we at home to covet and seek to secure a still larger measure of such blessing?

REV. LEWIS R. SCUDDER, M. D., and wife, arrived in Glasgow, Sept. 18, after a rough and stormy passage. Dr. Scudder writes: "I begin to realize now that we are on our way to India. The Lord has certainly wonderfully opened up the way before us. So I cannot help but see His hand very clearly in it all. I should hesitate long before taking up the missionary's life, did I not see that. And it is the promise of His presence that keeps up my courage now."

REV. L. W. KIP, D. D., and Mrs. Kip, of the Amoy Mission, arrived home on the 20th of September. They went immediately to Winnepeg, arriving in time to be present at the death of Mrs. Kip's mother, Mrs. Mary D. Culbertson, who died Sept. 30. Mrs. Culbertson was the widow of Rev. Dr. Culbertson, and with him a missionary for many years in China. Dr. Culbertson bore an important part in the translation of the Scriptures into the Chinese language. Many of our ladies' societies have listened with interest and pleasure to Mrs. Culbertson's addresses upon Mission work and life in China.

SOME OF THEM HAVE COME.

BY JACOB CHAMBERLAIN, D. D.

In an article entitled "Will They Come?" written here at Peddapaliam, July 6, six weeks ago, I gave an account of some of those of different castes in this and the surrounding villages, who were just hovering on the threshold of Christianity, apparently anxious to embrace Jesus Christ as their Saviour, but kept back by fear of what their friends and fellow caste people would do if they broke their caste and came out openly as Christians. I then asked for earnest importunate prayer that they might have the courage of their convictions and come out soon.

I think some of God's people have been praying for them, for some of them have come out already, and I have, to-day, received the solemn pledges of some of the others, and while we yearn and pray for the rest to come, we thank God and take courage over those who have come, and the break that has been made.

In that letter I said that we hoped that the young Brahmin of whom I first spoke, would, with his young wife, come out publicly on the following Sabbath. The Odde-Boi I had also hoped would come. Neither of them did so. We were disappointed. Their friends had frightened them from the step.

The following Tuesday, however, at sunrise, we went, for the third time, by invitation, to the village of Mavalorapalle, a mile and a half north-east of this, the village of Uppara farmers of which I wrote before, and again presented the claims of Jesus Christ as the only Saviour to the immediate acceptance of the people. As we ceased speaking, the old patriarch of the village, Mavala Venkatappa, said, "I have been thinking this over continually since you were here last Friday evening, and have made up my mind. You may put my name down as a Christian. Come what will I'll stand firm." Another gray-haired man at once spoke up, "Add my name to his. We'll stand together in the new faith." And then a widow woman of sixty, of some influence in the place, said, "I and my family are with them. Add our names."

I had brought pen and ink and paper, so a covenant was at once written out in Telugu, to which the names of these three heads of families, and that of a bright young man under twenty, were speedily affixed, and with prayers and songs of rejoicing we returned to our tent. These people are of the Uppara caste. Their ancestors were the salt-makers of the country; but for two or three generations the Government has held the monopoly of salt making, and they are now all farmers.

We at once sought for a piece of ground on which to erect a little school-house church, and sent a messenger to the chief land owner of the land around that village, who agreed to meet us the following morning at sunrise. Meantime, before sunset that day, old Venkatappa had brought a friend of his, of the Ekala caste, living in an adjacent village, who asked to have his name added to the covenant, as he and his house wished to be Christians, and another of the Ekala caste came later, and gave in his name for himself and family.

The next morning at sunrise we were on hand, and the scene recorded of Abraham and the sons of Heth in the purchasing of the field of Machpelah was re-enacted. It took us from sunrise until 9 o'clock to conclude the bargain for half an acre of poor land adjacent to the village, although the price finally paid was less than $5.00. Before we returned to our tent the digging for the foundation of the new school-house church had begun, and the adobe walls were contracted for. Glad and thankful were we to Him who had given us this wee bit of harvest.

We would have been glad to stay right on in this region and work, but we had promised to visit the town of Piler and its villages, on the extreme eastern border of our Telugu field, so that afternoon our tents were struck and started for Piler, 52 miles due east. At Pilér we had a very interesting time preaching to large and very attentive audiences each day of our stay.

From thence we came back 22 miles to Vayalpad, where we have an Anglo-vernacular school of 84 pupils, nearly all of them heathen, but all daily studying the Bible and our Catechisms under Christian teachers. We were there in tent several days, examining the school and preaching to the heathen.

But news came from Mavalorapalle that persecution had broken out there, and that the previous night malicious opponents had knocked down part of the rising walls of the new church. So it was best to remove our tent directly back to that region, and this time it was pitched on our new purchase, right adjoining the rising walls of the school-house church.

There, on the following Sabbath, in our tent, was the first Sabbath service held, at which the new Christians of Mavalorapalle were present, and the Mala weaver Christians from the village near Peddapaliam, who had join-

ed us before I went to America, and also some inquirers. It was to me a day of much joy. While I was encamped there the walls were completed and the roof put on. Meanwhile I had been preaching in all the surrounding villages, and quite a number of people, of different castes, had promised me to consider earnestly the question of coming over to Christianity themselves without longer waiting, and others had promised to send their children to our Christian school as soon as we opened it, so that I hope we shall have a good school there.

Two fine young fellows, sixteen and eighteen years of age, among our Uppara converts, wanted very much to have an education, and I sent them in to our Boys' Boarding School, at Madanapalle, where they have taken hold zealously, and promise to do well.

Wearied with my five weeks' campaigning, as soon as the roof was on the new school-house church, I went home, designing to rest awhile and do the quieter station work, for I do not stand campaign work as well as I used to do, and was not at all well the last part of the time I was out. I designed to stay in several weeks; but He who is wiser has other plans, for, on Sunday, a message came in from the town of Peddapaliam that a family of the Sakala or Sudra Washerman caste, and a family of the Mangala, or Sudra Barber caste, and one of the Odde Boi caste, were ready to sign the covenant, if I would come out and receive them openly into our congregation, and that, perhaps, others would also come.

Sick or well, this was not a call to be disregarded, and Catechist John Souri and I obeyed the summons. My tent is pitched now at the town of Peddapaliam. It has witnessed scenes here that have repaid me for many apparently fruitless labors here in times past.

On my arrival here, at 9 A. M., after a rainy night of travel, twenty-three miles with oxen, I found two of the men awaiting me. They, and some of our people, came into the tent, and we had at once a little service, while I explained the supreme claims of Jesus to the most faithful service of all those who took His name. While I was speaking, the young Brahmin, of whom I spoke in my former article, came in and took his seat near me. When I had explained the step they were about to take, the two men signed the covenant, and promised that, after I had had some breakfast, they would bring their wives and children to sign it also. The Brahmin had been a most attentive witness of all that went on, and seemed so in earnest that John Souri said, "Perhaps Appayya (the Brahmin) will now sign the covenant." "God grant it," I replied, and turning to him I reached out the covenant and the pen towards him. "I think I must," was his response. He took the covenant, renouncing heathenism and all heathen practices and rites, and covenanting to be a true follower of Jesus, read it through carefully twice, took the pen in his hand, and sat and thought. How we prayed as we watched his countenance. As he pondered over the step he was about to take there came over his face a look of deep anxiety and real distress, as he thought of what would be the result of thus cutting himself off from all his friends and from all that he had held dear. We almost feared that he would draw back, but, as we sat praying and watching, his countenance seemed once more to brighten up, as though he was looking on beyond to the hereafter of his act, and pressing his lips together, he wrote his name in a steady hand to the covenant, and handed it back to me with a look of joy. We all kneeled in a prayer of earnest thanksgiving, and called on our strength-giving Jesus to witness these signatures, and record them in heaven.

Later the family of the Odde Boi caste came in, and we held a little service

with them, and their signatures were added, and a prayer of consecration followed. It was now noon, and I took time for breakfast, and then soon came the Sakala, and the Mangala converts, with their wives and children, and the Odde Boi family again with them. Again we held a little service. I spoke to them of what they must give up, and what they would gain, and then the wives added their names to the covenant, and those of their young children, and, with a prayer of consecration and thanksgiving, they were dismissed.

Since writing the above we have been out to see what we could do for a place of worship, and to hold a school in, in the village of Peddapaliam itself. In the heart of the village is a thatched house, nearly completed, which Appayya, our new Brahmin convert, began to build for himself some time ago, and then decided to continue to live in his old house, and so has never finished this. He offered this to us rent free, for use as a school-house and temporary chapel, if we would complete it, which can be done for less than $8.00, and, though it will not be large enough, we hope, for our future needs, we gladly accepted it for the present, and our worship and our school are to begin in that in ten days. Meantime services will be held in the catechist's house, or in the houses of the converts.

We had erected, five years ago, a little prayer shed, costing $4.00, adjacent to the hamlet of Mala weavers, near here, who had come over to Christianity, intending to erect a better building afterwards, but as those people did not prove satisfactory, we have never built, and in the last monsoon the shed fell down, and we were not willing to rebuild it in that place. Now those Mala Christians are coming out more earnestly. They seem to have been wakened up by this movement among the Sudras, or higher castes, and now promise to live better Christian lives. They and the new converts are all to join together in worshipping in the new building, and in the school held there. Our work here seems to be broadening at the base, and to be reaching up as well. God grant that the movement may be genuine.

This P. M. I have been out to a little hamlet west of this, where the young Balji caste farmer lives, of whom I wrote before. He was on the verge of coming, but has held back. Seated under a tree by his house we have had some of the most earnest, soul-searching conversation I have ever had with an inquirer, while I set before him once more the love of Jesus and the danger of delay. He gave me his solemn pledge, and called Jesus Christ to witness it, that he would come out soon. I think he will. At heart I believe he is now a Christian.

Four families of Balji (Sudra) farmers, in a village one and a half miles west, send word to-day that they, too, will embrace Christianity if we will come and receive them. I was on my way to their village to preach one day eight years ago when it took fire and burned down in broad daylight, right before my eyes. I tried to help and comfort them. Ever since they have been talking more or less of coming over to Christianity. Now they say they have made up their minds. They will be visited to-morrow.

In our work in this group of villages we have thus far some adherents from each of the following castes: Brahmin, Kapu, Kamsala, Sakala, Mangala, Odde Boi, Bhatrazu, Uppara, Ekala, (these last eight being Sudra castes), Mala, and one family of Mohammedans. A broad foundation. May God raise for Himself a glorious superstructure. On Him we wait.

Peddapaliam, India, Aug. 16, 1888.

In Ceylon many high-class Buddhists have joined the Salvation Army, and two stations have been formed.

THE JAPAN MISSION.

We give here the concluding portion of Dr. Verbeck's journal of his remarkable evangelistic tour in the island of Kiushiu, of which the former part appeared last month. The field is white for the harvest, but where are the reapers?

KARATSU AND SAGA.

July 12, at night, I preached at Karatsu to a numerous in and outside gathering. Mr. Segawa, who joined me here and bravely worked with me to the end of the month, was this day quite done up with the heat. Karatsu (pastor Kurihara) is the only place of those I visited where decided hostility had been recently manifested by the rowdy element of the town, but during our visit all went off quietly.

July 13, at 4 P. M., Segawa and self lectured at a theatre. At night I preached at the pastor's house; Segawa baptized three women and three children; then Lord's supper; home after midnight.

July 14, from Karatsu to Saga.

July 15, Sunday, at 10 A. M., I preached at Mr. Kawasaki's house; at 4 P. M. Segawa and I preached; then Lord's supper. At night Segawa and self lectured at the main theatre of Saga to an audience of about five hundred or more; all quiet.

YANAZAWA AND KURUME.

July 16, at 11 A.M., reached Yanazawa. At 3 P. M. Segawa and I preached at the church, and at 8 P. M. we lectured at a theatre to large and attentive audiences. My voice is hoarse.

July 17, at noon, reached Kurume, where Tomegawa and Shirazawa received us gladly. At night we lectured at the theatre. My throat is worse, though not painful.

July 18, A. M. we (S. and I) preached to the Christians; at night again spoke at the theatre—well attended. My throat troubled me so that I had great difficulty in making myself heard at first.

Our plan had been to go from Kurume to Nakatsu overland in two days (by Hida); but the failing of my voice requiring a few day's rest, the badness of the roads, and the heat of the season, made us change this plan and go by Fukuoka to Shimonoseki, to go thence to Nakatsu, if practicable.

July 20, at 2 A. M., reached Shimonoseki.

July 21, at 10 A. M., reached Yamaguchi, Segawa going to Nakatsu to see what could be done there. He found the town all upset on account of the great "*Gi-on*" festival.

July 22, at night (Sunday), I preached at our church, Mr. Hirozawa leading. My throat fairly easy.

July 24.—Segawa and self back at Shimonoseki. Segawa could not do much at Nakatsu, owing to the turmoil of the feast; but a little beyond, at Yokka-ichi, he had some success, and administered baptism. He had sent me a telegram to Yamaguchi "not to come to Nakatsu."

KOKURA AND TOYO-URA.

July 25, at night, I preached to the Christians at Toyo-ura, and Segawa at Kokura.

July 27, at night, Segawa and I lectured to a room crowded full at Toyo-ura.

July 28, at night, Segawa and self lectured before a theatre full at Kokura, under the auspices of the Kokura Y. M. C. A. We stayed over night at Kokura.

July 29, Sunday, A. M., I preached to the Kokura Christians; Segawa baptized two adults and an infant; Mr. Oto assisted at the communion. At 8 P. M. back in Shimonoseki, where I delivered my last discourse on this trip, before a large audience at our regular preaching place. Home to our quarters hot, late, and tired, but truly glad and thankful to our Father.

July 31, at 9 A. M., sailed from Shimonoseki for Yokohama.

August 3, arrived at my home in Tokio at 9 o'clock, P. M., having been absent on this campaign two days less than two months.

My observations during this tour, I think, justify me in saying *that*, with very few local exceptions, the people of Kiushiu are several years behind the more advanced of the populations of central and northern Japan, not merely as regards Christianity, but in nearly all departments of life; but *that*, on the other hand, they have made great advances from what and where they were four and five years ago, especially as regards their attitude towards Christianity; and, finally, *that* the prospect is at present hopeful and encouraging throughout the island. The urgent demand here—as indeed everywhere—now, is well qualified and diligent workers.

Average length of sermons preached, *one hour*. Average length of lectures delivered, *one hour and a half*. The former are intended for more or less advanced Christians. The latter are for audiences "not knowing the scriptures, nor the power of God."

Altogether I preached and lectured some forty odd times on this tour, about equally divided.

I much prefer *making* history to *writing* it!

THE AMOY MISSION, CHINA.

The Rev. P. W. Pitcher renews the earnest plea already made for aid in securing a suitable building for the middle school or Male Seminary. As has been stated before, the sum of $1,000 is already pledged for this purpose, to be given when the remaining $4,000 are secured. It is not less important that such provision should be made for it than for any other school in our mission fields, as Mr. Pitcher's letter makes evident.

THE MIDDLE SCHOOL, AMOY.

It is to be hoped that some person or persons have felt it to be a privilege to give the remaining four thousand dollars for our school at Amoy long before this letter reaches you. For it is to be expected in this time of burning midsummer brightness of modern missions, that the *mere* appeal for five thousand dollars for such a cause is sufficient, and it is also to be supposed in this age of widely diffused missionary intelligence that it is not *always* necessary to stump the country like some politician. Ours is a higher cause, to which every heart ought to respond.

Whatever I have previously said about the school building I wish to reiterate. I feel that any description of it will convey but a vague idea of its true condition. It is not comparable with the school buildings of your other missions, a common school-house, board benches, with only a four inch board for a desk, cheerless rooms, and uncomfortable beds. Now this building does not do honor to the Reformed Church in America; no, and above all, not to the cause.

WHERE ARE WE TO STAND?

There is another question that presses itself upon us, viz.: Are we to stand first, or at least among the first, in the educational work in China, or are we not? If we are we cannot afford to delay. Has it not always been an acknowledged fact that the Reformed Church has ever been among the standard bearers in this department of mission work? The recently endowed seminary in India, Van Schaick Hall, and Ferris Seminary in Yokohama, Sandham Hall in Tokyo, and the other school buildings scattered among these heathen nations, testify to her praiseworthy efforts in this direction.

Is the church to fall behind in this work in China? Is she to fall behind others in this work?

At Canton, at Foochow, and in north China, other missions are making great preparations for the educational work, and in many places the work is going forward successfully. Can we afford to delay?

CHINA WAKING TO HER NEEDS.

There is no doubt in my mind that there is to be as great desire for Western education in China as there is now in Japan. We must keep pace with this spirit of development and encourage it in every way. China's massive walls of superstition are crumbling, the electric wire connects Pekin with Canton, and soon the iron rail will bind her four quarters. The egotistical ignorance of her so-called educated classes is becoming more and more plainly evident to be ignorance only, and to be educated means something more than being able to read or commit to memory, parrot-fashion, the wise sayings of Confuscius, or to rattle off two thousand characters without knowing the meaning of ten in the context.

MUST LEARN TO THINK.

First of all we have to teach these boys how to think. They have never been taught to think. This part of their education has been most sadly neglected. How very often this has been demonstrated in my short experience. In geography, for instance, by asking where a cartain place is, I have often received in reply the name of another place. This name might or might not be contained in the true answer. As an example, I might ask, "Where is New Brunswick?" Answer: "Raritan river," just showing lack of thought. Some people talk about the advanced education in China. Where is it? The best we have seen is bigoted and narrow-minded to the highest degree. And we find it the hardest of tasks to get a Chinaman to understand the simplest truths. I am speaking particularly of those outside of our churches and schools. It requires a deal of patience and a long time before they do comprehend when they come under our instruction. Our efforts have not been in vain. There are some bright girls and boys in our schools. Where you find a shadow you will always find the sunlight on the other side. The shadows often fall upon us and so does the sunlight. We were very much amused, and pleased too, at the reply made by a boy in the middle school. He was asked, "What is an island?" Answer "A place you cannot get away from without a boat."

SATISFACTORY SCHOLARS.

The Middle School, as I predicted, has been full the first term of this year, We had twenty-four boys. Another applied, but failed to pass a satisfactory examination.

A more earnest and faithful company of lads would be difficult to find. Their conduct has been excellent. There has not been the least occasion for discipline. The boys are given to understand a few explicit rules, which if they obey they can stay, and if not they cannot. There are no compulsory rules. The boys are also given to understand that they have come for an education, and it is for their best interests to be faithful students.

And so everything went on smoothly, and, we believe beneficially, until "beri-beri" broke out in the middle of June, compelling us to close the school a month earlier than usual, and, unfortunately, without examinations.

An elder in one of our Amoy churches, who does not always agree with my methods, ascribes the cause of this "beri-beri" to the fact that the boys had to draw maps once a week.

Whether the boys will all come back I do not know. Some of the parents were dissatisfied because we dismissed the school so soon. But we acted under two doctors' advice. It is possible if we had had a larger building, where we could have had a room to quarantine the sick ones, this early dismissal might have been avoided. But, situ-

ated as we are at present—crowded full, there was nothing else to do but to send the boys home.

TWO BRIGHT BOYS LOST BY DEATH.

But the angel of death visited our school and took from us two promising boys. One was the son of Pastor Iap (Sio-Khe), the other a son of one of our earliest Christians. Pastor Iap's son died of consumption, and the other boy of dysentery. This is the second time that dreaded disease has snatched a beloved child from our esteemed Pastor Iap. Perhaps this was the saddest, heaviest stroke that has as yet fallen upon him, as he had consecrated this son to the gospel ministry. But his faith is not weakening, nor does he question the wisdom of this now mysterious Providence.

TRIUMPHS OF GRACE.

Both of these boys gave evidence of a deep Christian experience, and one an experience far beyond his years. Death to them had no sting—the grave no victory. Both had a clear and firm belief of their sinfulness, and the atoning work of Jesus. With a full assurance of entrance upon a life of eternity beyound the grave, and the re-union of the loved ones in the new Jerusalem, they fell in sleep at the early age of eighteen. Eighteen years are not long to live. Were these lives in vain? No, no; for in the cemetery of time here stands two monuments of grace which nothing can corrode, which nothing can destroy. Such testimony as they gave is worth more than one life devoted to missions. It was a bright gleam of sunshine in the rifted cloud of darkness about us. Mid all that is discouraging, there is so much, pecking away, as we are, at the very base of this great mountain of superstition and error, we look away up far beyond its towering peaks, up beyond the clouds that cap its top, up to the eternal throne from whence our help, our strength, cometh. And while we look, this ray of light comes pouring down and fills our hearts with hope and joy unspeakable. And we hear those old but ever new words, "Lo, I am with you alway." "A thousand years with the Lord are as one day, and one day as a thousand years." This mountain is to be cast into the sea.

SPEEDY HELP NEEDED.

I know I have already written much, but bear with me, and in conclusion let me urge upon you the necessity of speed. The King's business requires haste. First of all, China needs the gospel, but right along with that she needs education. An intelligent Christian people is better than an ignorant Christian people. And the Chinese need education to be intelligent Christians. Is it not a privilege that is laid before you? Remember it is a college we are aiming at. What has life to offer more grand, more noble, than the possibility of saving a nation from the blackness and darkness of ignorance—from the sorrows and the everlasting misery of sin? Yours is a great privilege. You stand where we cannot stand. You can do what we cannot do. You can give. I know not but it is the higher honor. And the Lord loveth a cheerful giver. Give your best, like Princess Eugenie of Sweden, and the Lord will pay you back far better than you gave.

It is stated that a nephew of the late King Cetewayo, after six years in Sweden in theological and other studies, has gone back to carry on mission work in his native land.

A German paper states that "at Vienna last year 363 Jews became Christians," and another paper says that "at no period since the first century have conversions from Judaism to Christianity been so frequent as they are at present."

Education.

Rev. G. H. MANDEVILLE, D.D., Sec'y.

STUDENTS.

There are now under the care of the Board seventy-nine students; two others are just now not receiving any appropriation. Five or six more will, doubtless, be received at the November meeting of the Executive Committee. There will be a little short of ninety young men looking to the Board for aid in their support while pursuing their studies. Will the Pastors, Consistories, and friends of our Church and lovers of Christ's Kingdom, please take thoughtful note of this fact, and *enlarge their offerings to the utmost?*

SIGNIFICANT ITEMS.

I have been looking a little over the tabular statements of last year and comparing them with the reports of the several Classes. Excluding Missions of Churches and some churches still on the roll, but actually having only a name to live, I find two hundred and four churches made no offering to Christ for the work entrusted to the Board of Education. Of these, sixteen make no report as to the number of families in the congregation. One hundred and four report from six to fifty families, the greater part from twenty to forty; sixty-four report from fifty to one hundred families; twenty-three from one hundred to one hundred and fifty; eight from one hundred and fifty to two hundred; four from two hundred to three hundred; and one four hundred and fifty families.

Two things are to be noted from this: the urgent appeal to the non-contributing churches to make a different record for themselves this year and do something for the cause. There must be in every one of these churches some persons who would be willing to give something, be it more or less, to further these interests. Can any one give a Christian reason why they should not be given the opportunity? While they might not be disposed to send ten or twenty-five cents, or even one dollar, to the treasurer of the Board, they would place it in the plate or box for receiving the offerings to benevolence. Several of these would make a desirable amount. Let every person have a chance. That is fair play.

You will note that more than half of the two hundred and four churches report families fifty and under. Of a large number of these churches it is hardly possible to secure an offering. And even if every one did contribute, the total of the one hundred and four would be comparatively a small amount. It is to the interest of each church to make its offering, however small; but the effect upon the total receipts must be trifling. What is the conclusion? The stronger churches, from whom comes each year so large a portion of the educational funds of the Board, must be the main reliance for any increase in the receipts of the Treasury. Will the brethren and friends please note this? We have been calling upon non-con-

tributing churches to bring their gifts and place them upon this altar. We will continue to call, and to press upon them this duty. Some of them ought to make handsome offerings. They ought to be ashamed not to have any part or lot in this matter. They owe it to Christ and their brethren to furnish their share of the necessary funds. Their conscience should be awakened. Still, we must ask the old and tried supporters of this work to devise even more liberal things than ever. We merely state a fact, when we say the Board will be obliged to shut the door, and say, no admittance for any more. This would dry up the fountain of supply. It would be to adopt an unwise policy, and do incalculable damage. What do you say?

VACANT CHURCHES.

Of these two hundred and four churches, sixty-four were without pastors—some for the whole of the year, and some for a part. This fact should impress pastors with the greatness of their responsibility for the benevolence of their congregations. The people look to their ministers to inform them of the condition and needs of the work. That is natural. What if they look in vain? Whose is the blame, if the wheels drag heavily or refuse altogether to move? Not only this, but it awakens the question, Why is it that in vacant churches the benevolent work of the church is so largely overlooked? Have the Consistories no interest nor duty in this regard? Especially have the Elders no responsibility in this particular? Can it be possible that any Elder of a Christian Church is unwilling to have any money go anywhere other than in the treasury of the local church? Do their solemn vows of office and sacred obligations sit so lightly upon their conscience that they can be indifferent? Brethren who are officers in vacant churches, let the appeal awaken your earnest thought, and press on your conscience. Ask each other, Have we, as elders, done our duty in the matter of calling upon our people for their gifts for the cause of our Saviour?

Do not think, because we thus speak, that we are unacquainted with the difficulties of your position. We can sympathize with you and do. But we know that only insuperable difficulties furnish any release from obligations. We are sure that in very few instances, indeed, can there be a justification for withholding from the people the opportunity to give. You cannot neglect your duty and be without guilt. Thus doing brings at once leanness unto your souls, and makes the interests of the work to droop and languish. What say you, elders? Will you give the people of your Church an opportunity to make an offering to the Board of Education, and yourselves set the example and make a liberal gift?

We speak thus earnestly just now, because we have already passed six months, or one-half of the year. The interests of our educational institutions at the West are suffering. The danger threatens of still greater damage. The Board is exceedingly desirous of aiding them. But it cannot make bricks without straw. Who will furnish the straw?

GILES H. MANDEVILLE.

N. Y., Oct. 12, 1888.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following contributions for the month of September, 1888:

Glen, N. Y., m. c.	$13 00
Miss Sarah C. Deyo, Kingston, N. Y.	5 00
Jamestown, Mich.	20 00
Brighton Heights, N. Y.	28 00
S. S., Ridgewood, N. J.	2 84
"A Brother in Christ," 2d, Pella, Ia.	10 00
Y. P. S. C. E., Belleville, N. J.	35 00
Belleville, N. J.	22 49
Trinity, R. C., Newark, N. J.	5 00
Englewood, Ill.	12 85
S. S., Central Ave, Jersey City, N. J.	1 53
Legacy of Daniel C. Gaston	250 00
Madison Ave., N. Y. City, (Ind.)	75 00
Nyack, N. Y., m. c.	8 70
New Durham, N. J.	25 00
Mrs. Tierney's Mission Box, L. I. City	1 65
Hudson, N. Y.	22 73
S. S., 1st, Long Branch, N. J.	7 14
Woman's Soc., Holland, Albany, N. Y.	5 00
Stuyvesant, N. Y., m. c.	5 24
Rev. J. M. Wagner, Brooklyn, E. D.	10 00
Millstone, N. J.	10 56
Keyport, N. J.	14 25
S. S., Keyport, N. J.	5 75
Miss'y Soc., New Centre, N. Y.	50 00
Miss'y Soc., New Hackensack, N. Y., for Salary of H. G. Sharpley	30 00
Gallatin, N. Y.	8 00
Mrs. Mary Raven	25 00
Pottersville, N. J.	4 50
Fonda, N. Y., m. c.	19 18
S. S. 6th Holland, Paterson, N. J.	9 75
1st, Rotterdam, N. Y.	8 00
1st, Grand Haven, Mich.	9 90
S. S., Middle Ch., Brooklyn, N. Y.	84 00
Ladies Aid Soc., Knox Memorial, N. Y. City	9 50
Mr. J. F. Heetland, Marion, Dak.	2 00
Rev. A. Hattori	1 25
S. S., Harmony Plains, N. J.	5 00
Bergen, N. J., m. c.	10 08
Oyster Bay, L. I.	12 00
Washington, Ia.	15 00
Belmond, Iowa	27 00
S. S., Cherry Hill, N. J.	1 50
" Boonton, N. J.	3 02
Paramus, N. J.	5 35
S. S., Paramus, N. J.	19 00
Roxbury, N. Y.	10 00
Mt. Vernon, N. Y.	16 79
Twin Lakes, Mich.	5 50
Ebenezer, Mich.	20 00
Collegiate, N. Y. City, for S. S. in charge of General Synod	51 55
Queens, N. Y.	9 74
Greenleafton, Minn.	7 75
Muskegon, Mich.	22 00
Total	$1,100 24

CHURCH BUILDING FUND.

September, 1888.

Harlingen, N. J.	8 60
Bergen Point, N. J.	17 40
S. S., Broadway, Paterson, N. J.	2 00
Washington, Iowa	11 24
The Clove, High Falls, N. Y.	10 55
Gallatin, N. Y.	1 76
Queens, N. Y.	4 24
Bear Park, Port Jervis, N. Y.	26 20
1st, Claverack, N. Y.	9 00
Total	$91 00

"THE CHURCH BUILDERS,"

September, 1888.

S. S., High Bridge, N. J.	3 25
" South Branch, N. J.	5 00
" Ridgewood, N. J., Senior Dept.	6 69
" " " Junior "	1 50
" Linlithgo, N. Y.	1 50
" at Deans, N. J., (6 mile Run)	1 25
" Long Island City, L. I.	1 03
" Cuddebackville, N. Y.	5 50
" Lansing, Ill.	3 30
" 1st, Totowa Paterson, N. J.	6 67
" Berne, N. Y.	4 00
Total	$39 79

JOHN S. BUSSING, *Treasurer*,
33 Wall St., N. Y. City.

WOMAN'S EXECUTIVE COMMITTEE OF DOMESTIC MISSIONS.

Receipts for May, 1888.

Mott Haven, N. Y., Aux.	$7 55
Jersey City, N. J., Aux. of Central Ave. Ch.	10 00
Jersey City, N. J., Mission Band, Central Ave. Ch.	6 80
N. Y. City, Grace Ref. Ch., 54th St.	9 00
Millstone, N. Y., Private School Mite Box Collection	8 00
Utica, N. Y., Christ Ch. S. S.	50 00
Mrs. G. E. Winants, for Missionary's salary	25 00
Millbrook, N. Y., Aux.	19 00
Total	$135 35

Receipts for September, 1888.

Utica, N. Y., Aux.	$20 75
Schraalenburg, N. Y., Aux.	15 00
Tappan, N. Y., Aux.	9 34
Tarrytown, N. Y., 1st Ch., Aux.	12 00
48th St. Coll. Ch., Aux., N. Y. City	24 05
Mrs. Sarah H. Wyckoff, Woodhaven, L. I., for Parsonages	25 00
Yonkers, N. Y., Aux., for Special Mis'y.	25 00
Utica, N. Y., Aux., towards Organ for Wakonda, Dak.	10 00
Prospect Hill, Ref. Ch., Aux., N. Y. City.	5 00
Owasco Outlet, N. Y., Aux., toward Organ for Wakonda, Dak.	5 00
Niskayuna, N. Y., Aux., for Ackley, Ia.	10 50
"A Friend," for Salem, Dak.	5 00
"A Friend, for Salem, Dak., to help fill the Pastor's Coal Bin	5 00
Neshanic, N. J., Aux., to repair Parsonage at Ackley, Ia.	21 00
Hackensack, N. J., Young People's Soc'y of 1st Ch	5 00
Greenville, N. J., Aux., 1st Quarter	17 66
Belleville, N. J., Aux.	17 00
Ellenville, N. Y.	23 47
Fonda, N. Y., semi-an'l, Aux.	16 54
Alexandria Bay, N. Y., Aux., toward Organ Fund.	5 00
Total	$276 31

Mrs. U. D. GULICK, *Treasurer*,
297 13th St., Brooklyn, N. Y.

BOARD OF EDUCATION, R. C. A.

Receipts for September, 1888.

Ch. of Huguenots, S. I.	$4 35
Platteklil, N. Y.	8 20
High Woods, N. Y.	4 35
Colt's Neck, N. J.	7 70
So. Bushwick, N. Y.	10 40
Neshanic, N. J.	9 00
Rev. A. F. Chapman	10 00
Ch. of Bronxville, N. Y.	5 35
Schraalenburg, N. J.	19 30
Bergen Point, N. J.	17 40
High Bridge, N. J.	12 35
Castleton, N. Y.	22 00

Aux., Gibbsville, Wis.	40 00
Berea, N. Y.	7 00
1st Ch., Somerville, N. J.	16 00
Ch. of Woodstock, N. Y.	4 50
C. W. Higgins, Esq., Omaha, Neb.	5 00
Ch. of Hudson, N. Y.	47 94
Keyport, N. J.	5 00
Esopus, N. Y.	1 80
1st Ch., Orange, N. J.	32 63
Ch. of North Branch, N. J.	17 94
Annandale, N. J.	5 00
Glen, N. Y.	7 10
Rocky Hill, N. J.	4 26
2d Ch., Claverack, N. Y.	35 43
Total	$320 87

SPECIAL FUND.

E. M. Reid, Esq., New York	$10 00
R. N. Perlee, Esq., New York	10 00
Peter Lott, Esq., New Lots, L. I.	100 00
Wm. F. Wyckoff, Esq., Jamaica, L. I.	100 00
John Lefferts, Esq, Flatbush, L. I.	25 00
Total	$245 00

F. J. Hosford, *Treasurer*,
26 Reade St., New York.

BOARD OF PUBLICATION.

Acknowledgements for September, 1888.

Shokan, N. Y.	$6 35
Bergen Point, N. J.	17 40
Unionville, Albany Co., N. Y.	2 00
1st, Somerville, N. J.	10 00
Clinton Ave., Newark, N.J., ad'l	5 00
Total	$40 75

J. C. Pool, *Treasurer*,
26 Reade St., N. Y.

WOMAN'S BOARD OF FOREIGN MISSIONS.

Received from Sept. 13 to Oct. 13, 1888.

Aux. 1st Ch., Tarrytown, N. Y.	12 00
Aux., Ch., Esopus, N. Y.	22 68
Aux. South Ch., Brooklyn. N. Y.	30 00
Three Friends.	15 00
Miss Brady, by Mrs. Howell	1 00
Aux. Ch., Newburgh, N. Y.	50 00
"For Foreign Missions," A. M. of Trumansburgh, N, Y.	10 00
Aux. Ch., Belleville, N. J.	24 00
Aux. Greenville Ch., Jersey City, N. J.	29 67
Woman's Missionary Society, Fonda, N. Y., $25 for Life Membership	41 54
Aux. 1st Ch., Orange, N. J.	64 13
Aux. Ch., Preakness, N. J.	17 38
Aux. 2d Ch., Kalamazoo, Mich.	25 00
Aux. 3d Ch., Grand Rapids, Mich.	30 00
Aux. Ch., N. and S. Hampton, Pa.	12 95
Aux. Ch. Ellenville, N. Y.	2 48
Aux. Overisel, Mich.	9 05
Aux. Ch., Niskayuna, N. Y.	15 25
A Friend of Woman's Work, Bridgeton, N. J.	32 60
Aux. Prospect Hill Ch., N. Y. City	7 70
S. S. Ch. of Saratoga, Schuylerville, N. Y.	56 13
Total	$508 65

BOARD OF FOREIGN MISSIONS.

Receipts for September, 1888.

Ch., New Utrecht, N. Y.	$78 68
Sarah C. Deyo, Kingston, N. Y.	5 00
Church of Deer Park, Port Jervis, N. Y. m. c.	12 13
2d Ch., Claverack, N. Y., m. c.	10 81
3d Ch., Raritan, N. J., m. c.	16 30
Miss Maggie M. Rhodes	30 00
Free Church, Jersey City, N. J.	16 68
Church, Overisel, Mich.	37 11
Woman's Soc., Overisel Mich.	9 40
Church, New Lots, L. I.	75 09
2d Ch., Glenville, N. Y., q. c.	4 50
Simon Toussaint, Milwaukee, Wis.	12 50
Church, Blawenburgh, N. J., m. c.	9 00
" Shawangunk, N.Y.	8 00
" Herkimer, N. Y.	17 89
" Lenox, Dak.	6 13
" Stone Arabia N. Y.	6 26
Woman's Miss'y Soc., Newkirk, Iowa	15 00
Church, Acquackanonck, N. J., m. c.	20 00
" Oregon, Ill.	10 00
" Mt. Vernon, N. Y.	14 40
1st Ch., Somerville, N. J.	48 00
Church, Warwick, N. Y.	97 20
" Stuyvesant, N. Y., m. c.	17 67
Willing Workers, 3d Ch., Grand Rapids, Mich.	5 00
Ch., Bergen, N. J., m. c.	14 67
Mrs. John Kiersted, Saugerties, N. Y.	30 00
Ch., Flushing, L. I., m. c.	8 00
Friends, Grand Rapids, Mich.	2 00
2d Ch., Philadelphia Pa., m. c.	5 00
Students Miss'y Ass'n., New Brunswick, N. J.	325 00
Ladies' Miss'y Soc., Middletown, N. J.	60 00
Lafayette Ch., Jersey City, N. J., m. c.	26 00
1st Church, Grand Rapids, Mich.	11 40
Ch., Catskill, N. Y., m. c.	2 88
Grove Ch., New Durham, N. J.	22 45
Ch., Hudson, N. Y., m. c.	28 74
1st Ch., Flatbush, L. I., m. c.	73 61
Y. P. S. C. E. Ch., Belleville, N. J.	36 50
2d Ch., New Brunswick, N. J., m. c.	15 77
Ch., New Paltz, N. Y., m. c.	21 06
North Orange Ch., Newkirk, Iowa	27 00
Woman's Miss'y Soc., Holland Ch., Albany, N. Y.	5 00
Ch., West Copake, N. Y.	23 00
Rev. J. M. Wagner	10 00
Rev. W. I. Chamberlain	10 00
Ch., South Bergen, N. J.	2 00
" Keyport, N. J.	20 00
1st Ch., Albany, N. Y.	39 68
Ch., Zeeland, Mich.	20 00
2d Ch., Somerville, N. J.	42 50
Ch., Alto, Wis.	33 00
Ladies Soc., Alto, Wis.	77 00
Ch., Vriesland, Mich.	17 50
Ch. Centreville, Mich.	17 92
1st Ch., Ridgewood, N. J.	11 55
Ch., Oostburg, Wis.	8 36
" Syracuse, N. Y.	39 49
" New Hackensack, N. Y., m. c.	8 70
In Memoriam, Charlotte W. Duryee, by her mother	50 00
Ch., Bedminster, N. J.	86 37
" Plattekill, N. Y.	9 00
" High Woods, N. Y.	7 45
" East Greenbush, N. Y.	7 00
" Castsban, N. Y., m. c.	18 35
" Kinderhook, N. Y.	215 25
" Westwood, N. J.	16 79
Mrs. Merwin, Newark, N. J.	2 00
Ch., Fonda, N. Y., m. c.	19 17
Knox Memorial Chapel, N. Y. City	23 50
A Friend, 2d Ch., Pella, Iowa	10 00
Interest Arcot Seminary Fund	14 00
Freight to Japan	2 00
Ch., Holmdel. N. J.	32 39
Aux. Ch., Millstone, N. J.	50 00
Park Ch., Jersey City, N. J.	21 70
Ch., Washington, Iowa	15 00
Y. P. S. C. E., Ch., Irving Park, Ill.	15 00
Ch., East Millstone, N. J.	17 88
Broadway Ch., Paterson, N. J., m. c.	2 95
Young Ladies' Miss'y Soc., Pella, Iowa	3 75
Total	$2,311 86

FROM THE WOMAN'S BOARD.

Ladies' Miss'y Soc., 1st Ch., Rochester, N. Y.	10 00
Aux. Ch., Greenport, N. Y	11 00
Work and Praying Band, Cedar Grove, Wis.	70 00
Miss Helen Balkins and Jennie Walvoord, Cedar Grove, Wis.	50 00
A Friend, Freehold, N. J.	10 00

VOL. I. NO. 12.

The Mission Field

of the

REFORMED CHURCH IN AMERICA.

·PUBLISHED·MONTHLY·
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·26·READE·STREET·
N.Y.

DECEMBER, 1888.

CONTENTS.

EDITORIAL	1
CONTRIBUTED	2-5
Conferences and Collections.	
Conference Notes.	
What Ministers Give.	
OUR BOOK SHELF	5
MISSIONARY CONCERT	6-7
Syria	
WOMAN'S DEPARTMENT	8
A Plea for Our Western Missionaries.	
FOR THE YOUNG	9-10
Dollars for Self and Cents for Christ.	
DOMESTIC MISSION	1-16
Financial Statement.	
News from the Field.	
The Church Farm.	
FOREIGN MISSIONS	17-26
Financial Statement.	
Notes and Notices.	
Rev. L. Hekhuis, M. D.	
The Arcot Mission, India.	
The Japan Mission.	
The Amoy Mission, China.	
EDUCATION	26-28
Students.	
ACKNOWLEDGMENTS	28-31

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THE MISSION FIELD.

Rev. I. W. GOWEN, Editor.

VOL. I. DECEMBER, 1888. No. 12.

Editorial.

The Mission Gleaner is out in a new and attractive dress. It creditably reflects the useful work of our Woman's Board of Foreign Missions. It should never be absent from any table upon which lies *The Mission Field.* The two may be had for seventy-five cents a year.

* * *

This number of *The Mission Field* closes its first year. The subscription lists need looking after. Will not the pastors secure a larger number of subscribers than last year? Just a little work, brethren, and then a year of information for your people. There has been delay in getting the paper to some of our readers before the first of the month. No one has regretted this more than the editor. A determined effort will be made to remedy this in the coming year.

* * *

The providences of God are often very mysterious. The death of our beloved missionary, Dr. L. Hekhuis, from hydrophobia, has caused the whole church profound sorrow. In the beginning of a work that promised abundant success, God has called the worker away. The only consolation is found in the fact that the work is God's work, and since He loves it better than His servants, this dispensation must be for good.

* * *

Educational interests in the West are receiving proper attention in the appointment of Rev. D. Van Pelt as the agent of the Board in this matter. He has prepared a little circular entitled; "Education and Extension," in which the demands are powerfully enforced. While both Home and Foreign Missions are crying "Give us men," it is folly to neglect the institutions of learning which are to equip these missionaries for their work.

* * *

Magnificent donations have another name. David Hand has given over $1,000,000 for educational work among the colored people of the South under the direction of the American Missionary Association.

CONFERENCES AND COLLECTIONS.

Three good conferences are better than one good one. The synodical conferences are an advance in the right direction. Schenectady, Somerville, Yonkers, have been the centers of missionary fire this year. More people have been brought into

contact with the living voice of the Secretaries of the Boards, and other able speakers, both men and women. There is only one thing that remains to be said of these gatherings. Have they been centers of mere talk or centers of influence? The collections will answer, and the answer cannot come too soon. The engineer only blows the whistle as a signal that the train is about to start. We get very impatient at the tooting of whistles and sound of escaping steam, when the train does not soon begin to move. The conference is the whistle, the steam generator it may be, but the collection is the train in motion. We wait for the evidences with more interest than the citizen did for the returns of the late election. We trace in thought the return of the members of the missionary conferences to their churches. Some will take an evening prayer-meeting or a Sunday service to tell their people of the glorious conference that it was their delightful privilege to attend. The people will to some degree be delighted with the report. Some will say, "I wish I had gone. I will go next year sure." But this is only an echo of the whistle conveyed to the churches at a distance. Remember the whistle don't start the train. It is only a signal that the time has come to start. Brother, in the engineer's box of the Church, *start your train.* People in the train, do not be satisfied with the tooting of conference whistles or their echoes, but see that the train of he *collection* is moving. Nex year's whistle at the conference will not meet the demands of this year's work. It is not an impossible thing either for you to be beyond the reach of earth's conference signals next year. Now is the only time that we can call our own. It is not too late to start the train although the whistle has sounded.

Others may return to urge a special collection as a response to the whistle. But the engine that makes its mile a minute does not do it by spurts; there is a steady pressure of power that, under the skilful engineer's hands, is directed until the train reaches its highest speed. Our collection train needs steady, constant, increasing power to accomplish the best results. If the conference whistles only call forth a spurt they shall have been almost useless. Systematic, regular contributions are far better than the noise and uncertainty of spurts, which in most cases are a sign of approaching weakness rather than increasing strength.

Others may make a mistake in failing to couple all the cars of the collection train. They may start only the baggage, or mail car with the representatives of the road, which may be likened unto the office-bearers of the Church. Who ever knew a train of cars or a Church of Christ that was complete with only the officials in motion? Nor will it do simply to attach the parlor cars with their wealthy occupants. There must be no "Limited Express" in missions. The trains must stop at all stations and have accommodations for all kinds of passengers.

The gospel trainman who neglects to couple the women's and children's cars to the collection train, will not only make a mistake, but disregard the plain signals of the conference whistles.

The whistles have sounded at Schenectady, Somerville and Yonkers. These are signals to start the train; they are points of departure. The points of destination are $110,000 for foreign missions and $75,000 for home missions. Shall we get there this year? That depends upon the speed with which the train moves, and the *collections* are the standard of motion.

CONFERENCE NOTES.

Schenectady, Somerville and Yonkers were favored spots this year. The Particular Synods were fairly represented at each gathering. The weather at Schenectady and Yonkers was not favorable to a large attendance of the half-interested. Somerville, however, was all sunshine. Yet the work of a religious meeting is not determined so much by numbers as by quality. The conference must be in a great measure a workers' gathering. Its influence is rather mediate than direct.

The opening words of welcome were spoken by pastors Sewall, Searle and Cole, and felicitous responses were made by presidents Smart, Brokaw and Berg. The devotional meetings were inspiring. We think that the meetings would gain in spiritual power if the seasons of prayer were more frequent during the session. We need *up*look as well as *out*look. The Secretaries of the Boards told the story of the needs and encouragements. The immediate need is money; the mediate need is a deeper consecration of property to the Lord and a systematic method of gathering it for the work. Briefly stated, the financial problem is this: $185,000 ought to be raised for the missions of our Church during the year from May, 1888, to May, 1889. Of the $110,000 for Foreign Missions, $20,000 have been received thus far. $90,000 remains; $15,000 a month till May .Of the $75,000 for Home Missions, $15,000 have come in, leaving $60,000 to be heard from, or $10,000 a month. This reduced to days means about $700 a day. There are 546 churches, with 47,520 families, from whom this sum is expected. Is it impossible to raise $1.25 a day in each church for this work until the first of May? In many churches that is much less than a cent a day; in none more than three cents a day from each family. If the petition "Thy kingdom come, Thy will be done," could be followed by this trifling daily offering, the question will be solved. It is not such a hard problem after all to raise means. All that is needed is a steady system adapted to all.

The question "How to bring the Church to the measure of consecration required on missionaries?" was answered by Revs. DeBaun, Hutchins, and DeHart. Dr. DeBaun favored the method pursued in Ezekiel's vision of

the valley of dry bones. Mr. Hutchins analyzed the missionary's consecration as a grace to triumph over difficulties in the path of duty. Given the difficulty, and the earnest soul, consecration is the result. Mr. DeHart took a practical line, emphasizing the need of information. The monthly concert of prayer aroused ministry and a working system of giving. "The Missionary Crisis" was the subject of earnest addresses by Revs. Griffis and Wortman, and Revs. Wells and Brett. All the speakers emphasized the crisis of opportunity confronting the Church to-day in mission fields. There is equally a crisis in the church itself—the crisis unto *judgment*. "Inasmuch as ye do or do not," is the critical question of missionary duty confronting the Church of America. "Practical Methods" received judicious treatment at Yonkers from Rev. P. Milliken. The most salient feature of his suggestive talk was the formation of an official missionary board in every church composed of both men and women, set apart for this work. Could not the deacon's office be made effectual in this connection, and since the deaconess has been found after being lost many centuries, what is to hinder her appointment to the office in this connection?

Rev. D. Van Pelt addressed the conferences in the interests of our Western Educational Work. He made a very efficient plea by word of mouth and also in a carefully prepared printed pamphlet entitled "Education and Extension," from which we hope to make extracts for publication on a future occasion. THE MISSION FIELD received due acknowledgment, and its claims were briefly presented. THE MISSION FIELD is a *perennial* conference, and it costs less than a trip to any of the Synodical conferences.

"The London Conference" received its proper treatment in the hands of Drs. Cole, Taylor and Chambers, all of whom were delegates. "Observations in our Domestic Mission Field" traveled the rounds in the person of our genial Secretary Pool. Missionaries Kip, Ballagh, Demarest and Stout told the story of the work in Japan and China. Rev J. P. Searle preserved the balance for Home Missions in his "The Hollanders in America and our Duty towards them."

But what shall we say of the women in these conferences? Mrs. Horton is a sort of home-missionary bishop for the church in the East. She spoke at each conference with exceptional ability and fervor. Although she intimated at Yonkers that her story might be *ancient* history to some of her hearers, it was by no means uninteresting history. She made a strong plea for better *homes* for our Western workers, and a comfortable parsonage is one element of *home* making. The ladies have no hesitation in reading each other's papers. In fact, some of their productions are worn out through constant use. It takes a woman's ingenuity to make things go around. Mrs. Cushing read a paper at Somerville prepared by herself, in the

interests of the Woman's Board of Foreign Missions. Miss Lawrence read the same paper at Yonkers, while a strong, suggestive paper by Mrs. Sangster, that, in traveling the rounds, had been delayed, arrived in time for Yonkers, and one of the best things in the conference would have been lost if it had not come in time. Miss Bergen read this paper, "Missions in the Home," with excellent effect. The ladies' meeting at each conference was a delightful gathering, so the ladies say, for the brethren were not invited. In one other particular at least the ladies deserve commendation, that is, in the bounteous and pleasant collations everywhere provided. If these conferences are not productive of a greater zeal in our mission work, it will not be the fault of those who arranged them and carried out their programmes.

WHAT MINISTERS GIVE.

Some time ago I stated from personal knowledge that many of our Reformed ministers are large givers, according to their income. A Methodist paper gives the following facts in regard to their ministers.

"The twelve thousand itinerant ministers in the Methodist Episcopal Church are said to have contributed last year $100,000 of the missionary money paid in—or one-tenth of the whole million received. This is an average of $8.33 each. At the same rate the more than two million of lay members of the Church would have contributed about $17,000,000 missionary money in one year. But they did not."—*Reformed (German) Messenger.*

The McAll meetings in Paris have a total attendance of about forty-three thousand. The American McAll Association raised the past year nearly thirty-nine thousand dollars for the work.

OUR BOOK SHELF.

SKETCH OF THE AMOY MISSION, CHINA. By Rev. J. V. N. Talmage, D.D.

This little pamphlet of twelve pages is a concise and yet comprehensive sketch of our China mission. Dr. Talmage has been on the ground for over forty years, and this little work is a work of experience. There is a map of the field and a list of the missionaries. No church need remain in ignorance of our work in China when this valuable pamphlet may be had for the asking. A letter to Dr. Cobb will secure copies for distribution.

YALE LECTURES ON THE SUNDAY-SCHOOL.—By Rev. H. Clay Trumbull. pp 415. $1.50.

We have never found a better work on the Sunday-school than these lectures of Dr. Trumbull. The years which the author has spent in Sunday-school work have not been spent in vain, when such a finished, and well-finished, book as this is the ripened result. The storehouse of facts from which the writer has drawn his arguments extend from Jewish tradition to the most recent methods of modern Sunday-schools There are some excellent chapters on the history of the Sunday-school, which every one interested in its welfare ought to read. The chapters on "The Pastor and the Sunday-school," and "Preaching to Children" are exceedingly well done. The book ought to find a lodgment at least in every pastor's study, and every Sabbath-school Library.

Orders may be sent to R. Brinkerhoff, Synod's Rooms, 26 Reade Street, N. Y.

Missionary Concert.

SUBJECTS FOR 1888.

January ..... The World.	July ..... The Islands.
February ..... China.	August ..... Roman Catholic Lands.
March ..... Mexico.	September ..... Japan and Korea.
April ..... India.	October ..... Turkey and Persia.
May ..... Burma.	November ..... South America.
June ..... Africa	December ..... Syria.

SYRIA.

The Lord chose Palestine as a center of influence for a world's redemption. There He established His chosen people in the heart of the world. The believer knows the names of the towns and the cities of Palestine of long ago, as well as the places in his own state or country. The soil sanctified by the footsteps of Jesus Christ is dear to every believer's heart. That land of promise to Israel is again a land of promise to the servants of Christ. Shall not the rousing words of Caleb, "Let us go up at once and possess it, for we are well able to overcome it," be the watchword of missions in the land of Syria? Missions in Syria imply missions to the very cradle of the Christian faith. Jerusalem and Antioch, at one time centers of the faith of Jew and Christian, demand anew the gospel of Christ. Surely if romance in missionary work is an element of any value to arouse interest, Syria, including Palestine, is the field to furnish that element in the highest degree. To go up and down the land where Jesus walked with the twelve and spake the glorious gospel of the kingdom of God, is the missionary's privilege in Syria.

Syria, an abbreviation of Assyria, is that part of the Turkish Empire that extends for 380 miles along the eastern shore of the Mediterranean Sea. Its eastern limit is the Euphrates and the oases lying nearest the western borders of the steppe country. This land has been from time immemorial the battlefield of empires and the highway of commerce, and the medium of civilization. Its population is somewhat less than 2,000,000. The people are under the burdens of exorbitant taxation; European manufactures have driven out native industries; poverty is the lot of the people.

The bulk of the population, religiously considered, is Mohammedan. The nominal Christians constitute one-fifth of the population, the majority belonging to the Greek Church, which has two patriarchs in Syria at Antioch and Jerusalem. The Jews are found in the great centers of population; in every case they have immigrated from Europe. The most singular religious sect is that of the Druses. They number about 60,000 men, occupying exclusively 120 towns, and sharing with others 230 more. They call

themselves Muahhidin or Unitarians.

Mission work in Syria was begun in 1818 by the American Board. The first missionaries were Rev. Pliny Fisk and Levi Parsons, the uncle of the newly-elected Vice-President Morton, whose name the latter bears. From the beginning of the work, Beirut has been considered the central station. It has been an educational center for all Syria. In 1861 the Syrian Protestant College was planned, and in 1871 the corner-stone was laid. The endowment and building funds were raised through the exertions of Rev. Daniel Bliss, D.D., who ever since has been the efficient president of the institution. This college is to Syria what Robert College is to Turkey and Bulgaria. It has a grand corps of medical graduates practising in Syria and adjacent lands. In 1865 the Bible in Arabic was printed, the translation being commenced by Dr. Eli Smith, and finished by Dr. Van Dyck.

In 1870 the American Board transferred the Syrian Mission to the Presbyterian Church. The work has gone forward with great success.

The Turkish Government is by no means friendly to mission work. Perhaps nowhere is the press made to do greater service to Christ than in these missions in the Turkish Empire. The present condition of this mission is taken from the report of 1887:

Thirty-four American missionaries, 171 native Syrian laborers, 19 churches, 31 church buildings, 1,493 communicants, 85 regular preaching places, 66 Sunday-schools with 3,732 scholars, and that in 1887 the native churches contributed $8,114. The press work is very important, there being printed during 1887 over 57,000 volumes, containing over 20,000,000 of pages, more than half being pages of the Scriptures. The educational work is no less important, there being 1 Syrian Protestant college, 1 medical school, 1 theological seminary, 3 boarding-schools, 3 female seminaries, 19 high schools, 91 common schools, with a total of 5,391 pupils.

In addition to the Presbyterians, the Church Missionary Society in 1851, and the Lebanon Schools Society under the Scottish Free Church, in 1853, a work for the Jews by the London Society, and Miss Taylor's Mohammedan Girls' School at Beirut, and several other societies, are at work.

Shall not the prayers of the Church be offered for this historic land, that it may be blessed again with the Gospel of Christ?

There are now in Japan 93 native preachers, and 169 theological students. By the close of the nineteenth century Japan will be one of the centres of Christian influence.

Of the 193 organized churches in Japan, 64 are said to be self-supporting. Christianity in the Sun Rise kingdom will soon be able to stand alone, a native ministry will supply their churches, and the contributions of their congregations will aid in spreading th Gospel in other lands.

Woman's Department.

A PLEA FOR OUR WESTERN MISSIONARIES.

BY EMMA J. GRAY.

Those of us who have read "Boots and Saddles" know something of what frontier life is to our soldiers; have gotten through a fascinating and instructive pen, a word picture of the anxieties and privations which takes courage amounting to heroism to encounter.

Side by side with our army, privates and officers, we would place our western missionaries and their families. Many of these are unknown to fame, as far as the world goes, unhonored and unsung, but all the same, worthy of the crown of victory. Daily is the battle fought, for numerous are the strivings within and without, and yet no sunsets, that they do not renew their consecration to the work, and to the people, that God has given. For, as Moses was leader to the children of Israel, so our home missionaries are trying to overcome huge difficulties and subtle temptations, and put these children of the west surely on the road that leads to the Celestial City.

Many of these ministers, with their wives, have left ceiled houses, comfortable surroundings, cultured friends, and endure to-day the disadvantages of situation. The stories which often reach us, of their needs and necessities, make strongest appeal. Their privations are numerous, their wants great and extended.

At this happy, joyous, gift giving time, can we not practice the Golden Rule and act towards them, as putting ourselves in their place, we would like them to act towards us.

The Woman's Executive Committee are in constant communication with our missionaries and their families, and are ever glad to make disbursements. The committee best know where help is most needed. And any gifts sent through them will surely reach, not those most worthy, for all are worthy, but those who are in the most extreme necessity.

Christmas boxes to Sunday-schools find ready place. Papers to homes, where they will be read and re-read, and then passed on to other homes. Missionary boxes, filled with warm flannel and blankets, to keep away disease and death. Toys for the little children, and comfortable garments and shoes for all. Libraries for Sunday-school scholars, whose eyes would greet with delight many books we scornfully cast aside. And if to these we would add some fresh, bright stories, those that most gladden our own the coming winter evenings. in many a western home would bring as yet unknown joy. Individual gifts of money are always welcome. They give bells and chandeliers, and saddles and stories, and communion services, and meet the many wants which space forbids to mention.

Surely this holy season ought to soften all hearts, and unfasten all pocketbooks, and the words "Peace on earth, good will to

men," find ready response from each individual.

In one of our most beautiful hymns can be found this line: "The manger of Bethlehem cradles a King." That same King, when grown to manhood, said: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." And our missionaries are surely not among the least, but are among those who endure hardness for His sake. Therefore may this Christmas bring to them abundance of help. May their heavy, anxious hearts sing out their uncontrolled joy, and may the glad notes of this new song echo, and re-echo, through every day of the coming year.

CHRISTMAS BOXES.

The Woman's Executive Committee requests all Auxiliaries desirous of sending Christmas boxes to communicate with Mrs. J. T. Hutchins, New Brighton, S. I., N. Y., before sending them. Only those boxes thus sent will be acknowledged in the annual report of the Committee.

Last year the native converts of Japan, with average wages of 25 cents a day, gave $27,000 for mission work. Were the Christians of this Christian land equally zealous for the spread of the Gospel, instead of nearly every mission board being burdened by debt, their treasuries would be overflowing, and the calls from heathen lands would soon be answered.

If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God.—*George MacDonald.*

For the Young.

DOLLARS FOR SELF AND CENTS FOR CHRIST.

"Yes, I always give for missions, and everything else," said Phil. "I give something every Sunday; don't you?"

"Why, no; I give five or ten cents when I think I can spare it, when I have a good deal of money and don't want it for anything," said Tom.

"I give whatever papa or mamma give me for it," said James. "Sometimes it's more and sometimes it's less."

"Oh, I always give my own money!" said Phil. "I don't think it's any giving at all unless you do that."

"Yours is the best way, I'm sure," said Tom soberly. "They say it's the regular giving that counts."

"And then, of course, what you give is just so much out of what you'd like to spend on yourself."

"Yes," said Phil., feeling very self-denying and virtuous.

"I'm going to try your way," said Tom. "And I'm going to keep an account and see what it will amount to."

The three boys were on their way home from Sunday-school, where they had heard from a missionary some very interesting accounts of his work.

Several boys came to Phil's house on the next afternoon to talk over the formation of a society, and Phil brought his account book to put down their names as the

first members of their society, with a preamble in which occurred many high-sounding words setting forth their resolves and intentions.

"What's this, Phil?" asked his uncle, picking up the book on the same evening after tea.

"Oh, that's my account book, uncle. I brought it down to take names and draw up resolutions for our missionary society."

"May I read it, or is it a secret organization?"

"Certainly, you may. I am simply, you know, trying to work up the idea of liberal giving among the boys."

"A most excellent idea," said his uncle, concealing his amusement at Phil's rather pompous tone. "Let me see—bananas, twenty-five cents; soda water, ten cents; peanuts, twenty-five cents; bat, thirty-five cents; candy, fifteen cents; base-ball cap, seventy-five cents; Sunday-school, six cents——"

"Oh, stop, Uncle George; that isn't in it. That's when I was visiting at Cousin Tom's, and I promised mamma I'd put down every cent I spent."

But Uncle George seemed not to hear, and went on:

"Peanuts, fifteen cents; bananas, twenty-five cents; getting shoe mended, forty cents; soda water, ten cents; missionaries, five cents; getting bat mended, fifteen cents; lemonade for the boys, fifty cents; bananas, twenty-five cents; collection in church, two cents."

"*Please* give me the book, uncle."

"I am glad you don't forget your charitable duties, Phil," said his uncle, giving up the book with rather a mischievous smile.

Phil took it in some confusion. He had heretofore thought but little more of his spendings than to remember his mother's wish that he should keep an account of the money with which she kept him so liberally supplied. Now, in looking over his hasty entries, he was astonished.

"Well, well!" he exclaimed, as he added up one page; two dollars and ninety cents for eating and play, and seventeen cents for giving, and I bragging to the boys what a good thing it is to give regularly!"

He was a conscientious boy, and his heart smote him as he ran over the long list, and thought, with his newly awakened feelings, of the Bread of Life which that money might have carried to starving souls. If his mother had aimed to teach him a lesson through his account-book, she had not failed.

He got up at last and stood before the glass.

"Now, my young man," he said, shaking his head very threateningly at the boyish face he saw there, "you know very well that a quarter for peanuts doesn't look any larger to you than a pin's head, and that a quarter for *giving* looks as big as a cart-wheel—but that's got to stop, sir! This book isn't going to hold any more accounts of dollars for trash and cents for Sunday-school."—*Exchange*.

Domestic Missions.

Rev. C. H. POOL, Secretary.

Resolved, That the General Synod express their conviction that the Reformed Church is both able and bound to raise at least $75,000 for Domestic Missions during the ensuing year, and that they instruct the Board to base the appropriations to the field upon that amonnt, looking to the churches for loyal support.—*General Synod, June*, 1888.

FINANCIAL STATEMENT.

On May 1, 1888, the Board of Domestic Missions had a balance on hand of $55.37. On November 1, 1888, it had a debt of $4,556.

This debt has come, not by any *extra* disbursements, but only in discharging the regular obligations of the Board to its Missionaries, and paying running office expenses, etc.

A comparative statement of receipts will be interesting for study:

		1887.	1888.
From	Churches	$6,339	$5,569
"	Sunday-schools	1,870	1,588
"	Individuals	600	616
"	Ladies' Aux	229	346
"	Woman's Ex. Com		363
	Total	9,038	8,382

While we note with regret the decrease in receipts from the living, we are glad that the friends of Missions are making generous bequests. During the past six months the following bequests have been received:

From	Rev. C. N. Waldron	$1,000.00
"	Peter W. Auchmoody	1,500.00
"	W. S. Myers	17.92
"	Wm. McElroy	500.00
"	Daniel C. Gaston	250.00

The Church Building Fund had a balance on hand on May 1, 1888, of $325.47, and on November 1, 1888, it had a debt of $2,690.

The following is a comparative statement of the receipts in this department of the work of the Board:

		1887.	1888.
From	Churches	$1,042	$1,193
"	Individuals	1,260	266
"	Sunday-schools	187	166
"	Church Builders		717
"	Woman's Ex. Com.	1,350	1,461
	Total	3,839	3,803

The money sent in by the Women's Executive Committee has been sent to Norwood Park, Ill., Fremont, Mich., and to Salem, Dakota, as requested by the donors for parsonages. The following churches have been aided since May 1, viz: Second Rochester, N. Y.; Orange City, Iowa; Pella, Nebraska; Helderberg, N. Y.; Grand View, Dakota.

If other churches are to be planted east and west, the friends of Church building will have to endorse the desires of the Board by large, yes, larger, contributions.

TREASURER.

NEWS FROM THE FIELD.

The Board of Domestic Missions is just now pressed for funds, especially in the Building Fund department. Calls are numerous and urgent for aid in buiding churches, some applications being of more than a year's standing, and some from recently organized churches. Five hundred dollars have recently been granted to Pipestone, Minn., fifteen hundred dollars to Hull, Ia, and five hundred dollars to Boyden, Ia., to be paid from the first available funds. How long must the Board wait for the first available funds? Other and similar conditional promises

have been made, trusting to the loyalty and liberality of the Church to enable the Board to fulfill them.

Concerning the above named churches, the Rev. Wm. Moerdyk writes in a recent letter to the Secretary:

"It was my privilege lately to spend one Sabbath at Pipestone, and one at Boyden and Hull. Besides preaching twice for the Pipestone people in a small schoolhouse, which made me sick the next day, it was my honor to lay the corner-stone of a house of worship about to be erected on those prairies. This is greatly needed. If the Church wants her Western missionaries to die and go to heaven soon, she must let them preach in schoolhouses and sod churches. If she wants to prolong their lives and usefulness, and encourage them in the work of saving souls and church extension, she must let money be forthcoming to build churches for these new settlers on our frontiers.

Boyden and Hull, also both promising fields, are still without a house of worship, and without the means for building.

They can hold meeting only once a day on the Sabbath, which is a very undesirable education for young churches. Hull may at any time be deprived of that privilege, as they worship in the afternoon in the Congregational Church through the courtesy of those brethren.

If these churches and others in similar circumstances do not prosper and enlarge, it will only be the fault of the Reformed Church for not assisting them in building churches and securing pastors."

A new church has lately been organized at Willow Lakes, Dak. Notice of the organization was given in a recent number of the *Intelligencer*, but Rev. Wm. J. Skillman, the Committee of the Classis of Dakota to effect the organization, writes more fully of it to the Secretary. He says:

"Last Sunday, October 28th, I spent at Willow Lakes, and organized a church there of twelve members. I found the field a promising one. Both the elders chosen have been elders for years, one, Mr. Niles, in South Bend, and the other, Mr. Wykoff, in the Presbyterian Church of Matoon, Ill. One of the deacons was formerly a deacon in South Bend. The church, though small, starts exceedingly well equipped. I only wish we had men as experienced in Reformed or Presbyterian work in all new organizations. Then, too, I did covet some of their singers and Sabbath-school workers. The field, however, is very raw and new—very crude. The town is hardly six months old, yet it is situated so as to be a point of local importance. Willow Lakes is midway between Huron and Watertown. The country about it is fertile, and is settling up rapidly. There is an M. E. church (or class) of nine members, and a Congregational church of about a dozen people. Yet I thought it well to organize, for our people will not work well in these organizations.

Now I write you very urgently

to find, if possible, a suitable man for this place at once. He must be a minister, qualified to expound the gospel. If a good man can be put there soon I believe we shall secure a good church, and it may be more; for they would be content with half time from a competent man, and there are points at easy distances where stations for preaching could be secured where villages are growing up. The field will be at first a rough one. A man will need to knock together some sort of housing for the winter, for rents are exorbitant. But we shall probably have good weather six weeks or two months yet. But I do wish there was some one to put there now. Can you put me on the track of anyone likely at all to suit who will go? Make a point of this, my dear brother, and do the very best you can. I almost despair of getting the right man or any man from the far east. It is so hard to secure any one for any point, but we must try. It is a place for a man lightly encumbered, but he will have first-class helpers, of which any church might be proud. I had a rough unpleasant day there, and had much riding to do on the prairie in the teeth of a piercing wind, and have taken, as a consequence, a severe cold, but out of sorts as I am I feel that I must not delay writing you."

We are always glad to get letters from our western missionaries containing items of interest for publication. Such items furnish the information the Church asks for, and helps the cause. The following, from a missionary in an isolated field, is so hopeful and cheerful in tone that we give the whole:

DEAR BROTHER:—Yours of October 17 requesting a letter for THE MISSION FIELD would have met with a more ready response were I not a very busy man in the family sphere as well as church work. Home missionaries must scramble through their duties the best way they can with such financial sources and forces as they have. Now also was our harvest time, and even if it be but the harvest of a half acre garden lot, if one attends to it all alone it takes much time. And this is a country in which not one extra hand can be had during that season, even if we could pay for it. My time lately was also much occupied by a very sad *accident, death* and *funeral*, whereby one of our principal members and head of an interesting family was taken from us. He died professing full belief in Jesus. Had a very large funeral, where all our surrounding nationalities—with all shades of belief—were present. (In order to reach all we preach in the English language on such occasions). Some four months ago we went through a similar experience, only more sad, if possible, in the loss of one of the heads of our families. These are grievous providences, but we hope they bring us spiritual good.

I suppose you want me to write to make up for what we missed in your not visiting us last summer when on your western tour. I say *we* missed, I will not say *you* missed, for surely we do not

amount to much in the scale of comparative ecclesiastical strength and growth; and we missed your visit, as in our isolation we miss so many other good things. We humbly recognize that we are thirteen miles away from all railroads, and that for the last three or four years we have lost in membership a little more than we have gained. But in spite of all this we still have great hopes for the future. It is but a few weeks since the third measurement for a railroad through our settlement was made, and we expect a railroad through here some time. When it comes it must do us good. There is far too much land here yet for the number of settlers, and we have good soil and a healthy climate. And we flatter ourselves that slow growths are not always the meanest. Perhaps you do not care particularly to know that some time in June or July last, in this year of grace 1888, our organization had reached the age of twenty-one years; that is maturity, and ought to mean self-support. And yet if we exert all our powers of physical locomotion we can not yet walk alone. Perhaps the place where we have to begin is too slippery for unshod feet, or too rough for the speedy attainment of a trusted balance. Perhaps we do not get outdoor exercise and airing enough. You know our ecclesiastical mother has a great proclivity to make us *home birds*, and to keep us a brood distinct from all other ecclesiastical ornithology and warbledom; then, when we do get out, we make it lively generally. Well, let me assure you that our door opens more and more effectually for communication with the outside world. We children go to the same school with our neighbors, and our neighbor's children do come and play with us; and mother begins to court these friendships. We had preaching in the English language every Sunday night last winter, and will soon begin the same or nearly the same again. Our Sunday-school song is entirely in that language, and our teaching will be according to our ability of teachers to use the English tongue. What necessitates and helps this on is our great distance from any other Holland speaking church, and our having no immigration to speak of. Now what puzzles me is to know according to what Scriptural rule or practical principle our General Synod, in its last session, has gently suggested to our classical nurse to withdraw support from a ten year old ecclesiastical child. I have nothing against teaching any child to walk as early as possible. But what does ten years mean as a test of ecclesiastical life and possibilities? I am sure that our Church is on a better and surer basis for future growth and success than many a church that far outnumbers and outdoes us to-day.

We have no debts, but have on our hands to secure this winter or next summer the warming and renovating of our church building inside at an expense of from $400 to $500. We need it every day now, and more as the cold comes

on, but may not be able to get there till the prospects of another crop looms up. What we need for our Sunday-school and English services, and need badly, is *an organ just now*. But we dare not speak of it except out of school to rich neighbors, because it almost looks as if a beggar in rags should ask for silks and satins. But I am not now begging—only giving information. We take up regular collections every Sunday, and special monthly ones for all or most of the Boards. All the Sunday-school collections of every Sunday go for missions. The paper mission is a blessed mission among us.

I wish very much that we could show a good list of subscribers for *The Christian Intelligencer* and THE MISSION FIELD; but you know how slow such a growth is as we must make. I have strong hopes that the paper mission will greatly aid in preparing a place in the hearts and minds of our young people for religious and general knowledge. I sincerely believe that whatever now is received by us for the maintenance of life and for the training and the culture of that life will some day bring its own returns, and, I hope, plentifully. I have not nearly written all, but feel as if I had already written too much from such an out of the way place. But if this writing should at all help to make good your not having visited us this summer, or not going to visit us in the future, I should be very sorry, and feel as if you had caught me in a snare.

Very truly yours,
H. BORGERS.

Greenleafton, Minn., Oct. 29, '88.

THE CHURCH FARM.

REV. A. ZWEMER.

' Beginning from Jerusalem. Luk. xxvi, 68.

"The field is the world," and laborers must be sent into that field, for it is the covenanted property of the Lord of the harvest, purchased by His blood. The Lord hath said unto me . . . "Ask of me, and I shall give thee the heathen for thine inheritance."

But the foreign field cannot be worked unless the home farm be well stocked, farm hands hired and provided for. Hands and implements do not come *from* the field *to* the farm, but are sent out from the farm to the field.

Intending to suggest a few thoughts for THE MISSION FIELD I would not wander far off, nor at random over the home farm of our Church, only a small corner of it being entrusted to my care. I like both my place and my work for, as I trust, the Master has allotted it to me. Occasionally rough and tiresome work is to be done in some distant portions of the home field; but what of that! "In all (painful) labor there is (surplus): but the talk of the lips tendeth only to penury."* All shirking and complaining is but fault finding with the appointments of the Master. The servants may misunderstand his orders, and mistake their place on the farm; but He never misdirects or disappoints.

My work lies in the "*Free Grace*" corner of the home farm. By that means this field is put

(*) Dutch version.

down in the Church's record; and that name has been engraved upon my implements: the Bible, the cup and the baptismal bowl. Why this name? I do not know, unless it be that those far-off corners have often nothing more substantial to live on than free grace. Hence I love that precious name above the place and above the task, for if the work were not made prosperous by free grace, it would not be worth the hire.

Hire lies near to our heart; sometimes too near the wrong side of it. True, we are averse to such a confession, but this does not take away the truth of the case. God has implanted the love of hire into our hearts. It is a necessity; it is the strong factor in all human activity; but it must spread its roots in the soil of faith, or it may become the love of lucre.

Moses was calculating for the *highest* hire, for he could refuse temporal profits, and choose the poor portion of the people of God, because "he looked unto the recompense of reward." The "good conscience" of Nehemiah was bold enough to bring in an account of his merits before God. He counts up his hard work, his waiving a salary of forty shekels, his daily expenses of beef, and sheep, and fowl, for the table of visitors; and . . . miser-like, begs God not to forget any of these items. No, no Nehemiah! God will not forget: He never did.

This subject of hire raises several questions. They may meet us daily. I think them not very important; and perhaps the task to solve them is not given to us. Sometimes the question is raised: *Where* is it most necessary to work, either in "the field" or on the farm. And also is it the intention of the Master that each hand shall have "*a penny a day*," or that every man shall have his own price. And as some are stronger and can do more work than others, must larger wages be paid out to them *now*, or must they wait till the Good Samaritan comes back again?

How these problems are settled is of very little importance; in fact, we are not called upon to worry ourselves in working them out. The Lord of the harvest orders his servants, and what dues are not settled here will be paid hereafter, "for God is not unrighteous to forget the work" of his servants.

And after all, it will not do for the farm hands to discuss these minor things; it takes too much time; by doing it the work might suffer.

The old philosopher taught that it was unprofitable to kill the hen for the egg. But his heathen wisdom lacked faith in "Him who provides." The question still remains which is first, hen or egg—producer or produced. This is true: a laying hen has a very tough life: certainly as long as it lays it is alive.

The great need is that the farm be in good working order, and all hands thereon busy at work, and many to spare from the home work, for the outlying field is already white, and the Master expects several willing hearts for *all* the vacant places.

A. ZWEMER.

Foreign Missions.

Rev. H. N. COBB, D. D., Secretary.

"As my Father hath sent me even so send I you."

Resolved, That the Church raise during the year, for this object, the sum of at least $110,000. This amount will be required in order to end the year without debt.

FINANCIAL STATEMENT.

Received in October	$4,461.92
Previously acknowledged	18,641.31
Total from May 1	$23,103.23
Deduct for special objects	2,947.67
Total for general work	$20,154.56

Comparing the above figures with those of a year ago, we find that the month has produced $2,000 less, and the six months fall below last year by $4,023. The indebtedness at the bank is $2,000 greater, amounting at this time to $41,000. This ought not to be increased by another dollar. It is already more, by $8,000, than the Board is able to borrow on its Security Fund, and is only obtained by the interposition of individual credit. Is this a becoming way in which to carry on church work of such magnitude and importance?

There still remain, to complete the amount voted reasonable by the General Synod, and needed by the work, $90,000 to be raised in six months, or about $15,000 a month. This will be no more than enough to meet all necessary expenditures and clear off all debt. To raise it will require earnest effort on the part of all, and, no doubt, sacrifice on the part of some. There is a vast reserve force, even in our comparatively small Church, which has not yet been, but still may be, enlisted in this service. *Now* is the time to put forth all our energies, and use all our resources, instead of leaving the effort to the last six weeks or two months of the fiscal year.

COR. SEC.

November 12, 1888.

NOTES AND NOTICES.

OWING TO THE FACT that the MISSION FIELD had already gone to press for last month, when tidings of the death of Dr. Hekhuis were received, no mention was made of that sad event. The project for his Industrial School, for which appeal was made, is, for the present, at a stand. Should the school be continued by others, as we hope it may, due notice and opportunity to help it forward will be given.

THE WOMAN'S BOARD of Foreign Missions have very wisely determined to enlarge and otherwise improve their periodical, THE MISSION GLEANER. A new volume begins with the November-December number. The number of pages is doubled and their size increased. The old cover is discarded for one of greater simplicity and tastefulness, and the whole make-up of the magazine is attractive and most creditable to the Woman's Board. With these attractions and its fuller tidings of woman's work for women, from our own and other fields, it should command a much wider circulation than before, and every effort should, and, no doubt, will, be made to secure it. The year's subscription, for six numbers, will be but twenty-five cents, the same as before. It ought to find its way to every family in the Church.

WE INVITE special attention to Dr. Otte's interesting letter in regard to his hospital in China. The Board has authorized its secretary to seek contributions from the Sunday-schools for this object. It is desired to raise, for

his house, etc , in addition to what has already been received, some $3,500. Cannot the children raise this money by their efforts, in addition to what they have already been giving? And will not those schools which have as yet given nothing to foreign missions find this a good time to begin, with such an attractive object before them? There are more than 400 such schools, and an average of only $10 from each would be more than enough to do it all. Who will respond?

DR. AMERMAN writes of the Meiji Gakuin, Tokyo, October 16:

"Possibly you have heard of the promising opening of our school work, in its various departments. The Academic department is crowded, also the Japanese Theological department, and the Theological and Literary courses of the Special department have made a fair beginning. We have altogether now forty-one theological students, beside those at Nagasaki, a larger number than at any one time hitherto. And as the senior class in the Japanese Theological department has but four members, it is to be expected that we will have, next year, many more than can be accommodated with any comfort in our present buildings. What are we to do? We are told that we need not expect anything out of the ordinary course until the China Mission is supplied. Is there an intimation here that this may be a long time? I hope not, indeed, for China's sake and far the sake of Japan, I hope not. Our Amoy Mission needs all it has asked for and more. I was strongly impressed with this at the time of my visit at Amoy last winter. I trust the Board may be able to see its way clear to give both missions what is needful."

The offer still remains good, of $1,000 for the school at Amoy, for which $5,000 are asked, provided the other $4,000 are given. Why not get this out of the way, so that other calls may be attended to?

OTHER CHURCHES beside our own have learned how poor a dependence a single annual offering from the Churches is for such a work as Foreign Missions, and are earnestly seeking, as we are, the general adoption of some better method. We clip a passage from *The Church at Home and Abroad*, the monthly periodical of the Presbyterian Church. in which the objections to this method are stated as follows:

"(1) Assigning but one Sunday to each object tends to reduce all to a common level. An earnest and timely plea on the part of the pastor may overcome this difficulty in a measure by magnifying the importance of the larger schemes, whose necessities are the greatest because their work is the widest. But with very many a collection is a collection, whatever the purpose for which it is taken, and they give with but little discrimination. (2) It is plain also that but one opportunity a year, unless supplemented by some system of private appeal, must deprive some, nay, many, of the privilege of presenting their offering for Foreign Missions. The day on which the collection falls may be inclement, or some of the worshippers may be sick or otherwise providentially hindered from being present. The pastor and elders may deeply regret this, but there is still a loss to the Lord's treasury,and a loss to those who might have been blessed in offering their gifts. (3) It makes it difficult, if not impossible, for persons of small means to give as largely as they might desire to the great work of evangelizing the world. Their income, from whatever source, is received frequently and in small amounts, as in the case of the weekly wages or monthly salary. Nothing but the most unreserved consecration, together with a perfect system faithfully worked, can secure from such sources by a single effort what could be secured by repeated efforts covering a longer period of time."

REV. L. HEKHUIS, M. D.

[*From the Christian Intelligencer.*]

The sad tidings have been received from India of the death of the Rev. Lambertus Hekhuis, M. D., of the Arcot Mission, on the 16th of September.

Dr. Hekhuis received in February last a slight scratch on the face from the tooth of a dog, which subsequently proved to be undoubtedly mad. "One of his servants was severely bitten by the same animal and died of rabies soon after. For some time our brother felt great anxiety lest he, too, should fall a victim to the terrible disease. The Mission sympathized deeply with him in this and sent him away to Kodai Kanal, on the Pulney Hills, for a change of scene and climate. On his return he reported himself as having been cheered and encouraged. The wound was so slight and so much time had elapsed that he and all of us thought that ill consequences need no longer be anticipated. But God's thoughts are not as our thoughts, nor His ways as our ways."

He had gone with the other members of the Mission to attend the semi-annual meeting at Tindivanam. On the way he seemed bright and cheerful, joining with other members of the party in some simple games to relieve the tedium of the long journey. On Wednesday evening, September 12, he retired early, suffering from headache and fever. On the evening of the following day his illness assumed a more aggravated form, and from this access of the disease he never fully rallied. Everything that medical skill and the most affectionate tenderness could do to mitigate his pains was done, and with some success. He was mercifully spared some of the most distressing symptoms of this terrible disease. "Night and day we were by his couch, doing all that loving hearts and tender hands could do." But all was of no avail, and at 4.10 A. M. of Sunday, September 16, "without a struggle, he quietly ceased to breathe and was at rest."

Dr. Jared W. Scudder writes for the Mission: "We regard it as a specially kind Providence that the disease fell on him while among us all. Had it attacked him at any time during the last three months he might have been without help from any of us throughout the terrible ordeal. But God graciously ordered its coming so that he should be nursed and comforted by the whole Mission. We are very thankful for this. The native brethren, assembled for the meeting of Classis and of the Mission, were full of sympathy, and prayed together earnestly for our suffering brother. This gave him great help and comfort."

"The last twelve hours excepted, his mind was clear and his consciousness unclouded. His spiritual state was all that we could desire. Wishing earnestly to live and to continue his work, he was perfectly submissive to his Heavenly Father's will. He gave full and frequent expression to his absolute trust in his 'precious Saviour.' Not for one moment did his faith waver, not a murmur passed his lips. He died a believing triumphant Christian. On Sabbath evening we laid his remains in the Mission cemetery in this place. The funeral was attended by our whole Mission, by a large following of the natives, who sang sweet hymns on the way to the grave, and by many heathen from the town."

Dr. Hekhuis was born at Holland, Mich., in 1849. He began his studies in the grammar school of that town in 1869, for the express purpose of preparing himself for missionary work, to which he was led by a sense of duty and strong desire. In 1870 he united himself with the First Reformed Church of Holland, and graduated from Hope College in 1877. His theological studies were pursued at the Theological Seminary in New Bruns-

wick, where he graduated in 1880. He also studied medicine while there, with Dr. Henry R. Baldwin, and subsequently at the Medical College of the University, New York city. From this college he received the degree of Doctor of Medicine. In December, 1881, he was ordained to the ministry, as a missionary, by the Classis of Holland, by whom he had been previously licensed, and joined the Arcot Mission the following year.

His devotion to the work of a missionary won for him the respect, admiration and affection of his associates, who are sorely bereaved by his death. His desire to benefit as large a number as possible was seen not only in the care of the villages and churches committed to his charge, and in the hospital and dispensary, but also in the Industrial School of which mention has recently been made in these columns. To it he looked as a way of helping those who for Christ's sake gave up not only their ancient faith, but also their means of living, and to it he devoted much care and thought and the fees which he received for professional services

He is the first, we believe, of all the missionaries of the Reformed Church to India to die on the field of battle. The school to which he gave so much should not be suffered to die with him. It should be perpetuated and perfected as his enduring monument.

The following minute was adopted by the Arcot Mission and the Classis of Arcot:

"The Great Head of the Church has called one of His standard bearers, our brother and co-worker, Rev. Lambertus Hekhuis, M. D., to pass through the gate of death into His presence.

"We desire to express our thanks for the goodness that gave him to us, and our high appreciation of his character and service. For more than six years Dr. Hekhuis has been one of us, and we have learned to esteem his character and respect his counsels. Strong in his convictions of truth, he was never disloyal to them. He has been a minister of healing in our families and a faithful pastor in our churches.

"We look with fainting hearts upon his work laid down, for there seems to be no one to take it up, and we pray that the Captain of our salvation will not long suffer our ranks to remain thus broken.

"We deeply sympathize with those bereaved ones who were endeared to our brother by ties still closer than ours. We commend them to the Comforter who alone can turn their sorrow into joy. We gladly give our testimony that he who left them and came to India for Christ's sake 'endured hardness as a good soldier of Jesus Christ,' and was 'faithful unto death.' No doubts tortured his last hours, and while he wanted to live for the sake of the work and the friends he loved, he feared not death, because he knew he had victory through Jesus Christ.

"We are thankful that we were able to minister to him during his last illness, and, after 'God took him,' to bear his body to its resting place.

J. W. SCUDDER, *Pres. of Classis.*
JACOB CHAMBERLAIN, *Pres. of Mission.*
TINDIVANAM, Sept. 17, 1888.

THE ARCOT MISSION, INDIA.

Rev. J. W. Conklin sends from Arcot, August 25, the following:

VILLAGE NOTES.

Last Friday evening I left Ranipet (suburb of Arcot), and by jutka and on horseback reached Kottapalli, twenty miles distant, in time for dinner, about 8 o'clock. A heavy shower drenched me, but it was rather refreshing and not harmful, as I changed my clothing immediately upon arrival. I made the little mud-and-thatch church my lodging house, and had a good sleep, as long as it lasted.

As soon as day begins to break, the village women begin to scold and the dogs to bark—though the latter may have been "going it" all night—and trying to sleep becomes laborious. Taking a light meal—*chota hasra* we call it—I started on foot to Kattakindapalli, distant about a mile.

KATTAKINDAPALLI.

The church people and school children were waiting, and I tried to find out how well they had been taught by their new teachers, who began work there June 1. They have charge of this village, where they live, and also of Basapalli, which is nearly a mile away. The wife does most of the teaching in their home school, and the husband works morning and night in the other. The pupils in both number about thirty. At Basapalli the village head man and three caste boys are members of the school. The pupils showed fair progress. They rendered an action song with very good effect. In the afternoon I administered the Lord's supper at Kattakindapalli to communicants from the three villages I have mentioned. The teacher had a list of about a dozen candidates for baptism, but upon examination I found them all very deficient in knowledge of the Gospel and directed them to remain under instruction as catechumens for a time longer.

A VILLAGE FUNERAL.

While we were in the church in the morning, word was brought that a member had just died. He was a mute, and though he could neither hear, nor speak, nor read, he was faithful to his church, and had some ideas concerning his new religion.

Before he died he manifested by signs his hope that he was going to a home above. In the afternoon, before the communion service, we buried him. He was wrapped in a cloth, which completely covered him, and placed on a rough bier outside of his brother's house.

He had never married, but the wailings of his female relatives were very loud and not at all sweet. After a short service, he was ready to be borne away to his grave. Then some of the people came to me, and requested permission to tie a live chicken to the body for interment with it. I asked the purpose, and was told that it was to prolong the life of the survivors. This custom prevails among the heathen—those who bury their dead. But I showed them that Christians did not need to trust to a chicken, and such conformity to a heathen custom would be very much out of order.

Then we walked a quarter of a mile to the burial ground in the jungle, neighbors bearing the body. It was laid at the side of the grave, and the next of kin, a brother, proceeded to remove the rings from his ears, that nothing valuable might be buried. These probably composed the whole estate of the deceased. I read the burial service, and then each one present, beginning with the nearest relative, cast a handful of earth on the body. We hope to meet him again, when his ears shall be unstopped, his tongue loosed, and his little knowledge of his Saviour greatly increased.

A SCHOOL BAND.

At Bommaisamundram there is a school of about forty children, who show much earnestness of spirit. Their music is inspiring. The singing is good, and is accompanied by a tambourine, triangle, two pieces of small cymbals, and a drum, all manipulated by the scholars. The effect is rousing. They themselves become very much enraptured, something as do the colored people in America, and listeners are bound to catch some of the enthusiasm. They added much to the "magic lantern preaching," which was given there at night.

OLD THINGS BECOMING NEW.

On Tuesday morning I started on my pony from Bommaisamundram to

Paramasattu. The journey by ordinary road is about twenty miles, but I was told of a short cut which would lessen the distance by more than half. Starting at 6.30, I followed a guide, expecting to reach my destination in two hours at least. But though the distance was much shortened it was also *deepened*, as ditches, tanks, beds and mudholes entered largely into its composition.

It was ten o'clock when I arrived, and both myself and pony were rather weary. My luggage cart had not arrived, and breakfast did not appear till after mid-day.

But I felt richly repaid for the toil when evening came and the Lord's Supper was celebrated for the first time in that village. Last year I baptized a number of people there, and these were now admitted to the communion of the body and blood of Christ. Not a large number of communicants—only twelve—but they are the first fruits. I baptized five more adults and eleven children that evening.

Work was begun there about three years ago, and the people show a considerable knowledge of Christian truth.

I think they are trying to live what they believe. When I entered the little church I was surprised to see a number of roughly made benches. We never furnish our village churches with them—the people always sitting on the floor. I asked them why they had made them, and was told that the heathen, having ridiculed their praying with their faces to the floor, when they professed that their God was on high, they had taken the door of their little old heathen temple and made benches for their church. Thus they could raise their heads more easily when at prayer.

IDOLS INTO CHURCH BELLS.

They brought to me also a god they had formerly worshipped, and which had been enshrined in their temple. was a cobra's head with hood sprea made of silver. They had determined to sell it, and devote the proceeds towards the purchase of a bell to call them together for Christian worship.

I gladly gave them the value of the silver. I mean, however, that a friend at home, who has sent out for some idols, shall pay for it eventually. If he reads this, he had better be getting his money ready. Church bells have been made into cannon, and that may be proper sometimes, but turning idols into church bells seems rather a more millennial metamorphosis. Before I came away the people led in a sheep as a thank offering to their missionary. He is fond of mutton, but does not like to receive such large gifts, and devoted that to the bell fund.

YOUNG MEN TAKING HOLD OF INSTRUCTION.

About thirty grown men are studying in the eight village schools connected with Chittoor. Some of them read pretty well.

I have been trying to drive the idea of the possibility and propriety of this accomplishment into them for seven years, and the result is becoming evident.

Learning "to wait" is the next lesson after "learning to labor," especially for the missionary in India.

THE AMOY MISSION, CHINA.

DR. J. A. OTTE writes from Amoy, August 24, expressing his great pleasure in the thought of having the children in the Sunday-schools at work for his hospital at Sio-ke. This part of his letter will be found in *The Mission Gleaner* for November-December. It is printed there because the first suggestion that the children should do this work was made in the columns of that magazine several months ago. It is reprinted here that all the children, or those who can interest them in his enterprise, may have a chance to see

CHILDREN FIRST TO HELP.

"For some reason or other the children always come to my help when older people either cannot or will not. I have always been the children's friend, and the little ones have always taken to me. And now, again, I see it suggested in one of our missionary papers that the children take up my work at Sio-ke. Glorious idea! Nothing could be better. It would be a continual source of happiness to me in my work among the poor and suffering Chinese, to know that the children in far away home lands were paying for the medicines given to the sick.

"The very first money I ever received for the hospital was from a poor orphan girl in Holland, who gave me all she had, five Dutch pennies. The first invitation I ever received to speak on the subject of missions was from the children at Castleton-on-the-Hudson. Then I thought that I would never be able to speak in public, but this unsolicited invitation encouraged me, and as a result of a work undertaken soon after, I have received quite a little sum for the hospital.

"The first box of hospital supplies I ever received was from the children of the Madison Ave. Church in New York City (please tell these children if you see them that their box was very useful, and that I will write a letter of thanks to them as soon as I can). I used this box for the children in the 'Girls' School' here at Amoy.

"The first patient I had from among the Chinese was a child, and most of my patients are still from among the children.

"And now, when things look rather dark, and it seems difficult to get money, the children are coming to the rescue.

PLAN PROPOSED.

"I have a plan to propose, which I hope will meet with your approval. Let my hospital belong to the children, and, if possible, let them support it. They can do so by taking charge of a bed, *e. g.*: let a Sunday-school, some Missionary Band, or a number of the 'King's Daughters' pledge to give enough money to pay for the medicines and other things needed by a patient occupying a bed in the hospital. The bed will then be called by whatever name the donors may suggest, and I will send them a letter once a year telling them about the number of patients that have occupied the bed, and will also tell them things of interest about these patients. A bed will cost $35 a year.

"If any one avails herself of this opportunity of doing good to the sick Chinese, they must send me their address in full and also write to me occasionally.

"Some have already taken beds in the hospital. A Sunday-school class in Albany is paying for a bed. The Missionary Band of Castleton is also paying for a bed, and there are others."

But money will be needed for something else besides beds. Walls are to be built, doors and windows made and put in, stairs put up, a roof put on, and everything necessary for a home and a hospital provided. So we hope those who wish to help will not confine their attention to beds, but send on money to use in all these ways for the advantage of this work.

Dr. Otte adds:

"I have been quite busy of late. There was the difficult language to study, patients to treat and nurse, some letters to write to those interested in my hospital.

"Every day I have a limited number of patients to treat. I take just as few as possible, so as not to let this work interfere with my studies.

AN OPIUM SMOKER CURED.

"Not long ago I had an opium smoker come to me for cure. After a hard struggle for more than two weeks he was finally cured of the habit. I shall never forget the agony of this poor

man when he was deprived of the opium. He would moan and scream nearly the whole night. He happened to be teaching Chinese characters to students of the Theological School, and as he was a heathen we were very anxious to save him and bring him to Christ. So I asked the students to help me by watching with him while he was sick. They did this very faithfully, and showed a true Christian spirit. I was surprised to see such faithfulness and earnestness in young men born in heathenism. They would have been an honor to the best of our churches in America.

"We finally succeeded in curing this patient, and while he was among Christians at Amoy he persevered, but when during the vacation he returned home, his friends once more tempted him to take opium, and succeeded. It is scarcely possible to save an opium smoker unless he becomes a Christian. This is a fearful curse, which overshadows China like a cloud, and which is leading its millions of victims to moral, intellectual, and spiritual ruin, and to an untimely grave.

RAVAGES OF CHOLERA.

"The cholera has worked destruction in the neighboring city of Chiang-Chiu during the summer. They say that more than ten thousand have died of it, and at last it became even impossible to obtain coffins for the dead. As soon as my little boy's health was such as to permit me to leave home, I went with Dr. Fahmy, of the London Missionary Society, to Chiang-Chiu, to see what we could do to help the poor people.

"Immediately after we reached Chiang-Chiu we petitioned the mandarins to give us the use of the large examination hall or one of the large temples, where the sick might be collected, and then make it easy for us to treat them. After waiting two days we finally received an answer from the mandarins in which they thanked us very kindly for our proffered aid, and acknowledging that the idols had not been able to help them, but refusing to give us the places we asked for on the ground that the disease was now rapidly growing less severe and that it would be exceedingly difficult to get the relatives to bring their sick to such a place

"After this we sent out printed bills, offering to come to the homes of the sick to treat them. But after waiting a number of days and getting but very few calls, we decided to return home. By this time the ravages of the cholera had suddenly almost entirely ceased, and as we were living in our small river boats, under a burning tropical sun, we thought it unwise to remain any longer. Our object was attained; we had shown to the people our willingness to help them, and had received an expression of gratitude from the mandarin who had had an idol made of himself for the people to pray to in sickness.

CAN SATAN CAST OUT SATAN?

"While in Chiang-Chiu I met with a very amusing incident. I was examining the chest of a man who had consumption and listening to his breath sounds. While doing so a number of people who had gathered around me were heard to say to one another, "The doctor is listening to the devil which causes this disease, and receiving instructions from his majesty how to treat the patient. This was certainly trying to cast out devils by Beelzebub the prince of devils.

THE WORK DELAYED.

"As yet we are not permitted to go on with the building of our hospital at Sio-ke. I need not write in full about this opposition, as others have probably already done so. When I wrote to you for permission to build and to cable, everything looked bright, but the tide soon turned. We hope, however, to be able to begin very soon. We are only waiting for the decision of the mandarin.

"Let me say just here that thepeople in Sio-ke itself are very favorably inclined, but a large and powerful clan living two miles away are opposing us.

I am full of hope and courage, however, and expect to begin active hospital work in January, 1889, or just a year after we got here. If, by that time, the hospital is not built, I will begin in some Chinese house or any other place I may be able to get."

THE JAPAN MISSION.

Rev. Howard Harris writes from Tokyo, October 17:

ALONG THE TOKAIDO.

During the month of July we traveled from Tokyo to Kioto over the old Tokaido. The road was in a fairly good condition, but the weather being hot we found it quite uncomfortable, though exceedingly interesting. A railroad will soon be completed, which will make the journey quick and enjoyable.

The chief interest of the cities on the Tokaido is not in their business enterprises, but in the development of education and the arts.

CHRISTIAN WORK AT MISHIMA.

We stopped at Mishima, a delightful village lying at the foot of the Hakone pass. Here we found a church of two hundred and fifty members. The pastor is an earnest, energetic man, and the people show their appreciation of his services by filling the house when he preaches. From the elders of the church we learned that the outlook is exceedingly bright. Miss Ballagh, who came out at her own charges, has a large school. Already we find her influence upon the young resulting in much good. One of our students, who has been working among the people of this vicinity during the summer vacation, says: "My work has been a success. At the first meeting I attended there were two hundred attentive men and women in the audience; many visitors came to my room daily to have the Bible explained, and it was not until late in the night that I found time to rest."

A FRUITFUL FIELD.

We next stopped at Shidzuoka, a city of 32,000 inhabitants. Here the last Shogun is living a quiet life. The Canadian Methodists have settled five of their number here. The people received them gladly, contributed money toward the erection of a church, and did all they possibly could to make the work pleasant and prosperous. I was told that the Governor of the province had become interested in the work of the Missionaries. This is the most satisfactory field on the Tokaido.

WAITING FOR THE REAPERS.

Okazaki, a city of 14,000 inhabitants, seventy-five miles farther south, is given up to pleasure. There is a flourishing Buddhist Seminary located in the center of the city. Very little mission work has been done in this city, but in time we trust the city will be won for Christ.

RAPID INCREASE AT NAGOYA.

We next visited Nagoya, a flourishing city of 125,000 inhabitants. The Methodists and Southern Presbyterians occupy this field. In this city, four years ago, there was a church of fifteen members; to day there are hundreds of Christians. One of the students who visited and preached in many of the villages of this vicinity says: "All the people welcomed us with warm hearts."

Between this point and Kioto we passed through many interesting towns, places in which a good work might be opened if we had the missionary appliances.

Kioto has had a singular and interesting history. It is very large but not as beautiful as Tokyo. The people are quite intelligent, polite and pleasant to meet with. The city contains many theaters, which are open day and night, drawing great crowds daily from the

country. Churches have been established here and many souls saved. Still, the work has not gone on as we could wish. We believe the time is not far distant, however, when this will be one of the most glorious fields for the Christian toiler. (Kioto is the seat of a flourishing station of the A. B. C. F. M., of the famed Doshisha School and other educational institutions.)

OPENING OF THE MEIJI GAKUIN.

The Meiji Gakuin opened with 175 students. If we were to permit young men to enter without an examination we might have four hundred on the roll of the Academic Department. Our preparatory classes are daily becoming larger. No finer body of young men can be found in any other school in Japan. Through the teaching of the Bible and the influence of the Christian students upon classmates, the number of professing students is becoming large. The pupils have their own religious service, which is well attended. Through efforts made by the Rev. Mr. Tamura a farm has been purchased near the Meiji Gakuin, on which a certain number of indigent young men are to live. It is thought that these students will be able to feed and clothe themselves by a few hours of labor each day on the farm. Many are watching the movement, and if it proves a success, means will not be wanting to enlarge the work and make it a blessing to many poor boys.

Buddhist opposition in Ceylon is becoming more and more virulent; and one of the greatest hindrances to the Gospel, writes a missionary, is "the coquetting with Buddhism which has become fashionable among many Europeans." Buddha's birthday is now a Government holiday in this island of Queen Victoria.

Education.

Rev. G. H. MANDEVILLE, D.D., Sec'y.

STUDENTS.

At the meeting of the Executive Committee of the Board, held on the 5th of November, a number of students were accepted as under the law of the Board. The young men of the church in study are distributed as follows: twenty-two in the theological seminary at New Brunswick, five in the theological seminary at Holland, Mich.; thirty-six in Rutgers College, eleven in Hope College, one in New York University, one in Union College, thirteen in the Grammar School at New Brunswick, one in the academy at Hope College, and one in the North-western Academy — *a total of ninety-one*, which would have been ninety-two, only that one young man wrote that favorable circumstances would enable him to meet his expenses this year, and requesting a discontinuance of his payments for the present. This is, it is believed, the largest number on the rolls in the history of the Board.

The treasurer at the same time reported that at the end of the first half of the year the receipts from the churches, etc., are only about fifty dollars in advance of the corresponding six months of the preceding year. The other half must do very much better. Pastors, Consistories, friends of Christ and his Church, will you not make an extra effort to help the Board meet the

expenses of sustaining these young men, so that there shall not be any increase of indebtedness at the end of the year? You can readily see how the, matter stands. You, through the General Synod, have directed us to secure candidates for the Ministry. In answer to the prayers of the church, the young men present themselves, and we hesitate not a moment to affirm that as a body they are of a very high order and give promise of doing fine work in their day for the King and His Kingdom. Are you ready now to do your part in supporting this work of the church? Or shall your refusal be interpreted as an order to receive no more students? The Board asks you as God's steward for your proportion of the Lord's money in your hands.

This is simply for our Students work, and takes no account of aid to the Western Educational Institutions. No appropriation whatever can be made to them, unless the offerings of the people of God are very largely increased.

ACKNOWLEDGMENT.

In the November number of the FIELD an appeal was made for special offerings for the current expenses of Hope College and the North-western Academy. I have received in response to it four hundred and fourteen dollars and twenty-five cents; the details have been given in the *Christian Intelligencer*. Hon. Henry Hospers, treasurer of the North-western Academy, says: "Many thanks from the whole Board of the Council. It encourages us very much; and more so, as we feel that our covenant God hears and answers our prayers." I shall be glad to receive further gifts and acknowledge them. Hope College and the N. W. Academy should each have at least twenty-five hundred dollars before the close of the year to meet their needs and comply with the resolutions of the General Synod. It matters little whether it comes through special or general offerings. The great thing is to have the amount.

ENDOWMENT.

Rev. Daniel Van Pelt has entered upon the work of securing the endowments recommended by the Synod. His circular, entitled "Extension and Education," is handsomely gotten up and makes a clear and forcible presentation of the work, its necessity to the institutions, and its important relations to the growth of our Church. We commend him and his work cordially to all friends of Christian education, all well-wishers to our Reformed Church, and all lovers of our Jesus.

TOO MANY MINISTERS.

Not unfrequently it is said, and sometimes concurred in by Christian people, that the work of educating young men for the ministry is unnecessary, as there are already too many ministers. In reply to this it should be stated that statistics show there are to-day in our country several thousands of churches without pastors; that there are a large number of churches in which two or more divide among them the services of one minister; that a goodly number of ministers are

serving the church in professorships and other official positions; and that the number of those who might be, but are not in active service of any kind, is comparatively small. The number of young men entering the ministry year by year but very little more than equals the number of those who are disabled by sickness or age, and those whose work is finished by death. How, then, shall the Church of Christ occupy with the Gospel of God the newly opened fields in our land, and cause its as yet uncultivated portions to become as the paradise of our God? How shall she supply the call for more men to carry the Gospel into heathen lands that every year make more urgent demands, and utter with louder voice the cry, "Come over and help us!" If, with all the efforts made, the supply is so insufficient, what would it be without any effort? How long would it be before all missionary work at home and abroad must cease from lack of workmen? What then becomes of the complaint, too many ministers?

A HINT.

This leads me to suggest, even at the risk of an apparent personal interest, that the work of this Board deserves and needs recognition in the missionary conventions that are yearly held in our denomination. How comes it to pass that the General Synod, in its wisdom, year after year overlooks this important department of its work in its arrangements to bring its work and the people together? Is it not virtually saying to the Church, The work of that Board is not of enough importance to be introduced and considered? Is it surprising that the Church acts upon the intimation and makes corresponding offerings?

GILES H. MANDEVILLE, *Cor. Sec.*
New York, Nov. 9, 1888.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following contributions for the month of October, 1888:

A Friend, Rhinebeck, N. Y.	10 00
Ladies So., New Hackensack, N. Y., for H. G. Sharpley	15 00
Shokan, N. Y.	10 00
Spring Valley, N. J.	3 56
S. S. Ch. of The Comforter, Wiltwyck, N. Y.	5 57
Blooming Groove, N. Y.	8 45
1st, Pella, Iowa	42 75
Union S. S., Kaaterskill, Leeds, N. Y.	10 00
Canajoharie, N. Y	31 05
S. S. Bergen, N. J.	36 64
Knox Mem., N. Y. City	10 00
Flushing, L. I. m. c	11 00
Rev. D. Rapalje, Amoy, China	40 00
2d, Coxsackie, N. Y. m. c	36 95
3d, Raritan, N. J. m. c	13 35
2d, Claverack, N. Y.	80 36
S. S., Ellenville, N. Y.	15 29
Blawenburg, N. J. m. c	5 45
Broadway, Paterson, N. J.	8 16
S. S., N. and S. Hampton, Pa.	9 08
Ladies' Aux., N. and S. Hampton, Pa.	13 72
S. S., Addisville, Pa.	3 64
1st, Coxsackie, N. Y. q. c.	4 95
Niskayuna, N. Y.	23 00
Waupun, Wis.	5 04
Middlebush, N. J.	25 00
S. S., West Copake, N. Y.	12 26
Collegiate, N. Y. City, ad'l for S. S. in charge of General Synod	13 50
Flatbush, L. I. Annual Col.	392 00
Centreville, Mich.	17 92
East Greenbush, N. Y.	4 00
Schraalenburgh, N. J.	19 35
1st, Hackensack, N. J., (bi-monthly)	52 34
Stuyvesant, N. Y.	4 42
South Bergen, N. J.	1 64
Greenville, N. J.	25 60
Glenham, N. Y. q. c.	2 25
S. S., Fonda, N. Y.	15 00
A. M., S. S., North Newark, N. J. q. c.	67 52
P. M., S. S., North Newark, N. J. q. c.	75 02
Ladies' Missy., Jamaica, L. I.	15 00
S. S., Highlands, "Lambs of the Flock"	3 05
S. S., Highlands, "Cheerful Givers"	9 60
1st, Hudson, N. Y.	93 26
Young People's Missy. Soc., Detroit, Mich.	11 00
"Privilege"	3 00
Sioux Falls, Dak.	5 00
Huguenots, S. I.	8 08
S. S., Collegiate, Harlem, N. Y.	200 00
2d Congregation, for Dak.	
Washington, Iowa	3 10
Arcadia, N. Y	3 00
Palmyra, N. Y.	2 00
New Paltz, N. Y.	17 41
Woman's Miss'y, Fordham, N. Y.	40 00
1st, Tarrytown, N. Y.	40 00
2d, Freehold, N. J.	45 10
Greenpoint, L. I.	30 00
Millstone, N. J.	13 66
1st, Holland, Paterson, N. J.	6 00
Cortlandtown, N. Y.	10 23
Clarksville, N. Y.	4 00
S. S., 1st, Astoria, L. I., q. c.	16 27
Miss Rena Baas, Palmyra N. Y.	2 00
Ramsay, Iowa	31 50
Alto, Wis.	12 00
Port Richmond, S. I.	38 98
Ch., S. S., Richmond, S. I.	11 38
Chapel S. S., Richmond, S. I.	4 11
Germantown, N. Y	7 00
"Continued" Germantown, N. Y.	1 08
S. S., Holmdel, N. J.	9

Schodack Landing, N. Y.	15 00
South Blendon, Mich.	7 00
S. S., Coopersville, Mich	3 00
Neshanic, N. J., q. c.	11 08
Minaville, N. Y.	14 09
Zeeland, Mich.	42 00
2d, Pella, Iowa	6 69
Fairview, Ill.	13 25
S. S., Central Ave., Jersey City, N. J.	3 10
Belleville, N. J.	5 00
Fonda, N. Y., m. c.	6 00
Vriesland, Mich.	9 40
"A. O. N."	10 00
S. S. Raritan, Ill.	6 12
A Friend, R. C., Hudson, N. Y.	10 00
Am., Orange City, Iowa	8 51
S. S., Woodbourne, N. Y.	5 00
Athens, N. Y.	75 00
Collegiate, N. Y. City, Annual Col.	970 44
Working Boys Club connected with Society of Christian Work of Col. Ch., 5th Ave., and 48th St., N. Y.	25 00
Flatbush, Ulster Co., N. Y.	11 16
Total	$3,133 62

JOHN S. BUSSING, *Treasurer*,
33 Wall St., N. Y. City.

CHURCH BUILDING FUND.

October, 1888.

Nassau, N. Y.	7 64
Newtown, L. I.	11 16
"Children of the King," Irving Park, Ill.	25 00
Clarkstown, N. Y.	12 75
1st, Coxsackie, N. Y.	3 00
Marbletown, N. Y.	5 00
3d, Raritan, N. J.	22 53
S. S., Sioux Falls, Dak.	3 38
Glenham, N. Y.	3 50
2d, Freehold, N. J.	28 00
Blooming Grove, N. Y., for Bath-on-Hudson	10 00
S. S., East Millstone, N. J., Mrs. Dunn's class	1 02
Bergen, N. J. m. c.	22 31
S. S. Union, R. C. Holland, Paterson, N. J.	12 06
Classis of Rensselaer, for Bath-on-Hudson	12 00
Schodack Landing, N. Y.	4 85
Muskegon, Mich.	22 00
Rev. J. L. Stillwell, of Bloomingburgh, N. Y.	5 00
Warwick, N. Y.	59 54
S. S., 1st, Hackensack, N. J., for 2d, Rochester	25 00
Castaban, N. Y.	3 65
Sand Pond S. S., Callicoon, N. Y.	5 00
Col. Ch., N. Y. City, Annual Col.	50 00
Total	$369 39

JOHN S. BUSSING, *Treasurer*,
33 Wall St., N. Y. City.

"THE CHURCH BUILDERS,"

October, 1888.

S. S., Plattekill, N. Y.	5 70
S. S., New Centre, N. J.	1 61
S. S. Dradel, N. J.	14 00
Fairview S. S., Neshanic, N. J.	4 00
S. S., Breakabeen, N. Y.	7 00
Danforth, Ill.	1 30
S. S., Newtown, L. I.	3 41
Christ Ch., Utica, N. Y.	3 03
Schuylerville, Utica, N. Y.	24 80
2d, Jersey City N. J.	16 68
Holmdel, N. J.	5 88
Baileyville, Ill.	4 98
S. S., Washington, Iowa	1 25
Sandham Memorial, Dak.	3 70
S. S., Lebanon, N. J.	5 00
Wallkill Valley, N. Y.	15 00
North and South Hampton, Pa.	1 00
Peapack, N. J.	3 00
Fishkill, N. Y.	4 18
North Branch Depot, N. J.	2 69
1st, Somerville, N. J.	36 98
S. S., Pascack, N. J.	6 44
S. S., Broadway, Paterson, N. J.	2 00
S. S., Gardiner, N. Y.	2 86
S. S. Fremont, Mich.	4 50
1st, Grand Rapids, Mich.	18 68
Alto, Wis.	9 00
S. S., Stanton, N. J.	1 56
S. S., Warwick, N. Y., Miss J. V. Wheeler's class	2 00
S. S., Warwick, N. Y., Miss Wheeler's class	1 00
S. S., Clarkstown, N. Y.	10 00
Bedensville, Rocky Hill, N. J.	10 00
S. S., Lincoln Park, N. J	4 00
S. S., Ellenville, N. Y.	4 10
S. S., Highwood, N. Y.	3 84
S. S., Fulton, Ill.	5 25
Pultneyville, N. Y.	5 05
Total	$220 36

JOHN S. BUSSING, *Treasurer*,
33 Wall St., N. Y. City.

WOMAN'S EXECUTIVE COMMITTEE OF DOMESTIC MISSIONS.

Receipts for October, 1888.

Albany, N. Y., 1st Ch., Aux., for Parsonage Building at Ackley, Ia.	$184 25
High Bridge, N. Y., Aux.	27 65
Coopersville, Mich., Aux.	10 00
Jamaica, L. I., Aux.	15 00
Queens, L. I., Aux.	13 50
Holland, Mich., Hope Ch., Aux.	8 57
Jersey City, N. J., Carmel Mission Band, Central Ave.	4 50
Jersey City, N. J., Bergen Ave., Aux.	30 45
Blawenburg, N. J., Aux.	15 00
New Paltz, N. Y., Aux.	25 00
New Baltimore, N. Y., Aux.	25 25
Tarrytown, N. Y., 2d Ch., Aux.	14 00
Fallsburg, N. Y., Aux.	4 00
New Durham, N. Y., Aux.	15 00
Claverack, N. Y., for Philadelphia, Kan.	70 00
Brighton Heights, S. I., Aux.	26 00
Griggstown, N. J., Aux.	12 10
Kingston, N. Y., Fair St. Aux.	35 00
Schenectady, N. Y., Aux. of 1st Ch.	92 57
" " Griffin's Band	50 00
Mott Haven, N. Y., Aux. of St. Paul's Ch.	9 50
Lawyersville, N. Y., Aux.	30 00
Jersey City, N. J., Lafayette Ref. Ch.	10 00
Total	$737 30

Please send contributions for the Woman's Executive Committee to

MRS. U. D. GULICK, *Treasurer*,
275 Lenox Ave., N. Y. City.

BOARD OF FOREIGN MISSIONS.

Receipts for October, 1888.

2d Ch., New Brunswick, N. J.	159 47
Ladies' Miss. Soc., 1st Ch., Kalamazoo, Mich.	17 25
Ch., Pascack, N. J.	22 90
Ch., Berne, N. Y.	17 00
Woman's Soc., Oostburg, Wis.	15 00
A Penny a Day	2 00
A Friend, Rhinebeck, N. Y.	10 00
Ch., Holmdel, N. J	5 86
Woman's Prayer Meeting, 2d Ch., Grand Haven, Mich.	60 00
Ch., Nyack, N. Y. m. c.	10 88
1st Ch., Holland, Mich.	3 73
F. R. H.	75 00
Ch., Piermont, N. Y. m. c.	9 54
Miss J. O. Van Schaick, Albany, N. Y.	500 00
Ch., Middletown, N. J.	60 00
Holland Ch., Holland, Neb.	22 00
Ch., Sprakers, N. Y.	6 03
H. M. Eltinge, Creek Locks, N. Y.	10 00
2d Ch., Coxsackie, N. Y.	36 94
Ch., Stuyvesant, N. Y. m. c.	14 92
Ch., Schodack, N. Y.	31 22
Ch., Cleveland, Ohio	4 80
2d Ch., Claverack, N. Y. m. c.	12 51
Ch., Aquackanonck, N. J. m. c.	23 00

Ch., Catskill, N. Y.	61 80
1st Ch., New Brunswick, N. J.	20 07
Ch., Clarkstown, N. Y.	9 34
Ch., Franklin Park, N. Y. q. c.	76 69
Rev. J. Knieskern, Cortland, N. Y.	5 00
Ch., Schodack Landing, N. Y.	4 30
Ch., Niskayuna, N. Y.	56 00
2d Ch., Grand Rapids, Mich.	19 05
Ch., Middlebush, N. J.	25 00
So. Ch., New York City, m. c.	31 08
Ch. of Deer Park, Port Jervis, N. Y.	149 90
Mrs. N. Marvin, Port Jervis, N. Y.	100 00
Ch., Hastings, N. Y.	7 50
Ch., New Prospect, N. Y.	47 51
Ch., Millbrook, N. Y.	20 27
W.M. S., 1st Ch., Kingston, N. Y.	44 74
Ch., Overisel, Mich.	31 61
G. Koolker, Ch., Overisel, Mich.	60 00
Ch., Alton, Iowa	32 00
Young Ladies' Soc., 3d Ch., Pella, Iowa.	3 00
Cheerful Workers, Broadway Ch., Paterson, N. J.	6 52
Ch., Bergen, N. J. m. c.	23 45
Ch., Paramus N. J.	25 15
Mrs. S. R. Brown, Cleveland, Ohio.	20 00
Ch., Stuyvesant Falls, N. Y.	15 00
Ch., Silver Creek, Ill.	164 19
Ch., Roxbury, N. Y.	11 04
Ch , Belmond, Iowa	10 00
A Friend of Missions, Leeds, N. Y.	5 00
Knox Mem. Chapel, N. Y. City	23 00
Ch., No. Branch, N. J.	32 21
Woman's Miss. Soc., 2d Ch., Tarrytown, N. Y.	5 00
1st Ch. (Holland), Passaic, N. J.	10 00
1st Ch., Flatbush, L. I. m. c.	90 50
Woman's Miss. Soc., Milwaukee, Wis.	30 00
Ch., N. and S. Hampton, Pa.	18 42
Ch., Breakabin, N. Y.	7 26
1st Ch., Coxsackie, N. Y.	8 56
Freight to India	2 37
For Mrs. J. W. Scudder	7 50
Lafayette Ch., Jersey City, N. J. m. c.	35 00
Ch., Peapack, N. J	4 75
Ch. Fordham, N. Y.	5 00
Ch., South Blendon, Mich.	7 00
Ch., Zeeland, Mich.	12 00
Ladies' Soc., Ch., Jamaica, L. I.	15 00
Ch., Flatbush, Ulster Co., N. Y.	11 16
Ch., Bethlehem, Wis	17 00
Rev. W. B. Darrach, Walden, N. Y.	5 00
King's Daughters, 5th Ch., Philadelphia, Pa.	15 00
Woman's Missy. Soc., Ch., Roseland, Ill.	40 00
A Friend in Ref. Ch., Hudson, N. Y.	10 00
Ch , Greenport, Col. Co., N. Y.	7 00
Ch., Coopersville, Mich.	5 30
Young Men's Christian Ass., Ch., Muskegon, Mich.	11 00
Ch., Fulton, Ill. q. c.	28 98
2d Ch., Kalamazoo, Mich.	13 00
Ch., Piermont, N. Y. m. c.	6 20
1st Ch., Kingston, N. Y.	125 00
"Privilege"	9 00
Ch., Ramsay, Ia.	25 00
Trinity Ch., Newark, N. J.	13 25
Ch., Jerusalem, N. Y.	4 20
" Unionville, N. Y.	4 55
Woman's Miss'y Soc., Fordham, N. Y. q. c.	52 50
2d Ch., Freehold, N. J.	51 98
Park Ch., Jersey City, N. J.	18 08
Margaret H. Dunn, East Millstone, N. J.	61
Young People's Miss'n Ch., Warwick, N. Y.	15 00
Ch., Caatsban, N. Y. m. c.	15 75
1st Ch. (Holland), Paterson, N. J.	10 43
Ch., Shokan, N. Y.	4 00
Ch., Cortlandtown, N. Y.	12 70
Union Ch., 6th Ave., N. Y. City	11 40
Ch., Franklin, N. J.	6 00
G. R. Miss'y Soc., Clinton Ave. Ch., Newark, N. J.	50 00
Ch., Oyster Bay, L. I.	7 17
Total	$3,127 83

CHILDREN'S MISSION FUND.

S. S., Ch., Bergen, N. J.	36 67
" So. Ch., N. Y. City	50 00
" Ch., Holmdel, N. J.	9 41
" " Ellenville, N. Y.	40 00
" Presb. Ch., Pine Plains, N. Y.	30 00
Amer. Ref. S. S., Orange City, Ia.	2 95
S. S., 1st Ch., Rochester, N. Y.	30 00
" Warwick, N. Y.	27 00
Infant Class, S. S., Ch., Overisel, Mich.	22 72
Miss. Band, Ch., Zeeland, Mich.	30 00
S. S., Cherry Hill, N. J.	1 50
" Ch., Boonton, N. J.	8 08
" " of the Comforter, Whitwyck, N. Y.	11 13
" " Pascack, N. J.	7 65
" " Saugerties, N. Y.	30 00
" " Fonda, N. Y.	15 00
Catechumens, Ch., Zeeland, Mich.	10 00
S. S., Ch., Newburg, N. Y.	20 04
" Raritan, Ill	6 12
" Kettleburg, N. Y.	5 00
" Ohioville, N. Y.	3 00
" Jamestown, N. Y	4 38
" Abbe Ch., Clymer, N. Y.	14 08
" Fulton, Ill	14 17
Two S. S., Shawangunk, N. Y.	12 25
S. S., Ch., Schraalenburg, N. J.	15 60
" " Schoharie, N. Y	20 00
" " Central Ave., Jersey City, N.J.	2 24
Walkers Mills, S. S., Ch., Linlithgo, N. Y.	3 25
S. S., 1st Ch., Astoria, L. I.	16 27
" " Glenville, N. Y	25 50
Mission Band, Ch., Jerusalem, N. Y.	50 00
Total	$568 95

FROM THE WOMAN'S BOARD.

Aux. Newburgh, N. Y.	50 00
" Belleville, N. J.	24 00
" Greenville, N. J.	29 67
" Fonda, N. Y.	41 54
" 1st Ch., Orange, N. J.	64 13
Ch., Saratoga, Schuylerville, N. Y.	56 13
Aux., Niskayuna, N. Y.	15 25
" Ch., Overisel, Mich.	9 05
" " Ellenville, N. Y.	2 48
" " Nh. and Sh. Hampton, Pa.	12 95
" 2d Ch., Kalamazoo, Mich	25 50
" Ch., Preakness, N. J.	17 38
" Warwick, N. J.	27 00
Miss Brady	1 00
"A. M."	10 00
Aux., Prospect Hill Church, N. Y. City	7 70
" 3d Ch., Grand Rapids, Mich.	30 00
A Friend of Woman's Work	32 69
Aux. Ch., Bergen, N. J.	31 50
" Hope Ch., Holland, Mich.	8 08
" Ch., Queens, L. I.	15 00
" 1st Ch., Hackensack, N. J.	56 00
Young Ladies' Mission Band, 1st Ch., New Brunswick, N. J.	30 00
E. J. G., Brooklyn, L. I.	30 00
Aux. Ch., Esopus, N. Y.	28 59
" " New Baltimore, N. Y.	25 23
" Grove, Ch., New Durham, N. J.	15 00
" St. Paul's Ch., Mott Haven, N. Y.	30 00
" Ch., Fallsburgh, N. Y.	5 48
Ladies' Miss'y Soc., Jamaica, L. I.	15 00
Nellie Amerman, Mission Band	18 80
Total	$765 14

RECAPITULATION.

From Churches, etc.	$3,127 83
From S. S's, etc	568 95
From Woman's Board	765 14
Total for the month	$4,461 92
Previously acknowledged	18,641 31
Total receipts from May 1	$23,103 23

JOHN M. FERRIS, *Treasurer*,
85 Elm St., N. Y.

New York, November 29, 1888.

WOMAN'S BOARD OF FOREIGN MISSIONS.

Received from Oct. 13 to Nov. 10, 1888.

Hope Ch., Holland, Mich.	8 08
Ch. of Bergen, Jersey City Heights, N. J.	31 50
Nellie Amerman, Mission Circle	18 80
Aux., Queens, L. I.	15 00
" 1st, Hackensack, N. J.	56 00
" Jamaica, L. I.	15 00
" St. Paul's, Mott Haven, N. Y.	30 00
" Fallsburgh, N. Y.	5 48
" Muskegon, Mich.	30 00
" New Baltimore, N. Y.	25 22
" 2d, Tarrytown, N. Y.	14 00
" Esopus, N. Y.	26 59
" Grove Ch., New Durham, N. J.	15 00
" 1st, Brooklyn, E. D., L. I.	30 00
" 1st Ch., New Brunswick, N. J.	30 00
" 1st Ch., Rochester, N. Y.	10 00
Christmas gift for Miss Leila Winn, Suydam St. Ch., New Brunswick, N. J.	10 00
Willing Workers, Upper Red Hook, N. J.	36 00
Aux., Brighton Heights, S. I.	25 00
Mrs. S. H. M., of 5th Ave. and 48th St., N. Y. City, N. Y.	30 00
Carmel Mission Band, Central Ave. Ch., Jersey City, N. J.	4 50
Total received	$599 17

Parties wishing to remit will please do so by check if possible, made payable to the treasurer, or by registered letter, but *not* by post-office order.

MRS. PETER DONALD, *Treasurer*,
39 West 46th St., N. Y. City.

BOARD OF PUBLICATION.

Acknowledgments for October, 1888.

Clinton Ave., Newark (add'l) N. J.	5 65
2d, Totowa, N. J.	5 35
Collegiate, N. Y. City, (add'l)	1 00
1st, Coxsackie, N. Y.	1 00
2d, Hudson City, N. J.	10 67
2d, Freehold, N. J.	21 75
On the Heights, Brooklyn, N. Y.	25 24
Total	$70 66

J. C. POOL, *Treasurer*,
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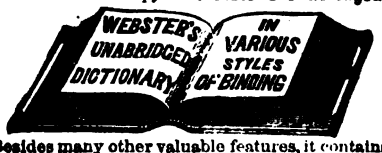

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Painters to Clean off Surfaces,
Soldiers to Brighten their Arms,
Artists to Clean their Palettes,
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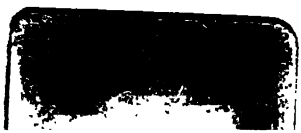
Extract from the Minutes of the Board of Publication, June, 1888.

"Again, our people, we think, should realize that their own Board has special claims upon them, when they are purchasing books for themselves or for their Sunday-School Libraries and Christmas presentations. Our business agent and salesman has had a long experience in the book trade, and is as familiar as any one can be with all that belongs to it. He can furnish any book as cheaply as it can be bought anywhere, and he is thoroughly conversant with the work of making up Sunday-School Libraries, and selecting books for Anniversaries. Every discount that can be procured can be had at our salesroom, and at no other business house in the city will more courtesy be shown to buyers. These things being true, it would seem simple justice for us to give to our own book-room the benefit of our own trade as a Church. This is not done now. We give ourselves away in this, and in many other matters, more than any other denomination in the country. Will not our people think of this, and do what they can to build up our own board?"

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